This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

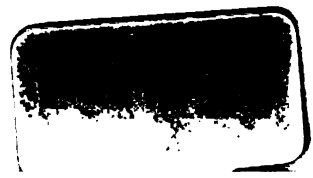
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

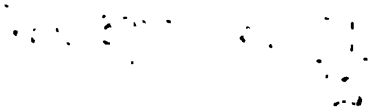
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

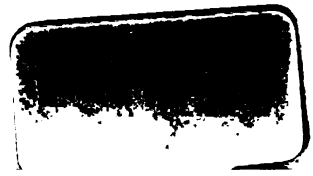
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`







THE

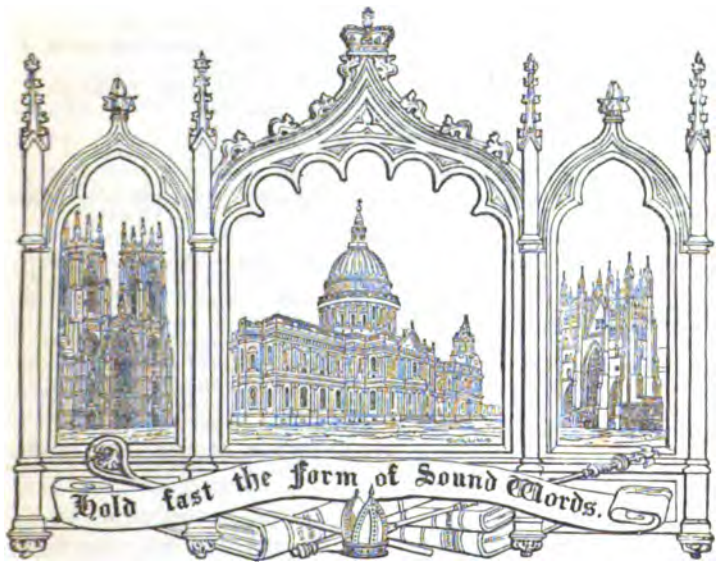
CHRISTIAN'S MONTHLY MAGAZINE

AND

REVIEW.

EDITED BY

CLERGYMEN OF THE CHURCH OF ENGLAND.



VOL. II.

JULY TO DECEMBER.

BODLEIANA BIBLIOTHECA

LONDON: SIMPKIN, MARSHALL & CO.

1844.

THE

CHRISTIAN'S MONTHLY MAGAZINE

AND

REVIEW.

EDITED BY

CLERGYMEN OF THE CHURCH OF ENGLAND.

VOL. II.

JULY TO DEC

LONDON
J. Cook, Printer, 7 Great Queen Street

PREFACE.

THE close of our first year leads us to say to our readers somewhat of the past. We hope that the Articles and Formularies of our National Church have been the basis upon which we have founded our opinions, and that the papers in our Numbers have been in accordance with her spirit and character. It is not reasonable that some new system should be demanded of us; as we have nothing new to upbuild; but, rather, have an ancient system to defend, and new or revived errors to assail. To the renewed tenets which the Tractarian writers maintain, under various guises, we have shown ourselves decidedly and uncompromisingly opposed. We believe our Church to be the Church of the Scriptures; and it would be no charity in us to be silent, while it is assailed by men who sneer at the thought of Scripture being the *sole* rule of Faith, and exalt the Church of Tradition above the Church of the Bible; while they apply to the Visible Church those marks and signs which can belong only to the Church Triumphant.

We hope in future to enlarge the space which has been allotted to critical subjects, as well as to introduce articles on more generally interesting topics.

To the contributors our thanks are warmly given for the past; and not only are they due from us, but from all who advocate the same principles, and desire to stand by the truth of the Scriptures, as the only source from which we learn revealed truth.

In strength not our own has this labour been undertaken; and we believe that it will continue to prosper.

In confidence for the future, we close a year full of fear and trembling—but which has, nevertheless, produced abundant signs of reaction against the leading errors of our days.

THE

CHRISTIAN'S MONTHLY MAGAZINE,

&c.

LAY-CLERICAL AGENCY.

"The Metropolitan Charities." London: S. Low. 1844.
"Christian Life, its Course, its Hindrances, and its Helps." Sermons preached mostly in the Chapel of Rugby School. By Thomas Arnold, D.D. London: Fellowes. 1841.

We return with increased interest, and we fear we must add with increased anxiety, to the subject which, in its general bearings on the state of our country and the exigency of these times, we considered in the First Number of this Magazine. With increased interest, because so much has been done, since those words were penned, in furtherance of that great object to the advancement of which we then contributed our mite; with increased anxiety, because the dangers and difficulties which beset the question have been gathering with a rapidity which has more than counterbalanced the attention and the remedial measures which have been applied. And yet, although the manifestations of evil have been more open, and its aggressions more palpable, than before, we rejoice that from this very fact we are able to draw more of hope than fear: for it is in proportion as the good in society prevails, that the evil becomes more rampant; it is in proportion as Christ's Church becomes more efficient, and Christ's people more active in their Master's cause, that the powers of darkness rage, and Satan applies all his efforts to the reparation of his loss. And even if there were no such signs of hope, if the Church in this country were not rousing herself (as, praised be God, she is) to increased and better-directed efforts in the cause of truth and holiness, we have yet this consolation amidst all the tempestuous darkness which prevails around us—that Christ's Church is founded upon a rock, the Rock of Ages; and that neither the grave, nor sin, nor Satan shall have the final mastery over

it. Such considerations as these are well calculated to give strength and to inspire confidence in the humble Christian, who is at times ready to faint under the burden and heat of the day, and to stir up an earnest and active zeal in him, who, in the retirement of his closet and the enjoyment of high communion with his God and Saviour, shrinks from the appalling prospect which out-door life presents to him. But we must beware lest, wrapped up in the sense of our own blessings, and resting confidently on the future and final triumph of good over evil, of Christ over Satan, of which the unerring Word of God assures us, we forget that the Providence of the Creator is exercised chiefly in the adaptation and overruling of man's agency in this world, and thus are induced to neglect the duties, the performance of which is so important a part of our Christian course. In a word, we must not so dwell on the apparent power of evil and the manifest weakness of our own efforts, as to forget the overruling Providence and gracious promises of our God; nor, on the other hand so rest upon that Providence and those promises as to neglect the evident duties of our daily life. With such a sense of comfort and support on the one hand, and on the other with such a feeling of the urgent call on ourselves for personal exertion in the cause of true religion, we would renew our consideration of the important subject which is before us. It is our intention to recur to it from time to time, presenting it under the various aspects which it bears; now suggesting details—now maintaining principles; at one time dwelling on dangers, and difficulties, and crying needs—at another, putting forth the operation and effect of remedies; and so doing our best in our little sphere to open the eyes of all to the peculiar perils of the times in which our lot is cast, and the necessity of meeting those perils by means not altogether new and strange, but yet varying from primitive models so far as seems best calculated to cope with the ever-varying forms of evil with which we have to contend.

The rumours to which we alluded in the First Number of this periodical have for some time ceased to be mere rumours; and a definite plan for Lay-Agency, in the form of a society for providing Scripture readers to visit and instruct the poor in our metropolitan parishes, with the consent and under the superintendance of the clergy of those parishes, has been laid before the public under the high sanction of the Bishops of London and Winchester. We, as members of the Church of England, cannot appreciate too highly the countenance afforded to the great principle of Lay-Agency by two so justly distinguished prelates of our Church. The necessity of recognising in theory, and adopting in practice, this principle, in a great measure new to us, new to us at any rate as an open and active institution of the Church, had become so clear and so pressing, that we could not fear but that the public sanction of our bishops must sooner or later be given to it: but knowing, as we do, the tendency of man's nature to rest on what seems to meet even to any extent the exigencies around him, and the fearful sense of responsibility which must possess all rulers, whether in Church or State, especially in originating or actively sup-

porting an almost entirely new principle, involving new developements of social power, we cannot but rejoice that two men so exalted in station, so experienced, and so generally respected, should have thus early allied themselves to the movement party in the Church, and thrown aside that false Conservatism which destroys what it would fain support, by refusing to improve it and adapt it to the changed circumstances of the times. For it must ever be remembered, amid the strife of tongues and parties, religious as well as political, which surrounds us, that the Church of Christ is in itself the living and active symbol of progress and improvement. We would not be misunderstood. We mean not to affirm that the Church is always to ally itself to those who claim the name of reformers and improvers; neither do we mean that she is to consider change *in itself* good and wholesome; still less that she is so to act as to be regarded as a wavering and unsettled power, with immense influence, but so ill-directed and so little to be depended upon, as to be regarded with ever-watchful suspicion by temporal rulers: we advocate none of these things, but, rather, most earnestly deprecate such feelings and such modes of action. Neither do we mean for a moment to lend a helping hand to that mischievous view which is now so recklessly advanced by Romanists and rationalistic divines, of whatever school, that Scripture represents merely a germ of truth to be developed even to a contradiction of its own clearly expressed laws, by the wisdom or cunning, as the case may be, of after ages; whereby everything like an objective standard of right and wrong, at least in points of religious belief, is clearly removed; and the house which was built upon the rock is transferred to the sand. We contemplate none of these views, when we assert that the Church of Christ is essentially progressive. We merely maintain, in another form, that comparison of our Saviour Himself, when He likened the kingdom of heaven unto leaven which a woman took and hid in three measures of meal until the whole was leavened. It seems, indeed, a truth which no argument can overthrow, and against which it would be difficult to construct even the semblance of an argument, that, as Satan is ever ready to change his plans and shift his position, so Christ's Church (as being under His guidance the appointed antagonist of the prince of this world) must be ever ready to watch the varied operations of her great spiritual adversary, and to adapt her own line of defence to his mode of attack; or, to throw the same truth into another shape, as the forms of society alter, and the dangers consequent on those forms alter with them, as this or that evil comes more prominently forward, so it behoves us, who would be the champions and defenders of what is just, and holy, and of good repute, to set ourselves in array against that manifestation of evil which for the time being is most prominent. Thus, if among the rulers of a nation despotical measures are being introduced, and the power of a mischievous oligarchy being exalted, while the mass of the people are depressed, their mouths gagged, and their powers of mind cramped and cooped up, it behoves the Church to protest against this enslaving of the minds of men as being alike dangerous and soul-destroying, both

to master and slave. If, on the other hand, the danger has shifted, and the inevitable reaction on such principles has introduced among the masses a spirit of lawless insubordination, and disinclination to submit to lawful authority lawfully exercised, then the Church's right position is still in the front of the battle; but she will be found, if she occupy her right place, to have changed sides, not really, but apparently. She will, in fact, still be maintaining the same great truths, still bearing witness to the Almighty principle of law and order, in one case as in the other advancing the cause of Christ against the cause of Satan. But as the evil has shifted from the tyranny of the few to the tyranny of the many, in both instances equally directed against the rightful power of law and due authority, so the Church, in no vain spirit of change, but in the steady maintenance of her high position as the guide of the nations, will be lifting up her voice from an opposite direction, indeed, and against an opposite form of evil, but still asserting the same truth, and denouncing the same error. And thus, as evil is progressive, and Satan advances towards the consummation of the mystery of iniquity, ever increasing in skill and the varied and more and more seductive appliances of his temptations, so must the Church wait step by step upon his motions, ever fitting her defences so as best to meet his attacks, progressing in wisdom and holiness, as she advances onward to her final triumph. Step by step the world is leavened, and the march is ever onwards. During a few years, indeed, perhaps for generations, the Church may seem to be standing still or manifestly going back, but these appearances must be viewed as single waves of the great body of waters retiring while the whole mass is steadily advancing, until that time shall have arrived when the knowledge of the Lord shall cover the earth as the waters cover the sea. Thus the real conservatism of the Church consists in keeping the good that she has attained, in losing no single inch of the vantage-ground which she has got: and this, not by a blind adherence to forms, and customs, and modes of action, useful—most useful in the times for which they were devised, but insufficient, perhaps entirely unsuited, for other times and other dangers; but by keeping steadily in view her own principle of progress, at no time losing sight of the one great end of her being, the evangelisation of the world, but ever contriving fresh means to that great end, ever devising new remedies for new diseases, and providing new defences for new attacks. On these broad grounds it is that we venture to maintain the right of the Church, in any particular country, to make additions to her system of administration; to alter, extend, or diminish the duties required of particular branches of her ministry; and to adapt herself, as the wisdom of her rulers and councillors shall judge best, to the necessities of the times on which she is cast. "Every particular or national Church," says the Twenty-fourth Article, "hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying:" and "it is not necessary that traditions and ceremonies be in all places one and utterly like; for at all times they have

been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word."

It is clear, then, from the plainest principles of common sense, as well as from the views inculcated by our own Church as regards her authority in "ordaining, changing, and abolishing rites and ceremonies ordained only by man's authority," that it is quite competent to our spiritual rulers, to whom in this as in all other matters we would fain look up for guidance and direction, either to institute a new and subordinate order of ministers in the Church, or to restore to a condition nearer the primitive model an order already in existence. We have laid some degree of stress on the evidence for this authority which we claim for the Church of England, because we know the tendency of men to rest satisfied with what exists, and never to bestir themselves in any matter, or consider the propriety of any change, or any additional plan of defence, until the danger is upon them, and the enemy is battering at the gate. It is generally when it is too late that any real change is made in the organisation of any system, especially of one so vast as that of the Church of this land; a system which has done much and worked with considerable efficiency for centuries, but which in its present shape must be admitted on all hands to be far from prepared to cope with the new adversaries which have grown up around it.

We are, however, fully aware, that, even if we are admitted to have proved satisfactorily the right of the Church to make such a change as we have contemplated, there are yet many to be found among us who would be unwilling to stir in the cause of progress and improvement, unless they saw clearly before them the nature and power of the attacks which rendered it necessary to draw forth new weapons out of the Church's armoury. To this point, therefore, we shall devote ourselves in the present article: and if we seem to be discursive and to ramble hastily and unsystematically from topic to topic, it must be remembered that we are suggesting expedients, and drawing attention to their necessity, rather with the hope of directing men's minds to the engrossing importance of the subject, than with the expectation of seeing any of our suggestions carried out. The detail will be, after all, but of minor importance, if we can insure attention to the principles on which this movement in the Church, if it take place at all, must depend. The public mind is, we would trust, turning more and more to this point; and the institution of district visiting societies of more or less efficiency, the employment of lay agents, Scripture readers, &c., together with the institution of a society, under episcopal sanction, for providing a supply of such persons, sufficiently prove that no idle and unproductive theories, but a real, practical developement of the system of our Church, will be the result of the agitation of the subject. For we must not conceal from ourselves, that no vague and desultory efforts, however zealously carried on, and however highly sanctioned, will answer the purpose of a *vital* organisation within and under the control of the Church, that *nothing* but a widely extended and well-considered system, on broader

and more comprehensive principles, than any which have as yet been devised, will satisfy the wants of the times, and offer any hope of being, with the blessing of God, a remedy for the sad and dangerous diseases of the present day.

We have placed, as one of the works at the head of this article, a very useful volume, containing a full account of the various benevolent and religious societies of London; which, however, while it affords comfort, by showing us how much is done for the destitute and diseased both in body and soul in the metropolis alone, shows, at the same time, what a fearful amount of varied misery there is to relieve. The state of London is worse than that of other parts of the United Kingdom only as containing a greater aggregate of vice and ignorance; and we may, therefore, fairly infer the condition of the greater part of England from that of its metropolis. The amount of church-accommodation in London is, of course, much less in proportion than in most other towns; but in almost every large city in this country the church-room will be found far less than what is, or rather ought to be, required. The researches of the London City Mission—a society which, with much irregularity and many faults, has combined considerable zeal and great consequent usefulness, give us some idea of the spiritual destitution of the English capital. In one of their districts, comprising the parishes of Spitalfields and Bethnal-green, the hamlet of Mile-end New Town, the liberties of Norton Folgate and of the old Artillery Ground, with very small parts of Whitechapel and Shoreditch, there are about 112,000 inhabitants—a population greater than that of the whole county of Bedford. In this district, after reckoning all the education, of whatever sort—Dissenting as well as Church of England, even that which is given in dame-schools—there have been found no less than 16,726 children growing up without any instruction whatever. If we turn from the statistics of education to that of church and chapel accommodation, we shall find the deficiency equally appalling. The total of accommodation afforded by Christian bodies of all denominations is reckoned at 24,487 for a population of 112,000; and this, we are grieved to add, has been found more than sufficient. The poverty of this neighbourhood is shown by the fact, that out of 11,983 houses in Bethnal-green rated for taxation, there are 11,193 under £20 per annum, and 570 under £30. In 1838 the London City Mission Society instituted an enquiry throughout the whole metropolis as to the amount of destitution of the Scriptures, and it was found that out of the families then visited, 35,393, containing about 176,000 persons, were without Bible or Testament, upwards of 6,000 families never having had a page of the Scriptures in their possession. Facts of this character might be multiplied, and have been multiplied, till the mind almost sinks under the pressure of such masses of vice and ignorance as are to be found at our very doors. We ourselves could tell, from our own experience, of whole streets in London, where the population is packed as closely as human endurance can bear, where the almost universal answer to the question, "What place of worship do you

attend?" is, "None;" where open infidelity, or brutal ignorance and vice, hold almost undisputed sway, and where nothing but long and patient instruction can make the slightest impression. Such is the state of heathenism in the very heart of this Christian country: and when to this is added the growing lawlessness and increasing poverty of the labouring classes, the utter want of sympathy between them and those whom a wise Providence has placed over them, and the total inadequacy of any existing means, or any means to be devised under the present system to meet the evil, we do not think that we shall deserve the name of alarmists if we call on our brethren and rulers to devise some mode of checking a danger so vast and so imminent.

It would be most foolish and most ungrateful in us if we did not appreciate the aid which has been lent to the Church of England, and that, too, at a time when she seemed to be lying in deep slumber, by the numerous bodies of Dissenters in this country. They have penetrated where we have had no access, have enlisted sympathies of the existence of which we scarcely had a conception, and have sent forth multitudes of active and zealous men into the Lord's vineyard. But the very fact of the existence of Dissent, so largely as it does exist, proves that the Church of England has forgotten her duty, and failed to exercise due vigilance. If we refer to the history of the times when the great bodies of Dissenters first arose, we shall find that much of the separation from the Established Church was owing to that shortsighted policy which refused to make use of zeal and anxiety for the spread of Christ's kingdom, which, though irregular, can scarcely be denied to have been Christian, and declined making any change in her constitution and system by which such zeal might have been controlled and rendered permanently useful. Her attempt, most unchristian and most mistaken, to check that growing zeal by violence and persecution, instead of applying herself to meet the want which years of neglect had created, proved a signal failure. Dissent increased from day to day, and the Church of our fathers, which had the most natural claim on the love and obedience of the people of this land, daily lost in influence what her adversaries gained. It cannot be denied that the bitter attacks of separatists on the Church from which many of them were driven, however undeserved at the present time, were fully merited during the last century. Not only did the Church refuse to do her part in evangelising the people committed to her, but denied to others the right and the power to fill her place. Had she been governed by wise and provident rulers, we cannot doubt that, by incorporating into her own system that zeal and earnestness which afterwards swelled the ranks of Dissent, she might not only have remained in the fullest sense the Church of the nation, but would at this time be quite competent to baffle the attacks of Satan, and would not have allowed so vast an amount of ignorance and crime to grow upon her. Do we, then, say all this to promote the cause of Dissent, and dispirit the lovers and supporters of our own Apostolic Church? God forbid! We hold most strongly that the Church of England, as long as she does

her duty, has a right to the love and obedience of the people of England; and we are sure that she alone, with her apostolic order, discipline, and doctrine, can meet satisfactorily the dangers and difficulties of the times. The dissenting societies have, all of them, too little organisation and *regular* order to be thoroughly efficient, even if they did not want, as we think they do, that legitimate authority which the Church of England can fairly claim; and though most of them sound in the main essentials of Christian doctrine, yet they are all more or less deficient in some points essential to the perfection of an Apostolic Church. We do not grudge them the good they have done; we rather thank them that they have done so much, and lament the bitter tone which they have thought it necessary to adopt towards the Church, as much as we do the unkindness and unchristian expressions by which their bitterness has been met by members of our communion. But whether we grudge them their position or not, whether we thank them or not for the good they have done, we cannot deny their existence in vast numbers, or the consequent anomalies and painful disputes thereby occasioned. The English Constitution recognised, and even now to a great extent recognises, but one legitimate instructress of the people—the Church of England; and, though the various Acts of Toleration have acknowledged the existence of Dissent and protected its members from persecution, yet the laws have not been so modified but that constant inconveniences are arising from a theory which has ceased to be true. The fate of the Education Bill, recently withdrawn by the present Ministry in consequence of dissenting opposition, is a manifest proof of what we have asserted—that the State, notwithstanding its still existing theory, either cannot or will not look upon the Church as *the* instructress of those committed to its charge. We may lament this, but we cannot get over the truth of it, and every day brings it more and more home to us. We have, therefore, to add to the dangers with which we are threatened by the mass of vice and ignorance growing up around us this farther most serious inconvenience; that we are entirely separated from, and in many instances violently opposed by, a great body of Christian men, who, with all their faults—and they are many and grievous—are yet labouring in the same cause with ourselves: and thus our exertions, very insufficient if really united, are weakened, and in many instances rendered useless, by the want of sympathy and the mutual dislike of the labourers. A house divided against itself cannot stand. But what shall we say, if we find that, even in the bosom of our own Church, differences have arisen far more important and of far more vital interest, than those that separate us from the great body of Dissenters? What shall we say, if we find that the controversy resulting from such differences is increasing daily in bitterness, and that each party has proscribed the other as being little short of heretical in points necessary to salvation? Is this the seamless robe of the Church of England? Alas! where shall we look for unity, or even for uniformity, within the pale of our own communion? Sympathy with each other, the bonds of common love to our

common Mother in the faith, reverence for that Apostolic Church wherein we were baptised, from whose ministers and whose formularies we drew in wisdom with our earliest breath—have all departed, have all proved insufficient to bind us together to our one faith and our one Lord. The enemy has sown tares amid our wheat; and now, instead of the united cry of Emmanuel, God with us, urging onward the hosts of the Lord to renewed exertions by the sure promise of certain victory, we hear in our own soldiery discordant sounds and distracting watch-words—Paul against Apollos, Apollos against Cephas. Who, then, are Paul and who Apollos, but simply ministers by whom we have believed? To whom should we look for guidance, and in whose name should we fight, but that of Jesus the Author and Finisher of our faith? And who are our adversaries but they who deny that Jesus is the Christ—Satan and his followers? But, alas for us! the trumpet gives forth an uncertain sound, and the swords which should be turned against the common enemy are turned to the destruction of one another.

Such are some of the difficulties and dangers with which we are environed, and which we are called upon to meet. Vice and ignorance swelling round us with a tide that threatens to sweep all before it, sin and Satan rejoicing in their strength, and arraying all their varied arts for the destruction of the ark of Christ's Church; while we are debating and quarrelling, separated by circumstances, for which we are mainly responsible, from large bodies of friends, whom we might once have enlisted with us, and whom we may yet recall by kindness and forbearance, and harbouring in the bosom of our communion those who would fain make peace on any terms with the common enemy of all Protestant Christendom. Situated as we are in the midst of so many and great dangers, we would not willingly aggravate them by dwelling upon our differences among ourselves; we must not, it is true, give up the faith once committed to the saints, but we must contend for it, *if* necessary, to the death: at the same time we must remember that there are many with whom, if we would free ourselves from prejudice and suspicion, we could readily sympathise, that our differences with many of our brethren are minor as compared with the one great object of evangelising our people, and making straight in the desert a highway for our God. Above all things, we must consider how long our neglect has lasted, and how urgent is the consequent duty of speedy reparation. That the task before us is no easy one, and to be fulfilled by no ordinary expedients, is fully proved by the letter recently addressed by the Lord Bishop of London to the clergy of his diocese, calling upon them to make collections for the Metropolitan Church-building fund. From that letter it appears that his Lordship's exertions, great as they have been, and great as has been the success attending them, have not only been unable to meet the demands of the overgrown population of this city, but that the increase during the eight years that these exertions have lasted, has far overbalanced the provision made during that time: so that we are more backward now than we were eight years ago, notwithstanding all that has been done. And

yet, discouraging as this fact is, we can draw from it good grounds of hope, and expectations of better days. The fact that the Church is now fully awake to the dangers that beset her—that the State, by the confession of all, has withdrawn its aid, and thus thrown her on her own resources, thereby increasing her reliance on the only sure stay, the Lord her God—and, above all, that the laity, no longer deeming themselves uninterested in the welfare of the Church, and no longer taught, except by an extreme party, to believe so, are stepping forward actively and firmly to take their post, and do their work in the coming battle—these signs, and such as these, are fraught with no ordinary degree of encouragement. Trusting in these, we are led almost to forget the dangers that threaten us; at any rate, by these tokens of the goodness of our God, we are filled with the conviction that greater is He that is for us than he that is in the world; and in this strength we go forth boldly.

And now, having considered the perils of the present state of things, and the urgent exigency of the case, we have left ourselves but little room for drawing out more at length, than we did in our previous article, the remedies which might be proposed, and the various modes by which we might hope to meet the danger. And we regret this the less, as by deferring a consideration so important to some future, though not distant, time, we may add to our opportunities of investigating the practical working of the principle we have maintained, of what we have called Lay-Clerical Agency: by which we mean the adopting into the Church system of those who have been long by office connected with the Church, the inculcating upon them the infinite responsibility of their station, and the giving them encouragement and help in the more perfect developement and execution of their duties. We had extended our principle to all those connected with the Church in any way, nor are we disposed now to contract it. We are, indeed, aware that we may not hope to see this fully carried out: that time must be allowed, while old habits and old prejudices gradually give way, as they must do, before the new necessities of the times. But much may be done at once. Scripture readers might be recognised as a new order in the Church, and lay-agents might be licensed and sent forth to their work by the bishops, in like manner as the higher orders of the clergy are now. We mention Scripture readers and lay-agents, because persons in these capacities are being employed at the present time. But it must be remembered that, however much good may be effected, and much doubtless will be, by the efforts which are now being made, yet that these efforts are comparatively desultory, and that nothing short of a combined movement of the whole Church can produce the effect which is to be desired. For ourselves, we do not think that it will be found expedient to carry out the plan now adopted of Scripture readers and lay-agents: we consider the present attempt more in the light of a trial, to feel the way before proceeding to some more extended and comprehensive step. We would have our agents more clerical in one sense, and less clerical in another, than they are now. More clerical, as going forth directly in the name of the Church, not according to the

fancy, however excellent, of an individual clergyman, or even of an individual bishop: less clerical, as not being confined solely to the office of the ministry, but being permitted to labour and get their living with their own hands. By this latter measure we should preserve their lay-character, and thus give the active power of the Church more of a mixed appearance than it now presents, offering laymen of all ranks the means of obtaining an authorised interest in the public extension of the kingdom of Christ. By the former measure we should secure ourselves from the ignorance and presumption which too often prevail in the ranks of the dissenting ministers. We propose, however, to reserve a fuller discussion of this important question for another paper. We think that we can perceive in it, as did he* whose sermons and other writings first openly suggested this plan, a means for bringing back within the pale of our communion many whom we ought never to have lost. Alas for us! that he, who could so well have developed this the grand idea of his life, has been withdrawn from us before he had accomplished this vast design. To his views, expressed in various portions of his works, the writer of the present article acknowledges himself greatly indebted. In such a case as this, however, there can be no plagiarism: the cause is one and the same by whomsoever maintained; and originality has no farther merit than as it furthers that great and glorious cause. It is vain to regret him who has been taken from us to his rest. Nobly did he bear his part in the burden and heat of the day, when he had none or but few to sympathise with him; and great must be his joy, if he can from his tranquil rest behold the gradual triumph of those principles in the maintenance of which he spent his laborious life. Such principles, we are fully assured, if worked out by the wisdom of our spiritual guides, who alone can put them forth with the authority which they need to insure their full success, must, by the grace of God, prove triumphant over the evils of our days: in their strength, or, rather, in the strength of Him who puts into our minds all good thoughts, the army terrible with banners, checked though it has been for a moment, shall again advance with renewed energy to the battle, and the ark of the Church, over which the waves have for a moment dashed as though they would overwhelm it, shall again ride in safety on the billows, carrying the people of God to the everlasting haven of rest.

In the course of our investigation of this question, we shall have to encounter much prejudice, and to shake much that has long been taken for granted; but we shall do all that lies in our power to provoke no needless enmity, and not unnecessarily to disturb long-established practices. Our aim, we trust, in this, as in all other views advocated in this Magazine, will be to oppose error firmly and openly, but, still, as far as possibly we may, with fervent charity, hoping and believing all things: but our chief and highest object ought to be, and we trust, by the blessing of God, will be, to maintain truth, to build up rather than

* The late Dr. Arnold.

to pull down. Above all things, next to the glory of God our Saviour, we owe a debt of duty no less than gratitude to the Church of our forefathers. We would not worship her in blind idolatry, nor put her in the place of the Saviour, from whom alone she derives all her power; but at the same time we will never lend a helping hand to those who depress her, and are ready to cry, "Down with her, down with her, even to the dust!" There are two evils to be guarded against: the spirit that would isolate the Christian in a world where God Himself has said that it is not good for man to be alone, which would rise in blind rebellion against the Church which Christ Himself has founded upon a rock; and that other no less dangerous spirit which idolises the Church as being in a measure the creature of man's own hands, and dependant in some degree on man's immediate agency, and which would gladly look to her as an infallible judge in all points of dispute, who should reconcile jarring sects and blend them in an undisturbed union. In each of these views we can recognise much of high and holy truth, exaggerated, indeed, by prejudice, or the peculiar temperament of individual minds; but each of them is full of danger when triumphant. The one view tends to destroy human authority and order, and that natural dependance of man on man which God in His wisdom has ordained: the other raises human agency and human authority to such a height that it may—nay, it has before this obscured the authority of God. Against both of these errors we would set ourselves, doing our best to give its due prominence to the truth, exaggerated and as it were caricatured in each, and thus producing the faith in its right analogy and proportions. We cannot promise ourselves never to fail; but we would wish to set this before us as the ideal after which we would strive. And in the question which we are now attempting in some measure to solve, it will be more than ever necessary to bear this in view, lest, in an attempt to remodel the outward system of the Church agreeably to the altered tone of society, and the varied evils against which we have to contend, we rudely shake and dissolve the whole glorious fabric, of which the foundation is Christ, and whose goodly proportions have been reared by apostles and apostolic men. Of one thing we are most sure—that no patching and repairing of the social system by the hands of petty statists and juggling politicians, governing by the principles of a paltry expediency, rather than from the influences of a heart enlarged by the love of God and filled with wisdom from on high, can avail to do more than avert for a brief season the dangers which threaten us on all sides. Nothing but the active and energetic interposition of the Church of Christ, under the guidance and protection of her Divine Master, can do anything towards staying the falling fabric, or infusing a new life into the torpid and corrupting mass. But the Church must rouse herself, must enter fully into the danger, and appreciate the urgent need of the times: she must become fully aware that no ordinary remedy will do, that the old landmarks are becoming too narrow, the bed too short for a man to stretch himself therein. She must not wrap herself up with the clergy, jealously refusing to the lay-

members of her communion a share in the glorious work of her renovation; she must give them a lively interest in the cause of her progress; she must bind laity and clergy together with one holy bond, even the love of Christ and of those for whom Christ died, that all may feel themselves, not in name only, but in reality, members of one body, interested to the highest degree in each other's welfare and the triumph of the whole. And that triumph must and will come, if the Church be true to herself and her Divine Master. Dissent on the one side, and antichristian exaltation of human authority on the other, will be won from their errors by so glorious a spectacle of love, and purity, and wisdom: and the day will come, though it has tarried long, when all good men will merge their varying opinions in the one great truth of Christ crucified for man, and, forgetting their differences, will unite in the holy war against sin and Satan. We hope to show that one great step towards this most desirable end may be made in a way so conformable to primitive models, that not even the greatest lover of antiquity and early practices can object to it: but this must necessarily be deferred to some future time. For the present we commend the question to the prayerful consideration of our readers; willing, ourselves, to resign our post most gladly and thankfully to any one who can and will occupy it more faithfully and advantageously to the Church than we fear we do.

THE WIDOW OF MILTON:

A CHARACTER FOR THE TIMES.

CHAP. I.

In the present day we are in some danger, amid our controversies, of neglecting the realities of humanity. We are apt to judge of large portions of the human family on the ground of narrow prejudices or false generalisations. Parties holding separate portions of the one system of truth stand aloof from each other, and seem to delight in mistaking each other.

In this state of controversy, we cannot be ignorant of the fact, that the practical life and affections of the people are separating themselves from the system of the Christian Church, which cannot be in a course of true developement while its members are engaged in contention.

We do not suppose that we are in possession of any charm that can suddenly quell the strife around us; but we are sure that it must serve in some degree toward the restoration of peace, if we can bring the contending parties into a closer and calmer acquaintance with each

other. To contribute some quietly working influence toward the re-union of Christian society, is our object; but we believe that such a re-union as we need, must take place on deeper and better ground than any furnished by the watchwords of this or that party in the present contention. A disposition, perhaps, undefined, but powerful towards a true union, must grow up, as we advance in the study of the human mind, as controlled by a wise Providence, in all its movements relating to the Church.

The best way of saving ourselves from being quite spell-bound among the abstractions of our controversies, must be to consider them in the relation which they bear to human characters. The completed study of one individual mind, formed amid the complicated influences of the times, will give us more insight into the meaning of things, than long poring over abstractions.

With such thoughts, the other morning, I broke away from my books, determined to go out and see some human being, which I had not done for two or three days. So I strolled along the vale of the Ribble to the parish church of Milton, which stands near the confluence of the rivers Ribble, Holder, and Calder. A lovely, quiet place! I mused in the church, looking upon the monuments of the Sherburne family, and every nook seemed full of holy recollections of the "good old times." The sympathies which we cannot name, the interest for which we can assign no reason, filled my mind as I walked among the dead, whom yet I contemplated not as dead, but as now enjoying true, enduring being.

"The good old times!" Is there a people without remembrance of such times? The Jew wanders through the streets of the Gentile, and muses o'er the days of the patriarchs—sunny days, full of glorious visions—when heaven and earth were nearer together than now, and the air was fragrant with the breath of angel-visitors. The Chinese remembers the days of some good emperor, Fou or Chow, when the Celestial Empire was all one beautiful tea-garden, full of quietude, happy economy, and domestic virtues. The Brahmin of India muses on the days of yore, when glorious avatars were frequent, and the Himalaya mountains were lighted up at many a high festival of the gods. Even the "stoic of the woods, the man without a tear," weeps inwardly as he thinks, while smoking his calumet, on the times when deer were plentiful, hunting-grounds unbounded, and white men unknown.

We have no sublime visions, like the Greeks of Olympus; but our thoughts of the valleys and good broad pastures trodden by our ancestors; of our old churches, homes of happy devotion, sheltered by religious warmth of thought through the snows of many a Christmas; of old family mansions, from the casements of which, in days of yore, sweet faces looked out and smiled—have a charm which we can never fully express.

Dream we not of the time when all the questions and difficulties of our day were unknown—when our parish churches were filled with a

happy awe, a sweet solemnity, a realising faith, a presence and a power, *not felt now?*

Dream we not of the time when the contented labourer quietly went forth from, and returned to, the same little cottage, every morning and evening, for fifty years?

Dream we not of the time when beauty and endurance were wedded—when genius, honour, and joy lived together—when the harp was honoured in the lordly hall, and the feeble man was great and strong in his homage of the powerful?

Where are those days? Past? Gone? Dead? Can that which has *no being* so impress us as to overcome the impression of actual existence? Where are those days? We cannot lay our hand upon them in history. They are *in the human mind;* and if we would recall them, *thence* we must summon them, to clothe in beauty the nakedness of this earthly life. There is no hope for us but in *the unfolding of the soul.*

In the thoughts with which many a world-abandoned poet solaces his melancholy solitude; in the thoughts which, though disappointed and apparently dead in the parents, spring up ever new in the children, from generation to generation; in the thoughts with which all religions have decked their past and future paradises; thoughts for which to provide an adequate system many have toiled till the intellect has failed in the task; thoughts hidden in the farthest and deepest recesses of the heart; thoughts which no man utters willingly, but keeps them hoarded, to cheer his own internal life: in these thoughts is a catholic hoard of wealth, which must be brought out and spread before the sight of the coming generations.

Into what region of thought will not the study of one human soul and life lead us? As all the ocean is concerned in forming one wave that breaks upon the beach, so all the sympathies of universal humanity may be stirred in the rise and decline of one human life: and whither will not the study of its history conduct us? To account for the flow of one shallow Ribble, where must I not go? To the ocean, the mountains, the skies, I must apply that searching understanding which ever faints and fails in exploring the wonders wrought in the world.

Beside Milton Church, in that ivied cottage, dwells Margaret Dewberry. I have sat and talked often with her; and I will go again to the cottage, for I have always come away a wiser man after conversation with her. In the window-board, beside her flower-pots, she has all her books—the Bible, the "Pilgrim's Progress," and the "Saint's Rest." How are her heart and mind kept alive? She never talks of weariness; but, though she holds this world to be a wilderness, she has rest even here; and there is a sobriety, a steadiness in her countenance, which does the soul good. There is a philosophy of pregnant meaning and interest in the history and character of Margaret Dewberry; and while I pursue my reflections on many themes, I will keep her in view, to save me from running astray into any extravagance of ideas.

But, first of all, before we say a word of her birth, parentage, and adventures, we must, as is necessary in these days, enquire very carefully concerning her religious belief. Margaret is not a Roman Catholic, as you may tell by the pictures and books found in her lowly cottage. Has the ἦθος of Oxford pervaded this humble shrine? Is she a stanch Dissenter? Alas! if poor Margaret, with her present character, were examined by some of the lynx-eyed scrutinisers of the present day, she would be defined as one unworthy of a definition. Her mind has never been broken up, and reconstructed into a system. But, you see, she has a high forehead, and a clear, calm eye, and she has sat in this cottage and meditated for many years; moreover, she has had a family, and has endured trials; has been near the gates of death, and again restored to life, several times; she has attended Milton Church forty-eight years, and has read the Bible well: from all which, I conclude that she has something to say worth listening to, especially when we consider that she *is* Margaret Dewberry, and not a mere link of any artificial party in society. And, therefore, I hope the reader will allow me to ponder a while upon the formation of Margaret's character, and first examine her religious existence. Let us do this with becoming reverence. I am afraid the reader will already suspect my intention—to make a *peg* of Margaret—a peg on which to hang a string of meditations, on whatever subjects I choose. This suspicion is too just. The fact is, dear reader, that I must be egotistical, in order to account for this strange plan of a discursive biography. Originally I wrote and uttered my thoughts in verse (for which I have no spirit now); and in my daily walks through many villages, in my youth, God knows I loved the people all around me—men, women, and children—and felt it in my heart to do them good; but, as I could do it no other way, I celebrated them in my songs, and many a pleasing spot of reality I often had in my mind while writing what is called fiction. But, at length, sadness fell upon me, and, of course, upon the world, and upon all human faces that I looked upon at the same time—a sadness which I could not banish with song. The surface of life seemed decayed, and my mind descended to seek for strength and refreshment in knowledge of the deep mysteries of existence; and some comfort I gained there, as the flowers aboveground were faded, asking if vigour enough for another spring remained in the roots; but it was at the cost of many hours of cheerful life sacrificed in vain. And then, as I passed out of my subterraneous hermitage, to see if the surface of life presented any change for the better, lo! the Church, with its ponderous history and interminable controversy, came upon me, to impede my efforts towards freedom of mind and poetry. What a work had I to do, and how did I weary myself to get through it! and yet I have not got cleanly through it; for, as I have heard of preachers who, in the pulpit, betrayed by their gestures the handicraft in which they had been employed, so I cannot enter in Margaret Dewberry's cottage and collect a few materials for her biography, without intermingling

them with the topics of Church controversy, like the swarm of flies in Wordsworth's "Excursion," "ever with me as I move along."

But it is insisted upon that these are days when every man must choose his side and assume his definite position; and, as I suppose this to apply, without mercy, to every Eve as well as every Adam, the religious and ecclesiastical principles of Margaret must, first of all, be duly examined: for on the result of this examination will depend, with some readers, the perusal or non-perusal of the rest of her history; for the history of the woman will be nothing of interest, unless as associated with the peculiarities of the sectarian devotee. Unhappy times for thee, Margaret! or, rather, for thy biographer; for Margaret knew little about the times. Well, was Margaret a *good Protestant?* Why, really, I never heard her protest much about anything; but this I can answer for—she had never read the "Tracts for the Times." She died before No. 90 came out. Happy woman!

The Jesuit College of Stonyhurst is only a few miles' distance from Milton; and as I sat in the doorway of Margaret's cottage the other day, one of the priests walked by, a very sad and mortified-looking person: but Margaret said, "They tell me he is a very good man."

And now, on this suspicious circumstance, I must go fully into the question of Margaret's Protestantism; and I will venture, in the outset, to hint my belief that we shall find her a very good one.

But, of course, in this important task it will be necessary to examine and define very strictly the idea of Protestantism. The candid reader must surely see that I cannot now avoid entering fully into the controversy without exposing myself, as well as Mrs. Dewberry, to suspicion.

I must first see what is Protestantism; then I must analyse Margaret's character, and see if I can find it there.

I have good hopes of the issue of this examination. I have said, that a few miles from Milton is Stonyhurst College, an establishment of the Jesuits, where the visitor is sure to be received with great civility. About Stonyhurst, you find several Roman Catholics among the peasantry; but few, as I imagine, of the genuine order. If you can find one of *the old school*, note that character, and compare it with the subject of our story, and you will be led to consider the true distinction between the old and the new religion.

A little while ago we heard one of the learned dignitaries of the Roman Church declaiming from the altar on the *negative* character of Protestantism. This trite remark he insisted upon with a considerable expenditure of the eloquence of superficiality. There is a seeming propriety in the remark, and the hasty and vain clamour of some self-styled Protestants has given force to it! for *their* profession is rather the negation of a religion, than any positive religious principle. But this learned dignitary of Rome could find no motive and principle for the Reformation, save that of *national pride;* and having described the Romish Church as occupying the highest pinnacle of power and privileges, he spoke of the Protestant movement as a *descent* altogether, and not a rise into a higher and purer region—as a *defect*, rather than

the remedy of a defect—as a bare *negation*, without the *affirmation* of any further truth. The assertion may be made plausible, but will not bear examination. The negation of a falsehood presupposes a truth present, which labours to rid itself of an incumbrance. Protestantism, rightly understood, is the negation of a negation, or, rather, of a sad series of negations, which equals the re-affirmation, after the struggles of many centuries, of the first truths of Christianity—truths which stand not now upon their first footing, but upon a higher ground; for *they have been tried*, racked upon the cross of erroneous human understanding, and have experienced *how* they are liable to corruption: and now, with such experience, and endowed still with all their pristine vigour, they are waiting for expansive movement. The retrograde or the progressive movement?—The shutting-up in the church box of the fourth century, or the unfolding for ever of the Truth?—Belief in the "Commonitory against heretics of Vincentius Lirinensis," or in the 16th chapter of the Gospel according to St. John?—Union founded on a sacrifice of the future to the past, or upon a reconciliation of time in the eternal grasp of the Truth? Such are the questions of the day, and we shall see what light the character of Margaret Dewberry will afford us for such questions; for we will persist in our way of trying doctrines in their relation to human life and character. Now, just suppose that Mrs. Dewberry, during her severe and long affliction in the autumn of the year 1806, had been a Romanist of the vulgar and most orthodox school, and you will see the meaning of the dispute about *positive* and *negative*. As the case really was, she had the instructions and consolations of her pastor, and was very grateful for them; but when he left her, and, during her sufferings, she often reclined her aching head to die, she felt that, however comfortable they might be (as the agreement of the external word with the internal persuasion is always comforting and corroborative), yet that she did not *depend* upon them, but, with a free spirit, she could hold communion with God, who is a Spirit, bound by no time, place, nor circumstances. Thus she held the true medium between spiritual Christianity entirely *disconnected* from external ordinances, and a religion utterly *dependent* upon them.

Now, imagine her a Romanist, out of the reach of her priest, and what would be her gain? In the trouble, anxiety, and doubt that must have attended such a case, you discover that *on this side* the *negation* really lies.

Our protest is against the exclusive pretences, the damnatory clauses, and the close, soul-imprisoning definitions of this assumed all-sufficient Church. And even if some declaimers, in their zeal, have confounded with the abuses some true doctrines, of which the Romish system contains, at least, the formal propositions, it must be considered that the truth of doctrines *lives* in their connexion, and that when doctrines capable of operative truth are held in conjunction with paralysing errors, they may be as effectually nullified by those who formally admit them, as by those who openly renounce them. The *connexions* of a system are more important than its isolated points of doctrine.

In this view, we deny that the essential character of a religion liberated from the Romish system must be *negative*. True it is that the work of controversy necessarily gives more prominence to the hand of the man who is hewing down the trees of the old forest, than to the quiet hand of the husbandman, who is scattering the seed of life upon the newly broken ground: but those who left the Romish communion did not go forth empty-handed, but bearing precious seed; and soon it will be time—indeed, it is already time—for true Christians to turn from looking upon the land of the enemy, and begin more fully to estimate the riches of their own land, and cultivate it till the apparent wilderness shall become a fruitful field.

The next era of Christianity must neither be that of Romanism nor of Protestantism, but—REALISATION.

But we will illustrate fully the reality of this dispute about positive and negative, by a comparison of Margaret Dewberry with a Romanist devotee—say of the fourteenth century; for we confess we cannot rid ourselves of a suspicion concerning the *genuineness* of many modern Romanists. Now, observe the character of the good old lady of the fourteenth century. She has belief in many points wherein you will find the latter incredulous. Saints intervene in her behalf, and wonders, such as her modern counterpart never dreams of, are wrought for her by the hand of the priest, and, in a thousand trifles, she seems rich in faith. But when afflicted, as Margaret has often been, and left without the aid of the priest, and troubled with the fancies of an imagination fostered in disease by that sort of piety which cultivates the imagination at the cost of reason—note now the troubled and bewildered expression of her eye looking out for aid, through which gleams a soul devoid of a steady light within—a soul accustomed to look for an outward, *ready-made religion*. She may have seemed a blessed daughter of the Church when fed and blessed by the hand of the priest; but view her now, when no priest is near to bless her, and exorcise the evil phantoms that trouble her; and where is that calm assurance which reposes upon the Infinite and Omnipresent, in which the true dignity of human nature consists? Every rational soul should have an immediate union with the Infinite—not a dependent union, through a series of links of a long chain, stretching farther and farther away from the centre, as time carries it, and in which the breaking of one link spoils the virtue of the whole. To superficial observation, the poor woman of the fourteenth century may appear the positive character, while the humble Mrs. Dewberry seems negative; but, on close inspection, the case is reversed. Every one of the former character's positions of faith is accompanied by a sweeping act of unbelief, while the seeming disbelief of the latter is grounded upon a deeply rooted and steady faith.

True, the former has a reverence for holy places; but where is her sense of that presence which fills both earth and heaven, and leads the devoutly meditative mind into the mystery of a universal consecration? She may hold in trembling awe the doctrine of a peculiar residence of

Deity, among the glimmering tapers and consecrated vessels; but where is her consciousness of the habitation of the Most High in the recesses of a lowly and contrite heart? She may reverence her priest, but it is at the cost of a far more reasonable reverence for universal humanity. She may seem, in short, a *great believer in little things;* but she is a *confirmed unbeliever in great things.*

Now turn to the old widow of Milton, and you will find in this humble character a soul lacking only competent utterance for a truly sublime Christianity. True, she cannot have that regard for even the Church in which her forefathers have worshipped, which some of them possessed; but it is because, wherever she goes, she is pervaded by a consciousness of a presence and a power infinitely too glorious to be confined to "temples made with hands." She bends not in slavish awe before her priest; but on her calm forehead, and in her steady gaze, you see the dignity of a free and self-conscious soul—a treasure not to be sacrificed for all the seeming grandeur of a system which, with all its means and ceremonies for the cultivation of devotion, cannot produce souls of such an order. The religion of the Romanist devotee bears the same relation to the religion of the good old widow of Milton, that dreams bear to waking life and clear consciousness. Surely, that man cannot understand what he is doing, can have no right knowledge of the dignity of human nature, of that quality in which it is to resemble God, who would depress the mind of the good widow of Milton to the standard of the superstitions of her ancestors, who would conform her to the fashion of the woman of the fourteenth century.

There is the *substance* in the latter character, of which the former has only the *shadow.* You can lean upon, rely upon, the substantial Christian; but nothing can be more melancholy than to see a congregation of enslaved minds all leaning and relying upon an arm of flesh; nor is anything more painful to conceive of, than that such a congregation should at last meet in that region where, as the Truth is manifested, all shadows for ever depart away, and there discover that, amid all their shadowy services upon earth, not one of them had firmly grounded in his own bosom that abiding peace which the world cannot take away.

The Romish system, in its care and with all its cumbersome machinery for the prevention of a *false freedom,* or mere dissoluteness, prevents the developement and expansion of TRUE FREEDOM—the freedom of a life and soul in accordance with universal truth—that freedom which Christ promised to all who should know His Truth (John viii. 32), and which is the bright consummate flower of humanity, the sabbatic perfection of the works of God, *for the sake of which* all the institutions, traditions, authorities, and preventatives of the Church have an existence. Those who would so construct a Church as to prevent the expansion of the soul in liberty, are like the gardener who built his hot-house so low that his exotics cannot flourish; or like another, who

ties a plant, to prevent its over-hasty expansion, so tightly, that it cannot expand at all.

And we shall easily prove that the theory of authority, which would prevent the growth and exercise of this principle of freedom, is self-contradictory; for, while it claims perfect obedience, it renders that perfect obedience impossible, because *perfect obedience* can only flow from *perfect liberty*. What was the beginning of the authority vested in the Church of Christ? Its source was in the simple utterance of the revelation by Christ, who comprehended the life universal of humanity, and published its laws. Previous falsities of contradictory traditional authorities had induced scepticism, attended with deep feeling of the need of some more sure and clear foundation of faith and duty. In such a conjuncture of human helplessness with Divine wisdom and mercy, the Christian Church took its rise, and its Founder promised to His apostles and their successors a continuation of His own authority. "He that heareth you, heareth me." "I give unto you the keys of the kingdom of heaven." Now, these words must either be understood *absolutely*, in which sense the instruments or agents of authority are wholly *identified* with the authority they hold; or must be understood *mediately*—that is, as holding good, only *so far* as the agents of authority *reasonably identify* themselves with the primæval deposit; by which latter interpretation alone the Church can be saved from becoming a mere *concretion* of incongruities, with no unity but that of *traditional order*, and that, as reality and history show us, of very difficult proof. The true purpose of authority is to preserve the dominion of the *deep*, *necessary*, and *universal*, over the *superficial*, the *arbitrary*, and the *temporary* elements of human nature. But the mind of the present age is not to remain passive under the burden of the fixed past; for the laws and doctrines of traditional authority must be interpreted as to what they mean. But perfect obedience throughout the outward and the inner man is aimed at by the claims of authority, and this cannot be obtained unless the *reason* of the law and doctrine authoritatively propounded be unfolded in the individual, and this cannot take place unless he have *freedom*. Unless the reason of the individual be active, it cannot obey; and the whole man cannot attain, as he ought, the perfection of a free obedience. Nothing is easier than to prove that the highest claims of traditional authority, grounded upon the motive of a love of obedieuce and unity, render that impossible which is professedly aimed at. Unity may be stamped by despotism on any materials; but true union can only be developed *from within*.

But we are certainly straying too far from Mrs. Dewberry. We return, therefore, to the subject of our memoir; and it is now time to apply *a test* to her character, which must decide her position in relation to the great controversy in which we are engaged.

Now, how it is we know not—where she learned the principle we cannot tell, for she is not conscious of ever having learned such a principle—but there is this peculiarity about Margaret, that she will

not have any faith *pressed upon her from without;* but it must be *evolved from within*—it must, by some string of deduction, be connected with the principles and motives which she already possesses in her conscience. This is certainly the great characteristic of Protestantism, and the question is, how Margaret has arrived at it; for she has never been a controversial woman, and has, perhaps, not uttered the word *Protestant* a dozen times in her life. Is it a mere accident, or some mental habit acquired in education; or is it a necessary and true developement of the human mind, *under the guidance of God?* This is a most momentous question; and, if you would attempt to hold the former of the alternatives, you must make (if you dare) a desperate attempt on the moral freedom and dignity of Margaret Dewberry. Take your stand before her now, and, impressing upon her the claims of authority, if she would bring against them any conscientious principles of private judgement upon which she has acted throughout a long life, denounce these with all the consistency and severity of ecclesiastical logic. Tell her, that it matters not what she thinks and feels—it matters not what views she has entertained during the perusal of the Gospels; tell her that she has no right to think otherwise than as she is bidden to think; laugh all her principles to scorn: and, if you can only extort from her the secret, that her husband, through a strange eccentricity, suffered two infants to die without the water of baptism; disturb the serenity of her mind by suggesting the most fearful of thoughts and talking of the dubious nature of "uncovenanted" mercies, or some other such ——, find a name for it yourself! Do all this, in consistency with your exclusive principles; and then, just tell me a fact, without any reasoning upon it. Do you not feel yourself very uncomfortable all the time you are so talking? Can you speak these things boldly out, like a man who believes what he is saying, from the very depths of his soul? Do you not feel like a man who is quenching a warning, guiding light, in the night-time? Conscience, you say, is no infallible guide to truth, it only affords an intricate clue: but you destroy every clue! Now, what would be your feelings, if you could fully prevail over Margaret—if you could (but you never can) utterly convince her of your right to render subject her whole soul and conscience to your sway? I know not: but I can easily tell you what my feelings would be, if I saw her fall upon her knees and confess herself utterly wrong, and declare herself your slave in heart and conscience; I should feel as if I saw an angel fall from heaven. I should turn away and say, "Another soul is broken and destroyed, and can only now be patched up into a hypocrite!"

Now the reader sees in what a hard case a writer of biography finds himself in these days. We only want to refresh our souls by contemplating the life and death of a good Christian woman, who lived close by the church in a sweet rural village all her days, and, *nolens volens*, our pen becomes embroiled in the confused controversies of the day. But, as we have got into it, we must now go through with it. We

have found Margaret to be a Protestant Christian, and eminently one of God's own productions.

A kind of unconscious, ambiguous hypocrisy prevails almost universally in our days. It is of the nature of truth to embrace a large sphere of realities, bound together by a living chain of unity; but it is the nature of falsehood to connect a series of incongruities by a continual plausible covering of inconsistencies and real grounds of difference. It is, indeed, a thing most rare to meet anywhere with men whose souls are all of a piece—the texture of whose minds, like that of Jesu's robe, is "woven throughout from the top without seam."

Patchwork is as fashionable now among theologians, as it once was with the ladies. They dare go through with nothing. So we have, instead of the old, simple, direct argument, a most curiously enravelled scriptural-traditional-mystical-psychological-dogmatical (and a dozen more hyphens are necessary to make a sufficiently comprehensive adnoun) argument for Church authority. Of all these principles, we ask, which is THE ONE? Each of these principles is carried, like the English Reform Bill's qualification, to a most peculiarly arbitrary degree, and then, on your peril, you must abstain from carrying it an inch farther. A labyrinthic maze is constructed about the centre of unity, and every one of the multitudinous paths conducts you aright a certain distance, and then turns round and leads you just as far out of your way again. We hear arguments on grounds of human conviction and experience from those who protest, elsewhere, against all arguments so grounded; arguments from evil consequences from those who tell us we must not judge of consequences; and appeals to conscience from those who deny the validity of conscience. This is admirable disorder! Now, out of this there are two ways. There is a union of men by night, when all are held in the common bondage of sleep; and there is a union of men by day, when all are engaged in their work. More disorders and accidents happen by day than by night—not because daylight is dangerous, but because men are then busier. Life must have troubles and inconveniences which death knows not.

But the union to which living and active minds are to be conducted is as superior to the unity of dead stones built together in a vale, as the choral clang of the everlasting planets is superior to the silence of the abyss, without a discord and *without a chord.*

You feel some little pleasure when you have set up a number of puppets *in a row;* but you feel a higher pleasure when free agents are guided in the same orderly route, by the same common and reasonable motive. What is the union you seek? If union of form, constrain a number of men, by authority, to submit to the same form of worship. But do you not still yearn for a higher union, a union of higher powers? Imbue them with the same feelings, and let the same hymn of praise, or prayer of contrition, from time to time sponta-

neously burst forth from their accordant hearts: yet feelings are variable and uncertain, and you desire a higher and fuller union still. Believe that the same essential reason dwells and lives in all; let them *think together*, and not only when brought together for some common object, but when apart and each pursuing his own way: feel assured that they are following the everlasting process of one catholic reason, and, from whatever objects reflected, enjoying the radiance of the light of one sun—and you have the union of angels, on their several ministrations, dispersed throughout God's universe.

"Surely," exclaims the reader, who has been so unfortunate as to expect an amusing story under our title, "surely, here is a world of tedious pains to explain and defend the religious opinions of a good old lady who lived at Milton!" Yes; and more pains still will be requisite, if we would fully explain and defend that happy and serene medium of thought and feeling which characterised Mrs. Dewberry. It has been the labour of ages to bring out and define, in a scientific shape and system, that Truth which exists in an undefined good sense. I verily believe that Margaret Dewberry is right in her religion; but she could not explain and prove to others how it is that she is right, and very likely I shall fail in the attempt—and even if I do, no one of good understanding, who rightly comprehends the difficulty of the task, the very same task under which Plato, Aristotle, and all the schoolmen, broke down, will laugh at me. The fact is, the more we systematise, the farther we recede from that Truth, comprehensive and reconciliative, which many minds, unconscious of an effort towards self-intelligence, possess. That Truth seems to disdain to be confined in our strict outlines, and to retreat from our grasp into the exceptions and vaguenesses which are left out of our definitions. No system comprehends all the principles and minute applications that are embodied in what we generally call *good sense*. The good sense of every man is more comprehensive than any system he can devise to define it. Truth, then, seems often eminently to reside with unsystematic and indefinite characters like Margaret, and smiles at all our attempts to analyse and define its principles. Simple as is Margaret's character, very complicated influences have contributed to produce it, such as it is. She has no arguments about antiquity and tradition, yet these have a part in the formation of her mind. She knows nothing of the doctrine of private judgement, yet she has all the positive good of it. In turning from her conversation to the arguments of learned controvertists, I have been forcibly struck with this contrast between the maxims of good sense and all attempts at a systematic exposition of them.

For instance: All will agree that history or tradition has its claims, and ought to demand our due consideration: but let any one attempt to define what are those precise claims, and what is the precise nature and degree of the consideration demanded; and if he does not involve his theory in some contradictions, and break up his system against the rock of good sense, he will escape perils that no forerunners have avoided.

Again: All will agree that in dubious matters, such as the question of Episcopal government, we ought to be guided by primitive practice, as well as by the reason of the thing itself; but let any try to define how far each of these modes of consideration must be carried, and he will, ten to one, either get into the interminable Apostolical-Succession argument on the one hand, or run into the extreme of private judgement on the other.

Now, let us refer such matters to the good sense of Mrs. Dewberry; and, though she will not go far enough any way to satisfy the demands of a close system-maker, so far as she goes in the exposition of her principles, she will be right.

Union and order are very good things, Mrs. Dewberry will say, and we must take all reasonable means of preserving them; and, therefore, as to the government of bishops, we should certainly submit to the declarations of Scripture; where it is doubtful on the point, to the doctrine and practice of antiquity. And this is very closely connected with the salvation of men, Margaret will maintain. "But is it so connected," the system-maker will ask, "that those who err in this point must be wrong altogether?" That Margaret will not maintain; only that, so far as they neglect or offend against the measures of union in this point wilfully, they offend against those principles of humility, submission, and unity, upon which the salvation of men must depend. And Margaret will say, that as every question of this kind must be connected with the principles of the whole Christian system of faith and practice, it must be studied and treated with a sacred regard to the consistency of the whole; for, if we offend against those principles in the least matter, we shall put the greatest matters in danger, as, by setting light to a straw in a house, we endanger the whole building. So far, Margaret has history and reality all upon her side. But she will not go farther and say, that all who have differed from us in this point have been destitute of piety and wisdom; for here reality would contradict her; though she will go so far as to say, that if good and wise men have erred in this point, it has been because they were not good and wise enough to keep the right way in everything.

"But," said Margaret to me the other day, as we were conversing upon such matters, "I do not think that men ought to wait to be driven to every right thing, at the peril of their souls. In religion, we ought, all of us, to keep in the safest way—the way of the greatest union, and peace, and certainty."

And thus Margaret has that proper medium of the *internal* and *external* in religion, which many have found so difficult to keep themselves, and still more difficult to explain to others. And the utmost study of this subject will tend to justify Margaret in the position which she maintains, and to prove her superiority over any one who holds only *one side* of the subject. To show this, now, we have only to take down a book and read an argument *on one side* of the subject, by one who is striving to make or to defend a system.

Here we find it argued that all goodness consists in the subjection

of the internal mind to an external law. And, in the most comprehensive sense, this is true; for universal good is external to every individual. But, as applied to any one temporal external system, the rule will not be held without involving itself in many contradictions. So various are the forms of external law in the temporal world, that what is good according to one standard, must be bad according to another; and an *internal* scrutiny is necessary to settle the subject.

Now, Mrs. Margaret Dewberry, to whose good sense we refer those laborious controversies, could not definitely enunciate the one principle that guides her in her obedience to the external authority of the Church; and it will require some care in us to unfold and explain the reasons implied in the judgement of her good sense upon the dispute. But we think it may be done. Let us try it.

We say, then, that the external is so for this very reason—because it is deeply internal; and, *vice versa*, the internal is so, because it has been external. These two poles of thought have a continual reconciliative movement going on between them, by which each is ever *becoming* the other: else both would die. The reader may call this paradoxical, if he likes, and throw down our little essay; but we assure him, we can make the matter clearly out without much knitting of the brows.

Look you: there was a day when, as Isaac Newton sat in his garden and saw an apple fall to the ground, the idea of gravitation entered his mind. At first it was a mere internal thought, suggested by an incident; and, had it remained in a crude state in Newton's mind, it would have been regarded but as a whim, a theory, a notion of his internal mind. But, as it afterwards was proved, when Newton *made it out* to the world, it was a universal external law, which, pervading unconscious creatures, arrived in due season at self-explication in an intelligent mind. This great idea, once seeming imprisoned and confined in Newton's mind, because it was a great idea, and had the living force of truth, externalised itself, altered itself, so that the result of solitary reflection becomes one of the common-places of *science*, and it remains as an allowed external authority. Why? Because its internal evidence is open to all, and it may be made to enter again *into* the mind by the process of rational conviction, as it proceeded out of the mind of the philosopher by the process of rational *exposition*. It has become external therefore, because it was an external reality. Now, the rise of Christianity was in a protestation of the internal against the external. And as this internal truth, in the mind of the Founder of Christianity, was infinitely more comprehensive and powerful than the old external system which would have confined it, it broke the bondage of that close, external system, to create for itself an adequate external system or exposition. The minds of the primitive believers, stirred from their inmost depth by the internal and spiritual truth awakened in them, uttered themselves in an adequate external system of *words* for the Spirit. And we submit to those words as to an external authority. Why? Because, as the bond of union still holds, by belief of the *words*, we have fellowship with the internal Spirit from whom they proceeded.

And the reason why we should not attempt to subvert the external authority is, not because the convictions on which we might profess so to do are *internal*, but, rather, because they are not *internal* enough, not *deep* enough, to overcome that external system which emanated from a far deeper and more spiritual region of mind, than we can assume ourselves to know.

Now, these principles of internal and external authority, so difficult of explication and reconciliation in a systematic way, are fully reconciled in the *good sense* of Mrs. Dewberry, or, rather, need no reconciliation with her; for she has never set them apart. Her internal convictions have been formed upon external testimony, and again give force to that external testimony; and both she regards as being one revelation from God, and in the light of that revelation she lives.

If any one, again, would say that we take unnecessary pains to explain the principles of Mrs. Dewberry, we must remind him that, if one such mind of good sense could fully unfold all the reasons of its determinations, it would afford us a perfect philosophy. All our philosophy seems to be a departure from simple good sense, attended by a striving to return to it, by some circular route, without just retracing our steps. If we had space in this chapter, we might show that the medium of steady good sense, for which we reckon Mrs. Dewberry remarkable, cannot be explained from any one particularised principle or definite doctrine which she holds, but is in an undefined mediative reconciling process of thought, in which all her principles continually flow together and harmonise.

And this seems to us such an important remark, and so worthy of long consideration, that we shall spend a little more time in endeavouring to illustrate, though we cannot fully explain it. *Truth* ever remains richer and fuller than all our definitions and explanations. The undefinable gives truth to all our definitions. Truth is not a hard rock, but a living stream in which contradictions are ever melting away in the confluence of the waters. In vain shall we hold controversies of the truth of this or that, while we hold no common idea of Truth itself.

As instances of that medium-holding good sense for which we signalise Mrs. Dewberry, let us consider the following points, in which she was a consistent though unconscious adherent to the maxim, "Unus alteri eget." She expects to be saved only by faith in Christ; but then it is by a *real* belief in a *real* Saviour; and thus she needs no long argument of reconciliation between St. Paul and St. James.

I never heard her use such bad English as to say that "the bible alone" was her "religion;" but she holds it to be the rule of her faith, and believes nothing to be necessary to salvation which cannot be fairly proved from Scripture. Then, as to the interpretation, correspondence, and subordination of passages, though she seems to have no theory of hermeneutics, she seems to have a very satisfactory mode. She interprets the dark passages by the help of the clear ones. She subordinates controversial and indirect statements to simple and direct statements.

Above all, and this is the main matter, she has, I am sure she has, a

clear vision of the mind and purposes of the Saviour; and in the light of this vision she judges of all things. This is her standing-point for all speculation and judgement: and, it is a momentous question, is she right in this method? I verily believe that she is; and I will endeavour to justify her against the opposite practices of strenuous theologues and preachers, who have made out of the Scriptures the most tortuous labyrinthine of confusion into which ever poor souls wandered. Bear witness to the charge, patristic folios, scholastic piles of glosses upon glosses, "appeals," "counter-appeals," "refutations," "vindications," of all sorts and sizes, from the oak-bound tome of the thirteenth, to the stitched Oxford Tract of the nineteenth century, all calling for another Caliph Omar! The tree is known by its fruits; and how dark and full of confusion must be the source from which these streams of perplexities have emanated!

As true as that the life of Christ is the sole hope of the world, so true it is that a merely *doctrinal*, *abstract*, or gloomily *imaginative* system, called Christianity, is one of the greatest curses of the world. How bright and powerful that Central Light which has penetrated with some saving rays all these masses of clouds thrown around it by centuries of dark devices!

Yes! it is a hard saying, and yet it must be *true* (not as a mere statement of fact, but in relation to the necessary renovation of the Christian mind) that the mind and life of Christ have suffered in the world, for the greater part, towards nineteen centuries of misinterpretation. His memory and doctrine, like Himself, have had to bear the cross continually, and sometimes have appeared stretched lifeless upon it, nailed fast by the hands of rude theologues or spiritual despots.

And now, to justify our good old Christian Dame, we are driven, by the hard necessity of the times in which we live, to run against the ecclesiastics of Oriel College, to set Milton against Oxford, and Mrs. Margaret Dewberry against its learned professors. When men walk with a stumbling tread in a glimmering light, there are two ways of preventing mischief; either by quenching the light, so as to prevent their walking at all, or by giving them a clearer and steadier light. For Mrs. Dewberry's principle, the latter, we contend.

We have made a very serious statement of the misinterpretation suffered by Christ's doctrine in his own professed Church. At least, it will be granted that the strong impression of *common sense* is in favour of the fact of our statement. This common sense, perhaps, ought not to be permitted to judge in a point of such importance as a comparison between the words and deeds of Christ, and the doctrine and practice of the Christian Church from the early ages; but it will be granted that, if a lowly Christian of good sense, like Mrs. Dewberry, could be suddenly brought into acquaintance with the spirit and doctrine of the Church, two or three centuries after Christ, she would feel herself translated into a very strange world, where she might, indeed, recognise some familiar names, but with such a change of connexion and meaning as she had never dreamed of. Profound reflection or Origenic

interpretation may remove this difficulty; but so it certainly exists for common sense.

A Christian man of good sense would be amazed at the change, if his attention could be transferred suddenly, from the views of the Gospel and its Founder he had generally entertained, to the doctrine and practice of the fourth century. He would hardly find more resemblance between them, than between the wild fantastic images of dreams and the sober realities of waking day. How could he reconcile his simple view of the last supper of the Lord with His apostles, with the tremendous mystery and high sacrifice so early substituted for its commemoration? How could he reconcile our Saviour's doctrine and practice of austerities and self-denial, with the vision of deserts, forests, and caves of the earth, inhabited by voluntary fanatical ascetics, seeming to have no other object than to blot out the face of man from the creation? In short, how could he reconcile the *constant sobriety* of the meek and lowly Jesus, with a system whose tone and temper are to carry every separate point of doctrine into the region of extravagance, so that the very principles held in harmonious subjection in the mind of Christ, and made all to subserve to illustrate the supreme truth of His life and death, are let loose from their due subordination, to rage in wild disorder, enslave the imaginations of the people, and render the doctrine of His life and death of no effect? And through how many centuries must the bewildered disciple find his way, before the clear vision of his Master's countenance breaks upon him from the world of realities!

Now, either we must accept this sad but inevitable conclusion of a misinterpretation of Christ among men and systems, called by His name throughout so many ages, or we must place the barrier of an unintelligible Church authority between the simple Gospel and the enquiring mind.

To avoid such a melancholy and yet beneficial conviction, we must adopt the vague hypothesis, revived of late, that the strangest apparent perversions of institutions, founded, professedly, upon scriptural authority, *may have been* developements of an apostolic ἦθος to us unknown. This ἦθος we are to understand as that indistinct tone and tendency, accompanying the apostolic teaching, which gave it a character and genius unknown to us, who read the Scriptures without the medium of Church interpretation. So a mist arises from the fens, and, while it hangs over the plains, seems uncertain whether it shall be shaped into dark, lowering clouds, or bright, silvery fringes of the horizon. But, surely, it does dishonour to the teaching of Christ and His apostles, to represent that they used language of such uncertain character. And it is, surely, a mockery to bid us try the doctrines and practices of the Church by the words of Christ, if these words themselves require councils and all the complex machinery of tradition to define and preserve their true meaning. If a mist be cast over these words, it will not be merely an obscurity, resting on certain portions of religious doctrine; but like a gutta serena over the entire orb of vision, making a total blot of every prospect.

We must hold, therefore, that the words of Christ have no Pythagorean ambiguity; but are already intelligible by those like the "common people" to whom they were chiefly addressed, and who heard them gladly. And those who seem to think that in the common (and we grant imperfect) acceptation of these simple words, they cannot find enough sustenance for their love of the mysterious and sublime, must be warned to eschew all false sublimities of that obscurity in which fanaticism and mysticism have their hiding-place, and to find the root of the truly reverential and sublime in the clear, simple doctrines that flowed from the lips of Jesus. If they cannot find here matter enough for reverential feeling and sublime thought, it is because they do not deeply understand them. We would not understand them as poor superficialities, bare common-places, and mere practical proverbs, as some have regarded them; but as inexhaustible mines of wisdom, from which devout and laborious thought may bring up a continual supply of wealth, applicable to all our intellectual, moral, and practical life.

In fact, nothing is so little practical as that which is barely and exclusively practical: bear witness the stale sermons, like the crusts of the poor Gibeonites, served up, Sunday after Sunday, to sleepy congregations, in too many of our churches. That which would regularly influence a man's practical life must deeply engage his thoughts and feelings, must be his *study* in order to become *his practice*, must have an operation *within* in order to prove effectual *without*.

It is a sad inconsistency, that the Anglican Church, which has preserved for itself the greatest freedom from arbitrary intervention in its interpretation of the Gospel, has made such little use of this great privilege. Let us hope for a better day, when that order and union, which we have been too long expecting to re-establish by some human system, put, like an extinguisher, over the light of the Gospel, shall be found in the true logical developement of Christ's own words, when the Spirit of Truth shall resume His place in the Church as an intelligible agent, guiding all "into all truth."

The true concrete history and realisation of Christian ideas, must take the place of that falsely abstract theology which leaves human nature to go astray, while it populates libraries with controversial tomes. A true unfolding of the words, "I AM *the Life*," would be worth more for the world, than all the disputes, settled and unsettled, of the last sixteen centuries.

But I must cheek myself in the course of these reflections, which have led me far away from the widow's cottage of Milton. I had intended to steal away from all the quarrels of the world and the Church, and to find pleasant employment in making observations on the formation of one good Christian character; but, as I sit in her cottage, the prospect of Stonyhurst college lures me away, by the love of contrast, into the path of controversy. I have been somewhat unfaithful to my theme, and hope the reader will forgive my wandering thoughts, if he finds in them no hints to aid his own meditations.

THE EUCHARIST.

No. IV.

In our last notice, we showed that Dr. Pusey held a sensuous view of the presence in the sacrament. In the view which he and his friends take of the literal interpretation, this is all but necessary. Mr. Newman, however, has a mode of escaping all this difficulty. His idea is no longer to cry out against explaining the mode, but, rather, to give it a new name. He calls it, in his letter to Dr. Faussett, "*superlocal.*" And so satified was he with this "argumentative answer," that he reprinted it in Tract, No. 90. He there quotes several pages, and proclaims it as called forth by the cavils of his opponents. It will be necessary, therefore, to examine this hypothesis, and see how far on Anglican principles it can be admitted that there is a superlocal presence of a body.

It is certainly the doctrine of Rome; for we read in the Catechism of the Council of Trent, "Christi corpus in Eucharistiâ *non est ut in loco.* Deinde vero doceant Christum Dominum in hoc sacramento *ut in loco non esse.*"*

In fact, the use and introduction of such a word as superlocal can have no meaning at all, except we receive the distinction on which Roman Catholics dwell of "substanceless accidents;" for, if it is a presence of accidents, they can only be present in locality: if, however, it is only the presence of an abstraction, such as substance in its logical sense, then it must be only a superlocal presence; for, in fact, it is only an imaginary presence of the material substance, &c., only a presence in its effects. This is a necessary difficulty for a Romanist and Tractarian also; and well would it be, if they would remember that their whole system is founded, not upon anything real or tangible, but upon an imaginary division, which was devised to suit the logical mind. Now, we do not deny that this division is useful and correct for its own purposes; but we protest against that rationalising system which pares down the efficacy of Christ's spiritual presence by reducing it to a *material* presence; and, therefore, reducing it to those rules by which a material presence is bound. It is derogatory to God, thus to systematise upon abstractions until reason masters faith, and subdues the due reliance and simple unpretending obedience to God's revealed Word. The Tractarians aim to make the presence a miraculous presence: hence they are compelled to make it a material presence; and then so inconsistent are they, that they invest this very material sub-

* Quæstio xlii.

stance with the properties of a spirit. And, verily, the only advantage which is hereby gained is to *confuse* faith, instead of receiving a mystery; to rationalise about the presence, instead of leaving it a spiritual presence; to forget the power of the Godhead in endeavouring to magnify the human nature. That all this is not pure imagination, we shall see by a comparison of Mr. Newman's words: he, in common with Dr. Pusey, commends the "most literal sense" of these words, "This is my body," and therefore he understand's Christ's fleshly and material body; for, if not, he does not receive it in its most literal sense. And yet this very writer argues, in reference to this same body, as if it had only the properties of a spirit. "In the case of things material, a transit through space is the necessary condition of approach and presence, but in things spiritual (whatever be the condition) such a transit seems not to be a condition. The condition is unknown. Once more: while beings simply spiritual seem not to exist in place, the Incarnate Son does; according to our Church's statement, already alluded to, that 'the natural body,'" &c.*

Again we read—"The true determination of all such questions may be this: that Christ's body and blood are *locally* at God's right hand, *yet* really *present* here—present here, but not here in place, because they are spirit." Again he speaks of the body as "glorified and become spirit." The writer here entirely omits to notice, that our Church speaks of the "natural body," and does not call it a spirit. If it had become a spirit, where is the force of the evidence which our Lord set before Thomas? If it had become spirit, how does St. Luke say, "To whom also He showed Himself alive by many infallible proofs?" To what purpose did our Lord eat with them if His body had become spirit? And here we manifestly distinguish between a spirit and a spiritual body. We dare not even hint at the necessary consequences of any such view, or dwell on the Gnostic tendency in another view of the case. We leave it for Mr. Newman, even in his thoughts, to avoid that evil consequence; but we feel that he must be fully conscious of the danger in which his views involve him.

Such is the argument, which is totally beside the question. It at once places our Lord's glorified person beyond all the properties of a body. It deifies it, and it may be well enquired whether it is strictly consistent with the words of the Athanasian Creed, when it speaks thus: "One altogether, not by confusion of Substance, but by unity of Person." It seems utterly impossible to deny that Christ was perfect God and perfect *man*; and how can this be, if the body has no properties of a body? And that our Church thus views it, is sufficiently shown by the Rubric, which says, "And the natural body and blood of our Saviour Christ are in heaven, and not *here: it being against the truth of Christ's natural body to be at one time in more places than one.*" How can any member of our Church deny to our Lord's body

* No. 90, p. 55.

the properties of a body? Here is the voice of the Church speaking with no "ambiguous formularies" and "stammering lips," and yet the author of No. 90 proceeds to explain away this plain statement, and argues that the words "not here" only exclude a local presence, and that therefore our Lord's body is present *superlocally*. Now, in the first place, any presence which is not *local* can only be of a spirit not of material substance, and this is clearly deducible from Mr. Newman's own argument; for he argues that we know nothing of the properties of a spirit. He does not attempt to show that a body of flesh can be so present, and therefore we may reasonably infer that he does not believe that it could be so present. Now, Hooker speaks very explicitly and beautifully in the following words: "But shall we say that His glorious body, by virtue of the same cause, hath now power to present itself in all places, and to be everywhere at once present? We nothing doubt, but God hath many ways, above the reach of our capacities, exalted that body which it hath pleased Him to make His own, that body wherewith He hath saved the world, that body which hath been and is the root of eternal life—the instrument wherewith Deity worketh—the sacrifice which taketh away sin—the price which hath ransomed souls from death—the leader of the whole army of bodies that shall rise again. For though it had a beginning from us, yet God hath given it vital efficacy, Heaven hath endowed it with celestial power, that virtue it hath from above, in regard whereof all the angels of heaven adore it. *Notwithstanding a body still it continueth, a body consubstantial with our bodies, a body of the same both nature and measure which it had on earth.*"* Here we find Hooker plainly declaring that the nature and measure is the same of Christ's body as on earth. How, then, can it now, as Mr. Newman argues, have the nature of a spirit? The whole argument of Hooker shows the utter impossibility that he could agree with Mr. Newman. He divides all substances into finite and infinite, and says, "*Such as the substance* of each thing is, *such is also the presence thereof.*" We might multiply quotations; but we content ourselves by giving one which plainly contradicts any possible idea of a superlocal presence. Doubtless, he must have had in his mind the Romish subterfuge which we have quoted from the Tridentine Catechism; but it is also a most decisive answer to Mr. Newman: "*The substance,*" saith he, "*of the body of Christ hath no presence, neither can have,* BUT ONLY LOCAL. It was not, therefore, everywhere seen, nor did it everywhere suffer death; everywhere it could not be entombed; it is not everywhere now, being exalted into heaven. *There is no proof in the world strong enough to enforce that Christ had a true body but by the true and natural properties of His body. Amongst which properties, definite or local presence is chief.*"† He then quotes Tertullian, and continues, "If His majestical body have now any such new property, by force whereof it may everywhere *really*, even in *substance*, present itself, or may at once be in many places, then hath the majesty of His

* Ecclesiast. Pol. v. liv. 9. † V. lv. 6.

estate extinguished the verity of His nature." Again: "His human substance in itself is naturally absent from the earth, His soul and body *not in earth, but in heaven only.*"* Yet he gives no limits to "its efficacy unto life," or "its value and merit." Mr. Newman *asserts* a superlocal presence: Hooker denies its possibility. Mr. Newman asserts that Christ's body has spiritual properties, and says that "what is spiritual has no parts:"† Hooker says, that to deny its properties or give new properties, extinguishes the humanity of Christ. The whole tenor as well as the words of each are at utter variance. The doctrine of each is at utter variance. Jeremy Taylor, also, argues in a similar way, in reference to the properties of a body, and asks, "Can it be a body and yet not be *in a place?* Is it not determined so, that remaining in a place, it cannot be out of it?"‡ Again: "And that it is of the essence of a body to be *in one place,* at least, an essential propriety, they will not, I suppose, be so impudent as to deny; since they fly to the Omnipotency and a perpetual miracle to make it be otherwise," &c.§ Bishop Taylor also refers to Aquinas, who calls the presence not *localiter,* but *sacramentaliter.* He clearly shows the absurdity of this, by denying that anything can be in a place and yet not in a place; and also answers Aquinas by Bellarmine. We refer Mr. Newman, also, to this passage, of which the words are, "Si non possit esse unum corpus 'localiter' in duobus locis, quia divideretur a seipso, profecto non esse possit 'sacramentaliter' eâdem ratione."‖ Again: Jeremy Taylor says—"Quantity is *inseparable* from bodies, and measure from continual quantities, and *to be in a place* is nothing but to have his quantity measured. To be in a place, is the termination or limit of a quantitative body,¶ and makes *it not to be infinite;* and if this can be separated by a distinction from a finite body, then something is said; but if a finite body must be finite and not infinite, *then to be determined by a place,* the proper determination or definition of a quantitative body, *is not separable from it.*" Thus much do we hear from Jeremy Taylor, every word of which contradicts—1st, Any idea of a body without a local presence and that one at any one time; 2dly, Any idea of presence other than local. The same writer will also explain by what means Mr. Newman has fallen into confusion, in reference to spiritual presence.

---

* Section 7.

† Letter to Dr. Faussett, p. 63. Mr. Newman plainly, therefore, asserts that our Lord's body, of which he is speaking, has no parts. What is this but to destroy its nature?

‡ Real Presence, sec. xi. 14.

§ Ibid.

‖ Euchar. iii. c. 3.

¶ Bishop Morton maintains a similar argument from the Fathers, in answer to Romanists; and charges those who allege God's Omnipotence as effecting the contrary, with "accusing truth of falsehood." We give the passage of Theodoret against the Eutychian Hereticks, as strictly applicable to Mr. Newman: "Dicunt Christi carnem spiritualem et alterius substantiæ quam sit nostra caro: imaginantur se per hæc Deum magnificare, cum tamen falsi veritatem accusant." Dialogue 2. Bishop Morton, iv. 5, p. 242.

It will also remind our readers that a *spiritual* presence differs from the presence of a spirit. A spirit is present by the properties of a spirit, and of this we know nothing—that is, we know not how it moves from place to place; but what we mean by a spiritual presence is, that the spiritual blessings derived from Christ's passion are made our own in the Eucharist, are applied unto our souls. If a body could be a spirit, then would it be possible that Mr. Newman's arguments might apply, nor would any one deny their force.

But he begs the question, and argues upon that which no one can deny. The several pages are quite thrown away, and the writer must not imagine that he has proved anything by them. He must first prove that Christ's human nature has been transformed or changed into a spirit; and then he may argue that it "has no parts." He must first demonstrate that our Church was in error when it asserted that it was "against the truth of Christ's natural body to be at one time in more places than one," before he can introduce his new nature, which admits a superlocal presence. His view at once invests the natural body with omnipotence and ubiquity, changes it into a Deity, and necessarily destroys all its human nature, and therefore destroys any idea of that actual conjunction between Christ's human body and our flesh, which Dr. Pusey was ready to assert, and which was the main idea of his Sermon. It is a confusion of the two natures of the Divine Person. It is a lamentable result of a vigorous effort, made by the ablest man of the party, to escape the necessary results of his new theories. It is an attempt to explain away a difficulty, but it ends in creating difficulties which by far exceed the former, and we may safely say, that when Mr. Newman says that men who put hard questions must put up with hard answers, he also must remain content to find that his subtle distinction cannot remedy his theories, but that he has forgotten the main point and has argued above and beyond the question. Let him prove that Christ's body is spiritual in such a sense that it has no parts, and only has the properties of a spirit, and then he may advance a step further; but until he shall have done this he can gain no credit for anything else than an excellent device for leading men from the point at issue. He may learn from the very instance which he has given, and which Ridley and many have used before him, what is the nature of the presence? The sun and its rays will easily illustrate the really Catholic view, for we do not destroy the nature of the sun when we declare that we feel its influences in its rays; but if we dared to boast that we had the body of the sun within us, it would be a manifest contradiction. Even thus did Ridley use this illustration to show that Christ's body was with us, not in its still remaining human properties, but in its spiritual effects. Our Church will not destroy the properties of the body, but argues from them, and therefore Mr. Newman must explain away something more than the words "not here" before we can yield him one inch of Anglican truth. It will not be enough that he should call them "a philosophical deduction," to which class of assertions even Rome would not desire credit; but all this has been said against the Creeds, and yet we

retain them and prize them. Philosophy or not, our Church founds a doctrine upon it, and Mr. Newman should be the very last to raise an objection to a doctrine because founded upon philosophy or as a deduction therefrom. The words of our Church demolish all his finespun views and subtle systems, and leave the matter where No. 90 found it, and where it will be when Tractarianism shall have merged in some more plainspeaking system.

We will here present our readers with Jeremy Taylor's opinion of the same argument when he found it in Bellarmine; and it will be well to mark the similarity of the two parallels of opinion, or we might have said the sameness of opinion, in the two writers:

"In the mean time it is remarkable that Bellarmine, when he is stating this question, seems to say the same thing, for which he quotes the words of St. Bernard now mentioned: for he says that 'Christ's body is there truly, substantially, really; but *not corporally;* nay, you may say spiritually:' and now a man would think we had him sure; but his nature *is labile and slippery,* you are never the nearer for this; for first he says, 'It is not safe to use the word '*spiritually,*' nor yet safe to say he is not there 'corporally,' lest it be understood, not of the manner of of his presence, but to the exclusion of the nature.' For he intends not *(for all these fine words)* that Christ's body is present *spiritually,* as the word is used in Scripture, and in all common notices of usual speaking; *but spiritually, with him, signifies after the manner of spirits;* which, *besides that it is a cozening the world in the manner of expression, is also a direct folly and contradiction, that a body should be substantially present—that is, with the nature of a body, naturally,—and yet be not as a body, but* AS A SPIRIT, *with that manner of being with which a spirit is distinguished from a body.* In vain, therefore, it is that he denies the carnal manner and admits a spiritual, and ever after requires that we believe a carnal presence even in the very manner. But *this caution and exactness* in the use of the word '*spiritual*' are, therefore, *carefully to be observed,* lest the contention of both parties should seem trifling, and to be for nothing. We say that Christ's body is in the Sacrament 'really but spiritually:' they say it is there 'really but spiritually;' for so Bellarmine is bold to say that the word may be allowed in this question. Where now is the difference? Here: by '*spiritually*' *they mean* '*present after the manner of a spirit;*' *by* '*spiritually*' *we mean* '*present to our spirits only;*' that is, so as *Christ* is not *present* to any other sense but that of faith or *spiritual susception;* but their way makes his body to be present no way but *that which is impossible and implies a contradiction;* a body not after the manner of a body; a body like a *spirit;* a *body without a body*; and a sacrifice of body and blood without blood: 'corpus incorporeum, cruor incruentus.' They say that Christ's body is truly present there as it was upon the cross, but not after the manner of all or any body, but after that manner of being as an angel is in a place: *this is their* '*spiritually.*' But we, by the real spiritual presence of Christ, do understand Christ to be present *as the Spirit of God is present in the hearts of the faith-*

ful, BY BLESSING AND GRACE; and this is *all which we mean besides the tropical and figurative presence.*"*

Such was Jeremy Taylor's opinion of natural Rome, of Rome in its simple and confessing Popery. Thus did he write when he found that no *verbal* fetters could bind subtle logicians; and if we apply this opinion to Mr. Newman's opinion, we shall find that he makes precisely the same confusion, a confusion as dangerous to the unweary reader as it is poor and miserable in the eyes of the theologian. The plain truth is, that the fault lies not so much with Mr. Newman as in his system. It is so entangled that he cannot evolve it. It is so harsh that he never will be able to soften its asperities. But still, in him is the fault of having chosen such a system, a system which imagines miracles for the simple pleasure of explaining them; and which, in exalting the Church, necessarily magnifies an individual or two in it. And so is it with such systems: they condemn private judgement, and solve the difficulty by raising up a leader, to whose word they bow, whose very peculiarities and follies they imitate.

We will present our readers with a word or two from Ridley, Morton, Cosins, and others, though Taylor and Hooker need no support from any men. Bishop Morton says, "Vigilius (anciently Bishop of Trent) might have read a lesson to the late Bishops at Trent who, against the same heretic, distinguishing the two natures of Christ,—*His human nature by being circumscribed in one place,* the Divine by being *unlocable,*—doubted not to infer, saying of His *bodily nature, 'It being now in heaven, is not at all on Earth;'* and lest that any might think this was but his own private opinion, he averreth, saying, 'This is the Catholic profession taught by the apostles, confirmed by martyrs, and hitherto held of the faithful.'"† Vigilius and Mr. Newman therefore differ; for he denies any presence but local to a natural body, and by this means distinguishes the Divine and human natures. Ridley, also, after stating that all differences arise from the one difference "on the matter of the Sacrament, whether it is the *natural substance of bread* or the *natural substance of Christ's own body,*" declares that Christ's natural body is in heaven, and "not here." Again, in summing up his opinions, he says, "Briefly they *deny* the *presence of Christ's body in the natural substance of His* human and assumed nature, and grant the presence of the same BY GRACE—that is, they affirm and say that the substance of the natural body and blood of Christ is *only remaining in heaven, and so shall be* unto the latter day, when He shall come again in glory, accompanied with the angels of heaven, to judge both the quick and the dead."‡ He there speaks of persons obtaining eternal life by being partakers of his *natural* substance—

---

* Jeremy Taylor, vol. ix. p. 428. Heber, section i. 8.

† Bishop Morton, iv. v. p. 242. The chapter will supply authorities which negative *superlocality.* Vigilius iv. contra Euty. He quotes, also, Athanasius, Cyril Alexand. Augustine con. Faust. Manich. l. 20, ch. 11.

‡ Works. Ed. Parker Society, p. 12, 13.

'that is, 'says he,' to all who believe on His name He is present *by grace*, as the sun by its rays, light, and natural influence.' Again, he quotes a passage from St. Augustine in which he expressly affirms that our Lord spake of his own flesh when he said, "Me ye shall not always have with you." St. Augustine goes on to say, "Quare? quoniam conversatus est secundum corporis præsentiam quadraginta diebus cum discipulis suis et eis deducentibus videndo, non sequendo, adscendit in cœlum et *non est hic*. Ibi est enim et sedet ad dextram Patris *et hic est non enim recessit præsentia majestatis*. Aliter secundum præsentiam carnis, recte dictum est discipulis, 'me autem non semper halebitis.'"* "By His *Divine Majesty*, by His *Providence, by His unspeakable and invisible grace*, that is fulfilled which He spake, 'Behold I am with you alway, even unto the end of the world."† Such is Ridley's quotation from St. Augustine; and can words more strongly overturn any such a system as the Tractarian superlocality? Again, in his disputation with Smith, he denies that the real presence of the real and corporal substance can be on earth and in heaven also. On the contrary, Mr. Newman asserts that "the question is, whether His *human nature also is present in the Sacrament*."‡ Bertram, also, quotes St. Augustine as saying that that which is seen in the Sacrament is "*corporal* form," that which is understood is *spiritual fruit*."§ Bishop Cosins, also, says—"In this change it is not a newness *of substance*, but of *use* and *virtue*." He speaks of the union as made by Christ "from heaven (*where alone He is locally*), and that He *reaches* down to us the divine *virtue* of his flesh."‖

Hammond, in describing the opinions of the Fathers, says—"And that the faithful do receive the body and blood of Christ in the sacrament (which implies not *any corporal presence* on the table or in the elements, but God's communicating the crucified Saviour, *who is in heaven bodily, and nowhere else*, to us sinners on the earth), but this mystically, and after an ineffable manner."¶ The whole tenor of Anglican theology is as much opposed to Mr. Newman's *superlocality*, as it is to Romish transubstantiality. Both views are as philosophically untrue as they are void of Scripture evidence. We do not hesitate to say that No. 90 was in every sense a failure, but still, in no point did it fail more than on the subject of the Sacrament of the Lord's Supper. It has not adapted Tractarianism to Anglicanism, nor ever can it be done. We have yet to find the days in which truth shall be transubstantiated into verbalism, and words supplant realities. We have yet to learn by what ages Theology will be made verbal hairsplitting, and subtlety subvert simplicity. God is yet with His Church.

---

* S. Aug. Tract. 41. In Johan. Ev. c. 12.
† Works, p. 42-3.
‡ Letter to Dr. Faussett, p. 47.
§ Bertram, c. xciii.
‖ History of Transubst. ch. vii.
¶ Hammond's Practical Catechism, p. 404, Ed. 1683.

In drawing our comments to a close upon this all-important subject, we do not pretend to have said all that might be said, or to have exhausted the subject of the Eucharist, or even to have marked all that is opposed to Anglican and Bible truth within it. We believe that Dr. Pusey has effectually condensed within his sermon nearly every distinctive dogma of Tractarianism. He has just written enough, that any careful reader can at once see in what lies his main error. The error was in the outset, when he became mystified by Patristic language, until he buried the truth in the gathering confusion of his own imagination. He worshipped the Fathers until he adored their language and very words, and he has suffered in consequence. He preferred the ancient liturgies to our own. He forgot the spirituality of religion and of the eucharistic presence, in a vain attempt to grasp at literal interpretation. But we shall be safe in saying, with Hooker, that the whole question between us and Rome is, that they put the power of making Christ's body in the hands of the priest, whereas we leave it in God's hands to gather His mystical body, which is the Church. Hence, Dr. Pusey and his followers believe a substantial change *in* the elements. And from this naturally arises a second error; which is, that they believe that "*Christ's* body is offered for the quick and the dead:"* for, necessarily, or at least naturally, they hold that the body which is made is more than a figure or representation of Christ's body; and if it is the body itself, it must be offered, for otherwise they could set forth no consistent end to be obtained by their theory. And then again, if the body be offered, there must needs be an altar and a sacrificing priest; and if there are these, the eucharistical sacrifice is necessarily propitiatory. We do not mean that they separate the eucharistic sacrifice and the one on the cross, but we mean that they esteem the one to be a continuation of the other. Each view contradicts the *perfection* of the One Sacrifice which our Church seems so carefully to set prominently before her sons, and each contradicts the lively oracles of God, from which our Church speaks. It is also a necessary sequence of the doctrine of a sacrifice upon the altar, that a real body is offered up—yea, even the very body which suffered upon the cross; for, clearly, none other could be propitiatory. And it is also clear, that, if any body is there offered, *the same is also received.* And here at once, as Rome of old, they are compelled to answer objections: and therefore Dr. Pusey and Mr. Newman commence by declaring that men have no right to enquire into the mode, and that men should be content with the *literal* meaning of Scripture. And not only do they mean our Lord's words at the institution, but at Capernaum. Our answer has been based upon the opinion of our Church, as shown in her writers, who in words most positive, and arguments most pungent, deny that the 6th of St. John speaks of eucharistic eating. And again, we have followed the same writers in

* No. 90, p. 63.

negativing the literal sense, as Romanist in principle, and absurd in reason. Added to this, we have shown *that Mr. Newman introduces a new mode of explaining the presence* by a word which, when applied to our Lord's body, destroys its properties, and deifies it. We will not, however, press upon the party the flagrant inconsistency of their leader. We have laid it before our readers, that they may judge of the best excuse which Tractarians can devise. The sensuous views and materialising ideas of Dr. Pusey, have been followed by the contradictory and false philosophy of Mr. Newman. He must, however, be ready to overturn all the Fathers' arguments against the Eutychian heresy, before he can prove that our Lord's body is a spirit, that a body is not a body, and that a finite substance is infinite. And if he answer by saying, that with God all things are possible, we will answer with Fathers and Anglican divines, that God will not work wonders to satisfy men's systems, nor will the Almighty contradict our senses, which He has given us for our eternal profit as well as temporal: and we will call it, with Wheatley, "a doctrine which requires so *many ridiculous absurdities and notorious contradictions* to support it, that it is needless to offer any confutation of it in a Church which allows her members the use of their senses, Scripture, reason, antiquity."* It is, however, very clear that Dr. Pusey had to search the Fathers for their most "hyperbolical expressions." It is clear that he has not attempted to show that his opinions are Anglican; it is clear that he contradicts our writers in the very basis of their arguments; it is clear that he occupies the identical ground with Rome and Romanists. It is manifest that he, with them, takes refuge in the idea of a miracle; it is also manifest that Mr. Newman is driven, as they were, to find a philosophical subterfuge—or, in other words, to *rationalise* upon the Bible—for the sake of his dogma. All this is self-evident; all this is as clear as the sun in its noonday splendour: and yet such men speak with confidence of Hooker and Barrow, *cum multis aliis*, as if all but themselves were false members of our Church, and as if they were the men, and truth were re-born within them—as if they were mighty engines of truth, and as if they were the very personification of a devoted sanctity. And let our readers not be astonished, though shocked they must be, when they hear that a Tractarian writer could dare to compare the six doctors to Pontius Pilate, and the condemnation of Dr. Pusey to the crucifixion of our blessed Lord;† and when that same writer expects some of the six doctors to die Arians, and compares them to the swine who ran violently down a steep place into the sea and perished in the waters. All this is usual, and by no means astonishing to those who are conversant with the practice of Tractarian bitterness. They are very ready to misrepresent any sentiments which are contrary to their own; and, while they know that Dr. Wynter could not have

* Wheatley on Common Prayer, end of chap. vi., p. 318.
† English Churchman, pp. 344, 345, No. 74.

made a more fair selection of judges, they will try and impress upon the minds of their readers that they were all Low Churchmen. They are quite conscious that every one of them is a High Anglican Churchman, though none of them are Romanists. But it is easy to misrepresent. It is safe: for the refutation does not reach where the falsehood is received. It is easy to attack the Vice-Chancellor, as void of gentlemanly taste and sound principles; nay, more, it is necessary: for, having no Anglican truth on their side, they must needs draw attention to their opponents, lest the naked Romanism should stand too prominent and apparent in themselves. It is a device, but it will fail: and if they desire to show scholarship instead of virulence, and Christianity instead of malice, we recommend one of their party to write a defence of Dr. Pusey, and show that it is either Anglican or Catholic. Let them show that he is in the right way, and then they may condemn his opponents as erring: but they are in grievous error when they argue, by making the major premises consist of their own infallibility, and the minor contain their acts, and the conclusion vaunt their own praise, and its corollary their blame of all that differ. They may discuss truth upon its own merits and in its own way, and it will subserve the cause of God, though not of party; it will strengthen catholicity, not confound it, as they are now doing. But, perhaps, it is more than we can expect from a body of men whose banner is emblazoned with the word "Agitation," whose vaunt is that they are opposed to English sentiments, and whose unhappy decade of history testifies that they have won the name which "The British Critic" desired. We have, however, no intention to defend the six doctors: they are impregnable by their truth, and their best defence is Dr. Pusey's Sermon. Its errors, open and manifest, alone could make six men, with the grey hairs which they carry, condemn Dr. Pusey, who is a friend of almost, if not quite, every one of the number. If they need any defence, their own pen could supply it; but they need none. They have discharged their duty; and many a severer task, we fear, remains for them. But the Tractarians suggest that a convocation of clergy would read the bishops such a lecture as the *Convocation of Oxford read the Heads of Houses; and, therefore, we may expect that our prelates will now be more openly attacked, and their authorities more openly set at nought. Come the struggle when it may, such sermons as Dr. Pusey's are its pioneers. They show the doctrines, and doctrines will show the men; for it is impossible that men can hold false doctrine without erring in practice, and, though this practice may not be seen in some few individuals, it is now seen clearly in the mass. It is seen in its contemptuous disregard of men with hoar hairs, and from whom many of their deriders have experienced kindness; by which ingratitude is added to error, and a possible mistake is shown to be an inexcusable presumption.

---

* English Churchman, p. 294, No. 71. It continues—"Perhaps the vote of Tuesday last may serve *as a hint*."

ON THE EVE OF WHITSUNTIDE.

(*From the German of Freiligrath.*)

WILL HE again in flames of glory
From His celestial hill unfold
His Spirit, to confirm the story
Of the inspired Twelve of old?
Else, whence the light so brightly glowing,
Each dark cloud fringing with its flame,
Like snow-white mantle lightly flowing
Around the Ethiop's sable frame?

Forth from the open doors of heaven,
The radiance over all is shed;
A splendour to the earth is given,
Like glory round a saintly head!
The valleys all, the mountain-spires,
The world and all therein, to-night,
Are bathed in the celestial fire,
As once the Twelve were crowned with light!

To-morrow is the celebration
Of the out-flowing Spirit's might,
And all the earth, in preparation,
Is consecrated in this light!
And, like yon golden candles burning
Around the glorious evening skies,
The SPIRIT'S holy fire, returning,
From every Christian heart shall rise!

J. G.

SYMBOLISM.

No. IV.

THE last paper on this topic closed with a specimen, from Durand, of the Symbolism Unintelligible. But regarding symbols of man's devising, it is not as simply unintelligible, except to the devisers, that they are to be censured. They frequently attempt the *Inexpressible;* as where the painter would portray the Divine Majesty, whether with "the closed book" or "the open book of life," (Dur. p. 63,) or in any of the circumstances delineated from M. Didron's "Iconographic Chretienne," in the first part of the New "Archæological Journal," to

which we shall again have occasion to revert. So, too, where Paradise is painted in churches to attract, or hell to terrify. (Dur. p. 66.) In a note of the translation published under the auspices of the Camden Society, an appeal is made to Vlodomir's conversion through the latter representation, as related by Monravieff, and as commented on by his translator. There is no denying that God has brought much good out of much evil, nor that such a picture in the tenth century was likely to work strongly. But, for one converted through pictorial images of the hell of torments, perhaps a hundred have been hardened and disgusted into a blaspheming unbelief. How else account for many facts, like that related of Verrio's famous fresco over Burleigh staircase, that he has introduced in most distinguished tortures the cook of the house, against whom he had conceived a pique! As to St. Vlodomir himself, "the Constantine of the Russian Church and Nation," the virtue of the means of his conversion may perhaps be measured by their efficacy. We learn from *The Saxon Annalist*, who flourished in the middle of the twelfth century, that a Helena of Greece, who had been betrothed to Otho III., but withdrawn by guile from that alliance, became King Vlodomir's Queen, and induced him to profess Christianity; but that "his works were unworthy that faith." He cruelly oppressed the Greeks, and Christ's express precepts were sacrificed to fornication and adultery. Almsgiving, he hoped, was atonement for his vices. One of his three sons he married to a daughter of Bolizlas, then Duke of Poland, afterward King. With the bride, returned Reinbert, Bishop of Salzcolnberg, who, by watchings, fastings, and constancy in silence, endeavoured to exalt his heart to divine musings; and who burnt down the idol-fanes, and, as it appears, thought to dispossess the wild sea of its demons by sprinkling it with holy water, and drowning four stones anointed with the holy chrism. Reinbert appears to have been alive at the end of the tenth century, within about fifteen years of the time when Vlodomir died full of days. The old king, however, hearing that the prince, his son, wished to rise against him at the suggestion of Bolizlas, threw Reinbert into solitary confinement at the same time with his own son and the bride. The missionary died in his dungeon. The King also died, leaving one son in his dungeon, and the two others to share his throne. The prisoner Zuenlupalk escaped; and his father-in-law invaded Russia to rescue a daughter from her chains, and to restore her husband to a throne, which he did in September, 1018. Such were the first-fruits of St. Vlodomir's conversion. Whether terror were its means or no, it was seemingly the means whereby he ruled. Why, under pretence of profiting, should painting seek to please by portraying inconceivable pains, the horror of damnation?

Nor is it only in embodying what is ineffable, that symbols are found *inadequate* to the expression of their meaning. Instances may have been already mentioned cursorily. What can be more so than the following from Durandus, ch. iii. sec. 15: Paul's book is his emblem "as a doctor, or with reference to his conversion." Of his teaching,

the emblem might hold good; but wherever was the conversion such an emblem was so utterly inadequate to represent as Paul's?

But not only when thus inadequate, is the old Symbolism often bad. Nothing is more common than to represent as fact, what is *disputable*. Durand, in the same sentence, instances this point; saying, that Paul's sword symbolises his being a soldier. To represent him as a Rabbi at the moment of his conversion, and merely *accompanied* by soldiers, would probably be far nearer the truth, than all the magnificent figures on rearing war-horses, that ever have been made of him. Durand's translators rightly correct him here; the sword being the instrument of his martyrdom. But the verse which they cite, proves the error to be older than Durand: and the particular manner in which Durand puts the error, shows how little inclined the Symbolists of his time were to abstain from any debatable ground which they thought they could claim.

Thus, too, the *doubtful* is constantly assumed as certain. The twenty-four elders of the vision of St. John are, without hesitation, pronounced by Durandus, ch. iii. sec. 8, to "signify the doctors of the Old and New Testaments, which are twelve, on account of faith in the Holy *Trinity*, preached through the *four* quarters of the world; or twenty-four, on account of good works, and the keeping of the gospels." The conclusion of the sentence, his translators, in an ingenious note, vainly labour to make very clear. This vision has been already touched upon; and the song of the twenty-four elders and four living creatures, cited, as disproving the interpretation of their being the teachers at all: for its words make them representatives of the "redeemed from every kindred, and tongue, and people, and nation." (Rev. v. 9.) Every attempt to explain such passages in this mysterious book, should be put forward with diffidence: but one may say that, if (as we believe almost, if not quite, certain) the Evangelist John was John the Divine and author of the book, it is highly improbable that the four evangelists were thus presented to him in vision as the four living beings; if on other grounds, that interpretation were tenable. The question might be put, Might they not symbolise the redeemed out of the four quarters of the world—the north, south, east, and west? or out of the territories of the four successive kingdoms of prophecy—Assyria, Persia, Greece, and Rome, prefigured of old by beasts? Those kingdoms, indeed, were symbolised by beasts of prey; and these living creatures are more like the four-faced beings of Ezekiel's vision: θηριον being applied in this book where the former kind of Symbol is required, while the word here used is ζωον—a term applied by Epicurus to God Himself, defined by him as a "Living Being, having all blessedness, without corruption." The conversion of the redeemed of these four territories might warrant such a change of terms. Or might these Symbols prophetically typify the redeemed from all the outwardly converted Roman empire under Constantine—from the four præfectures of his dominion, and from its twenty-four

civil dioceses? If so, the Chorus at v. 11, 12, is that of the angels of other nations surrounding the Roman empire, rejoicing for their redeemed; and that of v. 13 would be from the whole creation, "which now groaneth," according to St. Paul, in consequence of the fall of man. Whatever may be thought of these conjectures, they pretend to no loftier title: the Mediæval interpretation of the four and the twenty-four seems flatly contradictory of Scripture. Another instance of bold assumption on doubtful points, is found in the Symbolism of Baptism, by the sea of glass, in the same section of Durand. One would not wish to argue that the poetry of this wonderful book is somewhat impaired by the symbolising of an accessory here and there, without symbolising all its concomitants; but it may be repeated, that the attempt to allegorise the accessories of any allegory, is generally opposed to the best rules of interpretation. But, waiving such considerations, if the sea of glass symbolises baptism, did the sea in Solomon's temple also? If so, the laver of the tabernacle also did. And, granting that there was a connexion between the ablutions of Israel by these vessels, and the baptism of proselytes into their church—between that, again, and the baptism by John—and between that and Christian baptism—how is it that, with this sea of glass thus supposed to symbolise the latter, no Symbol in the vision is associated of the other Christian sacrament? In the 10th section of the same chapter, the, at least, doubtful, is asserted as fact: the apostles being "sometimes painted under the form of twelve sheep, because they were slain like sheep for the Lord's sake." A doubt has been already hinted as to the martyrdom of *all* the apostles; and the abstraction of one from the number, observe, invalidates the Symbol. St. John, we will grant, suffered indeed; and, in will, suffered to the death; but, in fact, not. St. Matthew—where is the record of his martyrdom? That he was martyred at Naddabar, in Ethiopia, is asserted by Socrates, in Cent. v.; but Heracleon, the Valentinian, of Cent. ii., reckons him among the apostles who did not so die; nor is his statement contradicted by Clement of Alexandria, who cites it. The others mentioned by Heracleon are Philip, Thomas, and Levi. As Levi the Publican, and Matthew, are by many supposed the same, it is but fair to give Heracleon the advantage of being understood to mean, by Levi, Lebbaios, whom Matthew enumerates with himself among the twelve; while, if we were discussing the fact of the martyrdom, instead of the doubt concerning it, it would be but fair to grant an opponent any use that might be made of Heracleon's mistake. By the common edition of the Synopsis of Dositheos, Bishop of Tyre, early in Cent. iv., Matthew is said to have died a natural death, and received honourable burial, at Hierapolis, of Parthia; while a Greek manuscript, transcribed by Dodwell, and presented to and published by Cave, says he was martyred at Hierapolis, of Syria. In like manner, Matthew is mentioned in the Babylonish Talmud, as one of five disciples of Jesus, who were all punished with death. Shickard, in the Proeme to his Reges Persici, p. 88, has some curious remarks on this; and, endeavouring to prove

that Jesus of Nazareth has been here confounded with some other Jesus, translates the passage, that "He had *only* these five disciples"—a construction which the Hebrew does not necessarily bear. Now, if this does refer to disciples of Christ, and all the five are not of necessity (as Shickard seems to fancy) of the number of the twelve, but may be of the seventy, then we may note that this part of the Talmud, though later than the time of Socrates, has this recommendation—that it seems to belong to an independent class of evidence. All that has been attempted here has been to show what questionable ground we go upon, if we assert all the apostles to have been martyred. Heracleon's testimony proves this of more than Matthew, and might possibly tend to prove more than this. The question of fact may be investigated from the authorities cited in Horne's Introduction, and Jones on the Canon. Mosheim has treated it, in a note on sec. 16, of the 1st Century, of his "Res Christianorum ante Constantinum." Another instance of the begging a disputed question, by the Symbolists, is found in those Symbols which are meant to express the perpetual virginity of the Virgin Mother: and this is not without a degree of crafty wiliness, inasmuch as any scorn levelled at the trickery of the Symbolism would be said to be levelled at the Symbol—a harmless, unostentatious emblem, understood by few.

Neither is there wanting, with relation to the mystery of the incarnation, another charge to be brought against ancient Symbolism—that of a certain *indecorum*, to say the least. A single passage of Durand, ch. 3, sec. 25, without any comment, will substantiate this: "The portfolio in which the consecrated host is kept, signifieth the frame of the Blessed Virgin, concerning which it is said in the Psalms," ARISE, O LORD, INTO THY RESTING-PLACE (CXXXII. 8); which sometimes is of wood, sometimes of white ivory, sometimes of silver, sometimes of gold, sometimes of crystal: and, according to the different substances of which it is made, designateth the various dignities of the body of Christ." There is an obscurity about the last part of this, which it would be a tax on one's courtesy to expect us to try and clear up.

Tolerably unintelligible, also, is the first part of the interpretation of the Triple Crown of Christ, a Symbolism which, so far as one understands it, has the additional vice of representing a very *fanciful* idea. "Christ was triply crown'd—First, by His mother, on the day of His conception with the crown of pity, which was a double crown, on account of what He had by nature and what given Him: therefore, also, it is called a *diadem*, which is a double crown. Secondly, by His step-mother, in the day of His passion, with the crown of misery. Thirdly, by His Father, in the day of His resurrection, with the crown of glory." It would be too hard to animadvert on Durand's seeming misassociation of "DIADEMA" with δις, DUO and DUPLEX; but since God the Father is also represented with the Triple Crown, as in Didron, one would rather discard Durand's fanciful idea for the vulgar and trivial, but obvious old interpretation of the crown of heaven, earth, and hell; though it writes BLASPHEMY upon the papal tiara.

The view here taken of Symbols and Symbolism has already brought us to doctrines of wood and stubble, built upon the foundation of that "confessedly great mystery, God manifest in the flesh." Great is the mystery of godliness—of piety—of true devotion. One principle advocated by the Cambridge Camden Society cannot be co-operated with too strenuously, so far as the *principle* itself goes: the Ecclesiastical Symbolism ought to be *devotional*, not of a worldly character (or Erastian, as their writers love to call it).

Thus the Words to Church-builders, 33, speaking of pavements, apply the principle: "This is the place for heraldic devices: we thus by treading them under foot symbolically express the worthlessness of all human dignity and rank in the sight of God."

Again, of fonts, sec. 32: "I quite agree with Mr. Poole, that coats of arms are to be avoided in ornamenting the instrument of our initiation into Him who *was despised and rejected of men*. Yet shields do occur on early fonts: for example, at West Deeping, Lincolnshire, which is Early English. And shields with the instruments of crucifixion, as in the font of Dunster, Somersetshire, would be no less beautiful than appropriate ornaments." The cylindrical font of Rudston, Yorkshire, is covered with vertical rows of two globes, and crosses alternate in the horizontal rows round the font. It symbolises, probably, the world's salvation through the crucifixion. With the memorials of the crucifixion are charged the escutcheons, on a fine hexagonal font at Covenham, St. Mary's, Lincolnshire, sculptured as hung upon hooks in the centre of the six faces over small Tudor flowers, between large ones at the angles. The adjoining parish, Covenham, St. Bartholomew's, has an octagonal font, the shaft of which, springing from a *nebulée* moulding, has, at its alternate corners, an angel holding a shield, his wings filling the two adjoining sides. Six of the eight sides of the basin bear the apostles by pairs in each panel. They are strikingly but rudely carved—the heads large; a common defect in ancient northern art. On the remaining two sides, the head is considerably less disproportioned; those of the apostles being about two-ninths, but these about one-fifth or one-sixth of the figure, if standing as the others are. One side is occupied by a sculpture of God the Father enthroned with the crucifix before Him; and the next by the Virgin Mother, likewise enthroned and crowned, bearing her infant in her arms. There is, indeed, something of gracefulness about this group, though much concealed by thick integuments of whitewash ten years ago, and possibly more so now.

Notice has been already taken of apostles represented in groups of two. Apart from shrines and tabernacles, and allurements to what we call worship, this mode of representing them symbolises in some sort the character of Christianity, especially when we remember their mission, two and two, and observe several pairs of brothers in this little band. The idea of the crucifix between the knees of the proportionately colossal Deity, has been already censured. The Maiden Mother and her Child might, of itself and abstractedly considered, be no inappropriate memorial for a font. But, seated when all the apostles are

seen standing, and enthroned and crowned beside (what was intended for) the Majesty of Heaven, it is a mournful symbol of man's nature, and a melancholy memorial of past ages. Her cousin called her "Blessed among women." But who hath pronounced her glorified above men—above such men as her adopted son and him who ran with him to the Lord's sepulchre—such men so exalted by God's Spirit? Unfortunately, Symbolism is as full of this woman-worship as of man-worship and angel-worship. In speaking of regeneration and of fonts, the translators of Durand, p. lxxxii., say, that "one of the most appropriate illustrations in corbels, consists in three fishes intertwined in an equilateral triangle, and thus typifying our regeneration in the Three Persons of the ever-blessed Trinity. For it need not be said, that the fish is the emblem of the Christian as being born again of water." It need not be added, that not every one is equally struck by the appositeness of the emblem of the three fishes; that the fish not being born again of water, can only symbolise the Christian as being born again of water in the same degree; and that, if we were to search Scripture for an illustration of the symbol, the first presenting itself would be one subversive of the doctrine said to be symbolised, and directly asserting the need of something beside water: "*Except a man be born of Water and of the Spirit, he cannot enter into the kingdom of God.*" (John iii. 5.) A fit inscription for a font either on base, basin, or canopy. Regeneration by water was but a lame and impotent conclusion to a sentence speaking of regeneration in the Three Persons of the ever-blessed Trinity. But the fish is also made a symbol of "Jesus Christ, God's Son, the Saviour," from the Greek words expressive of those titles having for their initials the letters of the Greek name for fish. And this symbol to be used in a land where Greek is not spoken! Truly, the fool would be wiser in his own eyes, than seven men that could render him a reason like this: and well he might. Shickard, in the 17th century, learnedly traced the second kind of artificial Cabala, called by the Italian Jews, Notaricon, into a remote antiquity. The initial Notaricon he compared with the alphabetic poetry of the Hebrew, (which had a use in the arrangement,) with the acrostic arguments to Plautus's comedies, with a Sibylline acrostic on the Saviour in Cicero, *l. de Div.*, and with the surname of Judas Maccabæus (MaCaBAI), derived from his standard bearing the initials of the Hebrew Text, "Who like Thee among the Gods, Jehovah?" (Ex. xv. 11.) Which was possibly his improvement on the S. P. Q. R. of the ensigns of the Roman conquerors of Macedonia. Shickard found, also, a modification or imitation of this Maccabee Initialism in a standard of Maximilian's: cited a curious alphabetical apophthegm of a devotional nature in German, and so in Hebrew a description name of the Tri-Unity, and from the original of Solomon's Song, the name of truth; while by the same process he discovered, in the prophecy of the Shilo and in the Psalms, (lxxii. 17, and xcvi. 12,) the express name of JESU, which he affirms to have amazed and even converted Jews. But in all his instances and all his efforts of a misapplied ingenuity on this point, is there one half so irrational as the representing by a simple figure a doctrine which, to be traced in it,

must be by the use of one particular term to denote the figure? For even granting the spectator to be Greek by birth or education, and to be aware that the ecclesiastical riddle is a Greek one, yet it is impossible but that the symbol must be more like one fish than another, if like a fish at all; and if it suggest either the special or generic rather than the universal name, the Symbolism is vanished. Or if, as would probably happen from the usual size of these ornaments, he should cry, ἰχθύδιον instead of ἰχθύς, the sacred symbol becomes a matter of laughter. To have said so much of this might seem like breaking a fly upon a wheel or boiling a minnow in a fish-kettle, but that this emblem may be seen probably in new restoration-work executed in this generation. The exterior of the chancel at Little Casterton, Rutland, bears it in connexion with the VESICA PISCIS. Of that emblem, we learn, in the last-cited page of the Introduction to Durand, that "the Mystical Vesica Piscis," wherein the Divinity and (more rarely) the "Blessed Virgin are represented, has no reference, except in its name, to a fish; but represents the Almond, the Symbol of Virginity and Self-production." Suppose it so (though this is questioned, if not disproved, in the "Archæological Journal"): then we have here, however rarely, the Virgin Mary confessedly typified by the same emblem as God, and the creature-condition of virginity set side by side with the Creator's property of self-production. In due accordance with what these writers had found in Durand's Proeme (sec. 11) of Isaiah xi. 1—"*There shall come forth a rod of the stem of Jesse, and a branch shall grow out of his roots;* which is, in plain language, The Virgin Mary shall be born of the family of David, who was the son of Jesse." If Durand's words express his meaning, and his meaning be the prophet's, the next verse must be translated, "And upon IT shall rest the Spirit of the Lord:" and the 3d verse, "And not by the sight of ITS eyes shall it judge," and so on; for the pronouns do not apply, forsooth, to the Son, and they cannot apply to the mother. How was it, then, that they who made the trefoil symbolise the Trinity, were preserved from making the quatrefoil typify a quaternity? Let us look at the Dedication of "La Santa Casa Abbellita," by the Signor Capit. Silvio Serragli da Pietra Santa di Toscana, 5th edition, under the auspices of Cardinal Antonio Barberino, Protector of the Holy House, published in 1639; in which the censors found nothing against the faith and against good morals. Here is its beginning: "To the Great Mother of God, the Virgin of Loreto. I well know, most serene Virgin, that feeble mortal pen presumes too far, in relating thy praises and the mysteries wrought in thy Holy House; where, saluted by angelic messenger, thou wert at once Mother, Daughter, and Spouse of the Most High God." It proceeds verbosely, and quotes a few prophecies; as Ezek. xiv., "Porta hæc clausa erit;" and the passage in Jeremiah xxxi.; Isaiah's "Ecce Virgo concipiet et pariet Filium," and "Egredietur Virga de Radice Jessæ." The feminine VIRGA so similar to VIRGO, doubtless furnishes the association of ideas which accounts, strangely enough, for what otherwise would have remained inexplicable, the misapplication of Isai. vii. 1, noticed before. We next

learn, reference being made to Lactantius, Hieronymus, and others, that the sibyls foretold the same, one by one. They are quoted in their Latin Hexameters, the Persian, Libyan, Delphic, Samian, Cuman, Hellespontic, Phrygian, Tiburtine, Erithrean, and Cimmerian; of which the Libyan may suffice—

Æternus tempore Princeps
Reginæ Mundi gremio Rex membra reclinat.

"In *accordance with which* the pens of the *evangelist* have *since* written," it is added. The writer almost ascribes the miracle to *her*: "So grateful to Him who elected thee, that thou drewest Him from the High Heaven and conjoinedst God with man in thy house of Nazareth." A phrase presently ensuing came just in time to save his credit—and hardly; namely, "If it were a great thing, God was the Author." And he interprets "*Who hast made both one*," "both the Mother and Virgin, both God and Man." But the mere misapplication of a text is venial, compared to the misstatement of Scripture, or rather the statement of un-scriptural falsehood: for he presently proceeds, "The sacred pages know not how to put an end to thy single and supreme praises appropriate to thy dignity, calling thee now the Temple, now the Thalamus, now the Throne of God. And so great are the types, the symbols, and the prerogatives of thy name, that *thou* hast filled with them the Prophecies and the Mosaic books, to say nothing of the Psalter, with the Proverbs and the Sacred Canticles." We will not be so literal as to say, this supposes the pre-existence of the Virgin and her inspiration of the prophets. But it seems so. A set of epithets follows, of which one of the citations says, they are "to be abolished in no ages." These will be quite enough: "Eternity of Virginity," "Palaces of Celestial Sacraments," "Bulwark of the Faith," "Form of God," "Image of Deity," "Sacred Living Scripture," and "Triclinium Trinitatis." In very few cases is one pleased that one's own language is inadequate to translate a foreign phrase: but this may be one. The dedicator, however, proceeds, "And what marvel? shall men be silent where angels are dumb? Witness Gabriel, who, missioned to thee, scarcely from afar, dared to acquaint thee that thou wert full of grace, that the Lord was with thee: and suddenly disappeared, the true Angel of Light being already dazzled by thy mighty brilliancy: as thy devotee Bernard avows. . . . . It appears he fled, astonished, to bear the news to the blessed angels, that a virgin on earth was nevertheless a mother—that *Mary* of the race of David had *humanised* God . . . and that holy was the place." . . . . . But the sacredness of the Holy House, and its transfer from the East to the West by angels, are not subjects for this paper. He apostrophises it in the same strain, and begs of the virgin to be with him in narrating its history. And the extraordinary dedication is signed—

"O Virgin, and Mother of the Most High God,
"For Silvio Serragli.
"Thy most vile servant, the sinner,
"Felice Alaleone Macerat."

The whole book is remarkably curious. But the Holy House is a subject of itself. The account concludes with the Litanies of the Madonna which were chanted there. One would not affirm Rome to be immutable: but her changes have always been in one direction. Those that yearn after her must keep pace with her. The Litanies of Loreto, were they silenced when Napoleon plundered the house? The Guide-book printed there in 1809 was dedicated to Lemarrois, Governor-general of the three adjoining departments under Buonaparte. (Blackwood's Mag. Sept. 1828.) Are they yet silent elsewhere than within those walls? That "Manual of Catholic Piety," already referred to by its title of "The Christian's Guide to Heaven," in 1806, gives a translation of them among its prayers for night before going to bed, with the following prefatory anthem: "We fly to thy patronage, O Holy Mother of God! Despise not our prayers in our necessities: but deliver us from all dangers, O ever-glorious and blessed Virgin." Then follow the Litanies translated from the usual Greek and Latin forms; the invocations on the Lord Christ to have mercy and hear us: the cries for mercy to the Father, the Son, the Holy Ghost, the Holy Trinity, one God: succeeded by the cry, "Pray for us," forty-four times repeated with so many titles of the Madonna. They are these from the Latin, and the character of what difference there is will be worth noting: "Holy Mary—Holy Mother of God—Holy Virgin of Virgins—Mother of Christ—Mother of Divine Grace—Mother most Pure—Mother most Chaste—Mother Inviolate—Mother Undefiled—Mother Amiable—Mother Admirable—Mother of the Creator—Mother of the Saviour—Virgin most Prudent—Virgin to be Venerated—Virgin to be Renowned—Virgin Powerful—Virgin Clement—Virgin Faithful—Mirror of Justice—Seat of Wisdom—Cause of our Gladness—Spiritual Vessel—Honourable Vessel—Singular Vessel of Devotion—Mystical Rose—Tower of David—Tower of Ivory—House of Gold—Ark of the Covenant—Door of Heaven—Star of the Morning—Health of the Weak—Refuge of Sinners—Consoler of the Afflicted—Help of Christians—Queen of Angels—Queen of Patriarchs—Queen of Prophets—Queen of Apostles—Queen of Martyrs—Queen of Confessors—Queen of Virgins—Queen of All Saints." From this extraordinary and tolerably ancient formulary, there are few essential variations in the English form. In a few forms the order—in a few the word differs: in one there is an error of construction—but in seven the possibility, with Rome, of change in the wrong direction, is trivially illustrated, in a way venial enough, if the basis of the whole were but venial, by a change of the laudatory epithet into its superlative. A few additions to the Litany next occur, among which are the *Angelus Domini* with the *Aves*. And in the succeeding prayers we have—"O all ye Saints and Angels, but especially thou, O Mother of God, intercede for me, not only during this night and the rest of my life, but more particularly at the hour of my death." Can we wonder that men of piety, trained in the Scriptures from their youth, seduced into such a church, soon weary of these things? Or can we wonder that those trained in these phantasies from their youth, when they have broken into the

sepulchre of those dead languages wherein the everburning lamp of the truth has been buried, will sometimes have the energy to proclaim their discovery and turn Protestants? The above Litany in English is accompanied with an engraving of the assumption of Our Lady, attended by angels, leaving her empty coffin in the midst of the enraptured disciples, who stand and kneel around, gazing up into heaven after her, as formerly after her Son. No delusion, then, must veil itself under the comparatively simple form, "O all ye Saints and Angels, but especially thou, O Mother of God." For in the Saturday's Devotion to the Blessed Virgin she is thus addressed: "Seated above the Heavenly Host of Saints and Angels, next to the Throne of the Almighty, *thou art all-powerful*, and thy goodness towards mankind equals the power thou hast in heaven." All-powerful and All-good; two of the three great attributes of Deity! Or what cunning analysis of seemingly simple elements shall distinguish between Almighty and All-powerful, as between Latreia and Douleia. How much more modest was the Polytheism of Horace, whose Jove alone is one:

> Nic viget quidquam simile aut secundum,
> Proximos illi tamen occupavit
> Pallas honores.

While in this Mythology, *similarity* is insufficient. "The form of God" is too low a title. More than the *simile*, more than the *secundum*, is assumed: power equal to almightiness, and goodness equal to the power. If the fancy of departed spirits having cognisance of earthly things were a truth, no enviable seat would be that of Christ's lowly minded mother in heaven. A sword would pierce through her own soul, also, there, at hearing the impieties with which her name is crowned. How does this Saturday Devotion illustrate the symbolic imagery of Covenham Font. The right hand of the Majesty on High, the throne above all principalities and powers, is ascribed by Paul to Christ. Nor do we believe Peter to be the author of a tradition which ascribes to Christ's mother the throne next to God's, without even the formal reservation of saving Christ's Divine Majesty. Nor is this dignity allowed to rest simply on some imagined probability, to sink or rise therewith. The Rosary of the Blessed Virgin occupies above eleven pages in the aforesaid Manual, and is in three parts. The first, to be said on all Mondays and Thursdays, the Advent Sundays, and after Epiphany till Lent, relates to the five Joyful Mysteries—the Annunciation, Visitation, and Nativity, the Oblation, and the Finding of Jesus in the Temple. The second part, to be said on all Tuesdays and Fridays, and on Sundays in Lent, is of the five Dolorous Mysteries; 1, the Agony; 2, the Scourging "of stripes, above 5000, *as it was revealed to St. Bridget*" (the italics are those of the Manual); 3, the Crown of Thorns; 4, the Carrying of the Cross; 5, the Crucifixion. The third part, for all Wednesdays and Saturdays, and for Sundays from Easter to Advent, is of the five Glorious Mysteries—the Resurrection of Christ, the Ascension of Christ, the Coming of the Holy Ghost, the Assumption of the Blessed Virgin Mary into Heaven, and the Coronation of the Blessed Virgin Mary in Heaven.

If Rome had not, like that other "Infelix Vates," Virgil's Harpy, spoiled almost all she touched, there is much that is happy in the arrangement of the *scriptural* subjects here recounted. But, beside the unclean contact which has defiled them by legends and linked them with creature-worship, the addition of the last two subjects betrays the mouth which speaketh great things; and which, before it humbles itself to worship, will make the *numina* which it adores. The whole service is incomplete without these; for thus says its last peculiar prayer: "O Glorious Queen of the Celestial Citizens, we beseech thee, accept this *Rosary*, which as a Crown of Roses we offer at thy feet." This worship is her crown upon earth, as she is represented crowned by her Son in heaven. Nor is the supposed probability rested on visions; facts are asserted. Thus opens the last mystery but one: "Let us contemplate in this mystery "How the glorious Virgin, *twelve years after the Resurrection* of her Son, passed out of this world, being by Him assumed into heaven accompanied by legions of angels." The assumption of this fact of her assumption at such a date was cool, considering the date to which the book of the Acts of some of the Apostles reaches, and that probably all the epistles are of a later date than that of this presumed fact. Presume it a fact for one moment: would the fact warrant the honour paid? The Shunamite's child was raised by Elisha; the Zarephthite's by Elijah; Jairus's daughter, the Widow's son, and the brother of Martha and Mary, by Jesus; Tabitha by Peter; and Eutychus by Paul: but which of these or of any of the others whom God's power thus raised, but whose names God's Word reveals not, has received such honours? Enoch was translated, that he should not see death—Elijah was taken up in a glory of great terribleness, and in the glorified body was seen with Jesus when transfigured in the glory of His kingdom: but it was not for worship. The Resurrection and Ascension of Jesus are not in themselves titles to worship, but as accessories, under singular circumstances, of his nature and office; as proofs, singularly valid, of the truth of Him who Himself claimed the one only nature entitling Him to worship, and who Himself characterised His abasement as demanding the gratitude of our whole souls. But away with the momentary presumption of the miracle, that such a miracle was wrought at such a time and so little moved the minds of the spectators, that Peter and John never allude to it; or, if the Holy Spirit chose it to remain a secret for seven hundred years, never once betray in their writings the extraordinary veneration for the Blessed Virgin, which, judging from the experience of later ages, it was so calculated to awaken in men's minds. Without entering on the questions, where the twelve apostles were twelve years after their Lord's Ascension; whether for that period they abode at Jerusalem; whether they had command from the Lord to do so according to the preaching of Peter, cited by Clement, and the Tradition affirmed by his contemporary Apollonius, and related by Eusebius; whether such abiding there implies their never leaving the place at all by choice or from compulsion; whether they did leave so early as that time; whether they left before the Herodian persecution when one of

them was imprisoned and another slain; and whether that persecution began at that time or two or three years later; the story of the Assumption represents the Twelve as at that date gathered together at Jerusalem from various quarters of the earth. The delightful certainty of tradition appears in the fact that some make her live four years later, and some fourteen; and that some assert her to have gone to Ephesus with John, to whom our Lord confided her. Hone introduces his account of the 15th of August with these words: "Assumptio B. V. M. So stands this high festival of the Romish Church in the Church of England Calendar. No reason can be imagined for its remaining there." Vol. i. In the 2d volume he repeats the assertion: "This Romish Festival is retained in the Church of England Calendar." He forgot to mention his edition of our Prayer-book. Was it Francis Moore? It may be so in Almanacs. It was in Elizabeth's reign. But the only festivals connected with the Virgin Mary in the Church of England Calendar are those connected with her Son Jesus Christ. The feast of the Assumption, about the time of the extraordinary controversy as to the manner of Christ's Birth, carried on by Ratramnus and Paschasius Radbert, was instituted by the Council and confirmed by Pope Nicholas I., between 857 and 867. Martin the Minorite, about the end of cent. 13, noticed her Assumption in the year 42: but added, "of her age, since opinions differ, I have thought it wiser to omit it altogether than write anything frivolous." He omits, also, to notice the institution of the feast. Baronius has dated her departure in the fourth consulate after the separation of the Twelve. There are two letters to St. John from Antioch, ascribed to Ignatius, but not extant in Greek, first mentioned by St. Bernhard, who flourished in the twelfth century. The first speaks fervently of the wish felt, particularly by the women of the place, and chiefly from the report of Salome, daughter of Anna, to see Mary. The next expresses his own wish to come to Jerusalem to see her and James. A third, ascribed to the same Bishop and Martyr, in a posthumous title (not to apply the same epithet to the epistle), is addressed, according to the title, and apparently from the contents, to herself, seeming to be a second letter. A fourth is the answer to this, and is worthier of her, perhaps, than the others of Ignatius. Whether any or all of these are forgeries, or whether accommodated by interpolations to suit the supposed subject and writer of them, may be doubted.

It may be remembered that Ignatius was surnamed Theophoros, as having been in childhood taken up in the arms of Christ. Now, a certain Mary of Cassobela, or a town of similar name, in Cilicia or its neighbourhood, corresponded with Ignatius, and addressed him by that name; and she was at Rome in the time of Anacletus or of Linus, towards the end of the century. Her letter is extant in Greek: and so his answer, which designates her Christophoros; as being, in the circumstances of her childhood, like himself, the Theophoros; for such is the evident allusion. The old vulgar version translates the epithet "Christifera," and Usher's translator, "Christum ferente:" "bearing Christ," and not "borne of Christ." It is not impossible but that,

from some lost epistles of these two Christians, a Latin translator has, by additions, omissions, and garblings of the residue, if necessary, forged a correspondence between Ignatius and the mother of Christ. How soon was this likely to be done? Jones ("on the Canon," ii. 215) cites from Durand's book, "De Ritibus," the fact, that "Calixtus built the Temple of the Virgin, called Trans-tiberinum (over the Tiber), where a tavern (or shop) stood, which flowed with oil during the whole day when Christ was born." Calixtus, who lived about 215 A.C., was fifteenth after Peter, by Eusebius's Catalogue, referred to in Jones; seventeenth, according to Durand; and fourteenth, inclusive of both, by an ancient catalogue down to Liberius, published by Eccard (Corpus Historicum Medii Ævi). The fact of his building the church is tolerably authenticated. We may grant that of his dedicating it. So much courtesy must not be expected for the legend of St. Mary's appearing to St. James in Spain, and her first church being built there in Zaragoza. Epiphanius (of the fourth and fifth centuries) has preserved the fact of women from Thrace extending a devotion to her through Scythia, into Arabia, and spreading a table with a kind of cake, or wafer, called Colluris, in offering to her, some days. The heresy was called that of the Collyridians, and maintained the perpetual virginity of the mother of Christ, which the Antidico Marianites denied. Her name is said to have been introduced into the public prayers by Peter the Fuller, Fullo or Gnapheus, the Constantinopolitan monk, who became Bishop of Antioch in 471, again in 475 for three years, and again for three years in 485; an opposer of the Council of Chalcedon, a modifier of the Eutychian interpretation of Christ's nature, and considered the head of the Theopaschites. Under Justinian, in the first half of cent. vi., her temples and devotions were multiplied in the Church itself; and, in the century following the institution of her Assumption as a festival, masses and fasts to her honour every Sabbath, crept in among the Latins; her Lesser Office, also, which, in the next century, Urban II. confirmed; and the reckoning of prayers to her, by the Rosary and Crown. Anselm, Abbot of Bec, in Normandy, and afterward Archbishop of Canterbury from 1093 till 1109, had preached the immaculate conception of Mary by Anna, it is said, in consequence of the Conqueror's preservation from storm on returning to England; and the English commemorated it by an anniversary, the 8th of December. Some churches in France did so about 1138: and the Church of Lyons was reproved even by St. Bernhard, who opposed the tenet, Peter Lombard in 1160 taking part in the controversy. The synod of Oxford left the observance of the festival free. In the next century, when, during the troubles of Guelphs and Ghibellines, a Dominican, Bartolomeo of Vicenza, wished to remedy them by an order of Military Religious, instituted in 1233, under a vow of conjugal chastity, obedience, and protection of widows and orphans: they were put under the designation of Knights of the glorious Virgin Mary, though afterward stigmatised as the Joyous Brethren, from their denying themselves nothing but gold on their sword-hilts and harness; two stars of

gold, and a red gold-bordered cross, being the only ornaments of the ashy-grey mantle worn over their white dress. Confirmed by Urban IV. in 1262, the Joyous Brethren saw the festival of their patroness's Conception authorised by P. Sixtus IV. (1472—1483); and in the same fifteenth century the principle of their abuses was carried out in England by the secular clergy instituting masses in honour of the Virgin five times a year, which were called Glutton Masses: for they seem modelled on the Corinthian communions, so indignantly reproved by St. Paul. (1 Cor. xi. 20—22.) On the feast-morning the villagers came to church, laden with provisions and liquor. Mass was hurried over; priests and laics addressed themselves to the feast; the church became a tavern, and the worship often ended in drunkenness and riot; village vying with village in the superabundant Glutton Mass of their Lady, the Mother of our Lord. The order of Joyous Brethren stood their ground till 1589, when, on the death of their Grand Master, the Pope gave their goods to the College of Montalto. But, two years before, the same Pope had, it is said, instituted a new order of Knights of Our Lady of Loreto; or, at any rate, allowed them to enjoy benefices of above sixty crowns, without wearing the clerical habit—the order being of 200 knights, increased afterward by sixty more. He re-founded the city of Loreto, with privileges and exemptions, and made it an episcopal see. An order of St. George of Ravenna had risen before under Paul III., and had sunk—who were to guard the March of Ancona, and the House of Loreto, from the Turks. But the "Knights of Our Lady" were made fellow commoners of the Pope's House, with the right of nobility and the title of Counts of the Lateran. Protestantism was above fifty years old; but Rome had not learned real wisdom. In the following century the Pontificate of Paul V. (1605—1621) was disturbed by the question of the Madonna's Immaculate Conception, which had revived, in the denial of it by the Dominicans against the Franciscans: and in the same papacy, in 1618, was set on foot in the Austrian town of Olnutz, by a peer of France, Charles de Gonzagues de Cleves, Duc de Nivernois and Rhetelois, an order of "Knights of the Immaculate Conception of the Glorious Virgin." With him acted Ferdinand, Duke of Mantua, and Adolph, Count of Ahltan. The following year several lords became knights at Vienna. Some make Jean Battiste Petrignan de Spello the founder, or one of them; but he is not mentioned in the Bull of 1624, granted by Urban VIII. to the order "of the Conception of the Blessed Mary, always a Virgin Immaculate." For the Jacobins had represented that the old title seemed to decide the question for the Cordeliers; and "the Glorious Conception of the Immaculate Virgin" was substituted for it by a reversal of the epithets. Yet the vow taken after the year of probation receded not from the object of the order. It concluded thus: "I will maintain always the truth of the immaculate conception of the Virgin Mary; and therein, and in all things, will further the glory of the Most Holy Mother of God, according to the opinion of the Roman Church." One side of the Cross of the Order was charged

with her image, holding the infant in her left, and a sceptre in her right, crowned with stars, and a crescent under her feet; in allusion to a passage in the Book of Revelation, symbolically applied to her: in further accordance with which, the one side of the standard represented the Woman clothed with the Sun, as well as standing above the moon. Through some difference among the founders, this order was abortive. These few particulars from Bar's French work on Religious Orders, illustrate the spirit of its conception. From the fifty-second year of the same century, the Spanish orders of St. James of the Sword, Calatrava, and Alcantara, vowed to defend the same tenet. Again let it be repeated, Rome goes forwards, though it be downwards. Another century saw the festival of the Immaculate Conception appointed by the Pope, Clement XI., in 1708; to be celebrated throughout the Romish Church. "The glory of the Virgin" is now, then, "according to the opinion of the Roman Church," linked with the tenet to have been maintained by the abovementioned order; though the Dominicans, still unmolested and uncensured, refuse the law, as not enacted for them. The groundwork of these strange fancies, and of many others in the Church of Rome, seems to lie in the Gospel of the Birth of Mary, ascribed to Matthew, and apparently contemporary with Jerome; and in the Prot-euaggelion ascribed to James, and seemingly as old as Epiphanius. They may be seen, with discussions on their authenticity and credibility, in vol. ii. of Jones "On the Canon"—a work which, though not always accurately reasoned, is one of great use. May one observation be intruded here—irrelevant, indeed, to our main subject, but as bearing on this point, and the genealogy of Christ? May not a lax use of the word ιερευς, as including all the sacred ministers, the Levites—and a confusion of these last with the prophetically marked descendants of Levi of the line of Nathan, the house of David, and the tribe of Judah—still discredit some early fragments on the subject, and have given rise to some of the falsehoods in the early forgeries? The sanction which the Church of Rome seeks for her monastic orders—in the supposed seclusion of the Virgin Mary in the Temple—may be traced in Baronius, "Appar. ad Annal.:" but when we thus find that, on the principle of some worthiness being previously needful, for the Creator to condescend to honour the creature with His grace, an exception must be imagined in the case of St. Mary to that universal lot of all mere mortals since Adam, which the prophet expressed in the 51st Psalm, "*Behold! I was shapen in iniquity, and in sin did my mother conceive me;*" can we wonder that Symbolism chose to enthrone her idols of the Divinity, and of DOMINA NOSTRA DIVA MARIA, in a mystic framework peculiar to them alone? Can we wonder that this worship seized on the imaginative, and that the old Romance is found to begin,

> "Hearkeneth now, both olde and zyng (young),
> For Marie's love, that sweetè thyng;"

or that poet-saints should sing, as St. Godric supposed St. Mary her-

self to dictate to him, near Durham, about ten years after Peter Lombard wrote on the Immaculate Conception,

> " Saintè Marie, Christè's bur! (1)*
> Maiden's clenhud! (2) Modere's flur! (3)
> Dillie mine sinnen, (4) rix (5) in mine mod, (6)
> Bring me to winne (7) with selfè God."

In these beautifully flowing verses of a barbarous age, we see the universality of the error which, as it attached miraculousness to her nature as to that of Christ, deified her also with Christ's office. For "who can forgive sins but God alone?" was the correct question of the Scribes, and His answer showed at once its truth and its misapplication. And when men imagined the immaculate conception of Mary, why not proceed to that of Anna, her mother? Had our Lord allowed His world to remain much longer in darkness, might we not as reasonably have gone on reversing the doctrine of original sin, generation by generation, back through all the prophetically appointed line of the family of Shimei, of that of Levi, and of that of Nathan, (Zech. xii. 12, 13; Luke iii. 26, 29, 31,) till we came to the Prophet-king David himself, and found him expressly contradicting us in his own case with those humiliating words, "Behold! I was shapen in iniquity, and in sin my mother conceived me." When we hear of this "Queen of Heaven," is the association unnatural which reverts to the words of the Jews in Egypt to Jeremiah? "As for the word that thou hast spoken to us in the name of the Lord, we will not hearken unto thee: but we will certainly do whatsoever goeth forth out of our own mouth, to burn incense to the Queen of Heaven, and pour out drinkofferings to her, as we have done, we and our fathers, and our kings, and our princes." However humiliating be the association between the impure Ashtoreth and Christ's pure Virgin-mother, it is Rome hath done it with her vain imaginations: and however the association may shock the fancies of the refined, the ridiculous connexion of these Pagan titles with the mother of Christ, *will* remind us of strange epitaphs to be seen in church-yards of our seaports, which combine in rude staves the names of Christ and Neptune.

There is a Symbolism in Durand, p. 24, cited from Richard de Sancto Victore, which connects itself with the reveries concerning the Virgin-mother indulged in by those who would be wise above what is written. It is this: that the sanctuary, the chancel, and the nave, typify the three states of the Church—the virgins, the continent, and married; in size typifying their comparative number, and in holiness their comparative worthiness. On this there is a note, but it is only as to the difference of the first two states—the virgins as having taken the vow, the continent as practising it without. This interpretation is at least doubtful. But grant it: do Protestants consider the text true either in point of

---

* (1) Bower; (2) cleanness, purity; (3) flower; (4) destroy my sins; (5) rule; (6) mood, mind, temper; (7) dwell with the very God, God Himself.

fact or morality ? If so, the revival of monastic institutions without vows, is a half-measure which should be scouted by all.

The Introduction to Durand, p. lxxxi., seems evidently right in tracing the usual octagon form of fonts to a Symbolism of St. Ambrose's time, that *eight* typifies *regeneration*. "For as the old creation was complete in seven days, so the number next ensuing may well be significative of the new." To this citation, one may add that the resurrection of Christ on the octave of the first day of Creation is at once a type and an earnest of a regeneration of man: and in this way baptism is typically connected with that resurrection by St. Paul. That baptism is a symbol of spiritual regeneration let us grant. Grant, if you will, that in baptism there is a regeneration in a certain sense of the word: but we will not in a Tractarian, Roman, or Jesuitical sense. Fanciful enough appears the symbolising such an idea by this number. Yet if you allow it to be so symbolised, and if you fall in with the Symbolism by constructing fonts of this shape, it is possible, so to give form to the vague idea as to make it a means of instruction: for on the eight sides might be engraven the first principles of the faith. On six, God's bidding His several creatures be. On the seventh, His resting. On the eighth, the rising of the Sun of Righteousness. But what font would have space for such citations? In the first place, the behest of God occupies but small space. The first, and its fulfilment, one little verse—the 3d of Genesis, chap. i. The second only verse 6, or add the fulfilment—"*And it was so.*" The third but verses 9 and 11, and so on. And if we are willing to bestow upon the mementos of our faith only the tithe of the labour and skill lavished by Egypt on the imperishable memorials of her pomp, the sides of many fonts have ample space for this. But, if want of room be still urged, the genius of our language now is more pliable to the peculiarities of different styles, than in its more insulated æra of James I.; and can thus, in many cases, mould itself more to the terseness of the original Scriptures. Thus, 1, *God said,* BE LIGHT! *and Light was.*" . . . . *And Evening was, and Morning was. Day one.*" 2, *God said,* AN EXPANSE BE AMID THE WATERS, AND BE A DIVISION BETWEEN WATERS AND WATERS. *And God made the expanse, &c.* 6, *God said,* "THE EARTH SHALL BRING FORTH THE LIVING BEING IN ITS KIND, CATTLE, AND REPTILE, AND BEAST OF THE EARTH IN ITS KIND." *And it was so . . . . . And God said,* "MAKE WE MAN IN OUR IMAGE, AS OUR LIKENESS: AND RULE THEY OVER FISH OF THE SEA, AND OVER FOWL OF THE HEAVEN, AND OVER CATTLE, AND OVER ALL THE EARTH, AND OVER ALL THE REPTILES THAT CREEP ON THE EARTH." For the eighth side might be chosen passages like these: JESUS *was risen early the first day of the week.* (Mark xvi. 9.) *We believe on Him that raised up* JESUS *our Lord from the dead, who was delivered for our offences, and was raised again for our justification.* (Rom. iv. 24.) *We are buried with Him by baptism into death, that, like as* CHRIST *was raised up from the dead by the glory of the* FATHER, *even so we should walk in newness of life: for, if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.* (Rom v. 4.) It is in this con-

nexion that the symbols of Christ's sufferings are found on fonts, as already stated of Covenham, St. Mary's. So the atonement is symbolised on the octagonal font of Seaton, Rutland, by every side being charged with a cross, though not the Calvary cross, but the cross pattée of the hospitallers.

Before dismissing this subject, the symbolic form of the octagonal font, a word on one of the reasons assigned in the Introduction to Durand (p. lxxxi.) for the comparatively small number of such fonts in the Norman style: "The superior convenience of a cylindrical or circular form, together with the wont of Norman architects rather to symbolise facts than doctrine." Convenience of use is probably not intended here, for any such is hardly discernible. Possibly, convenience of construction may be meant; for nothing is more common than to see the octagonal basis misplaced upon the octagonal substructure, of whatever kind that may be. In one case, Tallington, Lincolnshire, the octagonal pillars, also, are turned upside down. Against such errors of repairers the round forms seem assured. But such mistakes would not be forescen before the octagon had been long used. Perhaps, then, convenience to the workman was intended. If so, the assertion seems inconsiderate: for are not the cube, the square, and either octagon or hexagon, more easily formed, than either cylinder or circle, when simply formed by manual labour? Add to this, that the less geometric and more fanciful shapes appear to predominate more in that early though less skilful time, when the octagon is comparatively rarer. The following estimate of the prevalence of different forms in different periods is founded on the Camden list in the Few Words to Church-builders. The basin is taken as the mode of classification, which may account, perhaps, for some discrepancies between this and the estimate in the Introduction to Durand:

Perpendicular—	Octagon,	57	
	Hexagon,	1	
	Square,	1	
Decorated—	Octagon, *all.*		(24 to 1 otherwise shaped.) Intr. Dur.
Early—	Round,	19	
	Cylindric,	1	
	Octagon,	16	(19 to 30 others.) Intr. Dur.
	Square,	13	
Norman—	Cushion,	2	
	Bell,	1	
	Cone reversed,	2	
	Round,	6	
	Cylindric,	15	
	Octagon,	3	(15 to 43 of other shapes) Intr. Dur.

Those simple forms, the square and cube, are frequent in the Norman. But it could not be from simplicity and convenience of working that such forms as the cushion and bell were adopted. The font of Ifs, near Caen, figured in Rickman's plate, xiv., and seemingly an octagonal modification of the bell shape, is ascribed by him to the Flamboyant period, answering to our perpendicular. And a bell-shaped font is

that of the baptismal immersion of Becket's mother in a manuscipt of the British Museum, copied in the Pictorial History of England, i. 552. And in another of about half a century previous to the Conquest, it is stated in the Archæological Journal, i. p. 34, there are several fonts, all of one form—a plain basin on a shaft, somewhat resembling an egg-cup. This seems to describe what is called the bell-shape; and we have thus a form, by no means the easiest to work, particularly prevalent in the Saxon style, and lasting till the latest French.

But "with what matter were those children baptised" who of old time were brought to the font? For the essence of tradition is addition. And well is it for an ordinance, if it be only added to. Of the holy water, Durand tells us (p. 143), that, "although the spirit and water would suffice for the perfect operation of Baptism and the consecration of a church, yet the holy fathers . . . . . wished to satisfy us, not only in those particulars which pertain to the efficacy of the sacraments, but in those also which relate to its greater sanctification: and on this account they have added salt, wine, oil, ashes, and chrism (for Philip, when he baptised the ennuch, had neither oil nor chrism). Therefore, not one of those ingredients ought to be wanting: and they ought all to be mixed together, because the people of God, which is the Church, is neither sanctified nor released from sins without the union of these qualities." The salt (which appears to have been an addition by Pope Alexander I., while Adrian was Emperor, (Riccobaldi, Hist. Pontiff. Rom.,) Durand says, signifieth the seasoning of faith: the wine, spiritual intelligence of the Divine: ashes, repentance (p. 144). These four—water, wine, salt, and ashes—were the ingredients of the Exorcising Water to expel the enemy from a Church at its consecration; the water symbolising the outpouring of tears, and so *penitence;* the wine, *exultation* of mind; the salt, natural discretion or *wisdom;* and the ashes, the *humility* of penitence. (P. 141.) Of holy water Durand reckons four kinds—one for the judgement of expurgation, then no longer used; one for the consecration of the church or altar; one for aspersions in the church; and one the water of baptism. (Dur. b. iv. cited at p. 144.) The inevitable vagueness of such Symbolism is betrayed by comparing that given for the sprinkling of consecration by Hugh of St. Victor. (P. 207.) "The water is blessed with salt and ashes: wine mixed with water being also added. The water is the people; the salt, doctrine; the ashes, the remembrance of the passion of CHRIST. The wine mixed with water is CHRIST—GOD and MAN; the wine, His Godhead; the water, His manhood. Thus the people is sanctified by the doctrine of the passion, being united with its head, both God and man."

The proper place of the font, near the entrance of the church, is so obvious a symbol as hardly to need mentioning. But the laver of regeneration was not enough for the old church. Another laver was on the right side within the porch over that door; or on the right within the door, where there was no porch, as at the old entrance of Duddington Church, N. Hants, through a tower at the east end of

the south aisle. The water of the stoup was used for the purpose thus expressed by Durand: "He that entereth into a church fortifieth himself with the sign of the cross." (C. i. sec. 51.) The translator's appendix (D) gives an abstract of the 2d ch. of b. 5, upon crossings. The reason is to drive away evil spirits. The scriptural authorities are such as the Pole of the Brazen Serpent—the Crossing of Jacob's hands in blessing Joseph's children—the mark on the forehead in Ezekiel, ix. 4—and the seal on the forehead in the Apocalypse. The Brazen Serpent has been depicted on a rude cross, and the shade so projected on the rock as to give a shadow of the Crucified. Such a representation is not without its ingenuity and moral truth as well as beauty. But no authority speaks for its literal truth. The crossing of Jacob's hands seems the only way they could be placed under the circumstances, and as irrelevant to those crossings which we term superstitious, as the figure-directions of a country dance. The passage in Ezekiel is thus interpreted, indeed, by Tertullian (3, against Marcion): "The Lord said to me, '*Pass though by the midst of the gate in the midst of Jerusalem, and set the* sign *Tau on the foreheads of the men, &c.*' For it is the letter Tau of the Greeks, our T, a kind of cross, which he portended should be on our foreheads, in the true and Catholic Jerusalem, wherein the 21st Psalm sings that the brethren of Christ, as sons of God, should render glory to God the Father." Barnabas (Epist. c. viii. 13) had before found the same symbol in the T, as a numeral expressing 300 of Abraham's armed servants; whom he, like other fathers, confounds with the whole of his household; the other two numerals of the 318 being the initials of Jesus. And these three letters became a kind of sigla. Augustin, also, found it in the same numeral of Gideon's 300. (Judg. vii. 6.) The Hebrew word in Ezekiel is Tau, equalling literally the Greek name; and the old Phœnician letter, as on Jewish coins, was a Cross, whence the Greek and Roman *form*, and probably *name*, which Gesenius has compared with the Arabic *Taui*, a cross-mark branded on horses and camels. Is it likely the Holy Spirit by a prophet pointed out, so long before, a mark which was to be shared with the cattle of Mahometans, and with the Egyptian Heathens, among whom the Hieroglyphical sign of life was, as is well known, that which, for want of a better name, is called the Handled Tau?

The seal on the forehead in St. John's Apocalypse, is still more devoid of authority assigning it the cross-form. Yet reason points to that sign as not improbably there signified—not as a mystic symbol pointed out by the finger of inspiration hundreds or thousands of years before, but as a simple and natural memorial adopted by the affectionate and scorn-defying zeal of Christians themselves, to be their Church's emblem of "our fellowship with the Father and with His Son Jesus Christ." However, wherever, and by whomsoever else the sign has been or is used, in this light it becomes the initiative sign upon the foreheads of the Church of the Crucified One; and to that initiatory rite the Sacred Revelation may possibly refer—surely, not to superstitious repetitions at every entrance into a Church: and whenever

mention is made of the Cross or the Crucified, and at above a dozen passages in the service, of which no reason can be given why there rather than at a dozen others. If these things are coming back upon us, may we not well be afraid lest the labours of Paul have been bestowed upon us in vain in his writings. Having known God, or rather been known of God, how turn men again to the weak and beggarly elements whereunto they desire again to be in bondage? The importance which man has always attached to trifles, the avidity with which he has sought to make men offenders for a word or a gesture, the pugnacious pertinacity with which he has sought to fill life with the Symbolisms of party, are evidenced in the Jacobites and Eutychians using one finger to cross themselves, and the orthodox practice of using three fingers in honour of the Trinity.

Let us turn to superstitious washings, or, at least, superstitions relative to washings, at the other end of the church. The napkin wherewith the priest washed his hands before consecrating, was forbidden by Pope Clement to be used in any way for the dead. (Dur. c. iii. sec. 49.) Those *Piscinæ*, so many exquisitely beautiful specimens of which remain in our Mediæval churches, were, even in our own climate, sometimes almost a requisite in the absence of any vestry. But what shall we say of hallowing the napkin? They were certainly proper for the rinsing of the chalice. But need we—or ought we—to go farther than that? See how far men have gone. "When the palls (that is, the corporals,) and the veils, (that is, the ornaments of the altar, or the curtains hanging over it,) shall have become unclean, the deacons with their ministers shall wash them within the sanctuary, and not without. But when the veils used in the service of the altar be washed, let there be a *new basin*. And let the palls, (that is, the corporals,) be washed in *another basin*. And let the veils for doors, (that is, the curtains which are hung up in churches at high feasts and in Lent,) be washed in another. This is it that was decreed of the Council of Lerida (A.D. 524, translator's note); that for washing the corporal and the altar palls, certain vessels be appropriated and kept within the church, in which nothing else ought to be washed." (Dur. c. iii. sec. 49.) At Tallington, Lincolnshire, appears a singular proof of the reverence paid to the Piscina. There are several in that church for the several shrines. One, Early English or Semi-Norman, with side shafts and a square head, the one by the high altar, has, over the round hollow of its draining-stone, a square quasi-pyramidal hollow in its roof terminating in an orifice upwards. Is it not possible that the use of this was, having some kind of filterer, by means of a pipe and reservoir above, to receive a supply of pure rain-water from heaven? The drain of another Piscina, under the south window of the transept there, has its stop-stone carefully wrought, with a quatrefoil in relief. The more than Pharisaical washing of veils in the sanctuary, which does not require, to impress its absurdity, any jest about turning the church into a wash-house, recalls us a little farther west—to the screen. But this it would be tedious to consider till another paper.

ECCLESIASTICAL HISTORY OF THE EARLY AGES.

"An Essay on the Miracles recorded in the Ecclesiastical History of the Early Ages." By John Henry Newman, B.D. Oxford: Parker.

We have already had our attention repeatedly called to the last manifestations of the Anglo-Catholic School. Their present efforts to write up the middle ages, and to establish continuously the *mystical* virtue and authority of the Church have not escaped us. We proceed to lay before our readers a few very plain propositions respecting the subject on which the Tractarian writers are now engaged. "Ecclesiastical Miracles" constitute that subject; and so far as their lucubrations upon it are producing any effect, that effect must be both directly and indirectly injurious. Directly so, as propping up their whole system of unsound theology; indirectly so, as encouraging infidelity, by leading men to the idea, that scriptural and legendary miracles rest upon the same ground in respect to authentication. We cannot, indeed, but fear that the evil done by them will be greater in the latter direction than in the former. An able infidel has stated that the power of the Bible consists greatly in its singularity, in its being supposed to be *without an analogue*. And so with the miracles of the Bible. Place by their side, as compeers, the shallow, unmeaning, monstrous, and absurd miracles of the middle ages; and their glory must needs be obscured by the crowd of deformities thus associated with them. We will proceed, then, to throw into form the thoughts that have occurred to us, whilst reading Mr. Newman's essay. Our first proposition shall be a very simple one.

1. *The histories which describe the post-apostolic miracles do not claim to be inspired.* This first proposition should not be regarded lightly, however self-evident it may appear: for, in *the first place*, it may save the poor illiterate man from much anxiety. The Anglo-Catholic calls on this man to venerate almost innumerable miracles, said to have occurred in places and at times of which he does know and can know little, if anything. But he finds that the records of them do not *profess* to be inspired. It is not God, then, who in His own words speaks of them; it cannot be essentially necessary to his salvation to ascertain anything about them, or to form any deductions from them: the duty of doing which is contingent upon leisure, means, station, and other like circumstances. And thus his mind is freed from any undue disturbance about the matter. But, in the second place, the fact stated in our proposition must raise, in the judgement of every reasonable creature, a great objection against all these post-apostolic miracles: for Mr. Newman has himself allowed (p. ciii.) that, "without the gift of inspiration," there would be naturally "fiction and exaggeration in the narrative" of them "to an indefinite extent." Undoubtedly: but, if so, there must be an *à priori* presumption against the continuance

of miracles, apart from the continuance of inspiration. Otherwise, we have the continuance of that which naturally tends to produce "fiction and exaggeration to an indefinite extent," without the continuance of that in which lies the restrictive power. They are as guide-posts in *dark* places, causing wanderers to stumble all the more.

2. *The Scriptures give us no sure warrant for believing that miracles were continued beyond the apostolic age.* Let us here begin by observing facts. We find in the Scriptures that miracles were made to shine by constellations. The first great period of them was that of Moses; the second, that of Elijah and Elisha; the third, that of the Messiah and his apostles. The first, then, was that of preparatory revelation; the second, that of reformation; the third, that of consummation. Extraordinary events, no question, occurred in the intervals between these periods. Nevertheless, this arrangement immediately suggests the thought that miracles were *seals attached to revelation during its issue, and then most abundant when it had to encounter the strongest opposition.* I do not say that any apparent miracles are *per se* proofs of a divine revelation (Deut. xiii. 2, 3); for the fact is, that no created intelligence is competent to say that such or such occurrences could not have been the effect of the ordinary properties of nature,* inasmuch as no one but the Creator Himself can fully comprehend and compass the almost infinite variety of those properties. Our assertion simply is, that such circumstances as must have appeared to the witnesses of them, transcending all human power, and natural causes, combined with other testimonies, such as the morality and the prophecy, the goodness and the devotedness, of the Scriptures and their promulgators, to establish their credibility and their sway, when they were in the course of being delivered. But now open the sacred book itself. What does it teach? Be it acknowledged, that there is one passage which, if it does not establish, does not disallow the perpetuation of miracles beyond the apostolic age. It is this: "And these signs shall follow them that believe." (Mark xvi. 17.) But, of this promise, the perfect fulfilment is noted somewhat lower down in the same Gospel, thus: "And they went forth and preached everywhere, the Lord working with them, and *confirming the Word with signs following.*" Now, when we blend with this passage others of a like character, such as that one (Acts ii. 22)—"Ye men of Israel, hear these words; *Jesus of Nazareth, a man approved among you by miracles, and wonders, and signs;*" or that other (Heb. ii. 3, 4)—"How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him, *God also bearing them*

* A flying fish might appear miraculous to some, and so *at first* might the tricks of the Egyptian magicians, and of Simon Magus. But it is part of the peculiar beauty and grandeur of Scriptural testimonies, that they grow in their influence over the mind and heart, the more deep and the more comprehensive our knowledge of them becomes.

witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost;" who can deny that our proposition is founded upon scriptural ground? Who can deny, that if there be no time fixed in the Scriptures for the cessation of miracles, yet that what they tell us corroborates the idea of their being the glorious attendants upon revelation throughout, and upon Christianity *when it was inaugurated as divine;* and that it is anything but reasonable and theological to look for them in a time of uninspired men and uninspired writings?

3. *The character of many of the post-apostolic miracles is so different from that of their scriptural precedents, that they manifestly bespeak a different source.* This difference between the two assemblages of miracles, Mr. Newman allows to exist. He says of the scriptural miracles, that they possessed peculiar features. He says that they were "*wrought by persons conscious of their power and of their exercise of it;*" that they were wrought "*as evidence of revealed truth;*" that they were "*grave and simple in their circumstances;*" that, as narrated, they are "*drawn out in an orderly form,*" "*undeniably supernatural,*" and *without any* "*marks of exaggeration.*" So far, so well; although it is to be observed, that he does not finish the picture, by reminding us that the post-apostolic miracles, however confirmatory he may deem them of high ecclesiastical pretensions and of Anglo-Catholic theology, had in many respects an aspect not only *unlike,* but even *opposite,* to those, in the train of which he places them: of this he does not distinctly speak. Of the *unchristian doctrines,* and of the *unchristian tempers,* and of the *unchristian aims* frequently evinced by the men who had most to do with the wonders for which he pleads, he is silent. And yet in the earlier part of his essay he appears to feel that such thoughts may insinuate themselves into his readers' minds, and he therefore attempts to lay them out by an illustration of considerable beauty in its developement, and subtlety in its use. He argues, that we should expect variety in the works of God, and that we should no more permit a sceptical feeling into our hearts, in consequence of noticing the difference between the scriptural and the post-apostolic miracles, than we should suffer ourselves to doubt, on entering a menagerie, that the mysterious animals of the desert were created by Him who formed our oxen and our sheep. Exquisitely as his illustration is elaborated, it acts against himself. We answer, that for the *same end* God employs *means of the same kind.* If God stamped his own miracles with a peculiar impress, we ought, surely, to look for a like impress even on miracles of an inferior grade. And if setting the scriptural miracles as a *collected whole* on the one side, and the subsequent miracles as a *collected whole* on the other, we are, on considering them *morally* and *circumstantially,* struck not only by their *diversity,* but by their *opposition,* we assuredly cannot be wrong if we *refuse to attribute them to one and the same source.* The next proposition will fully elucidate our meaning.

4. *There are known causes of sufficient power to account for the various alleged marvels, after the closing of the canon.* 1*st. The*

doctrine or the idea of pious frauds, rose very early. This is demonstrable from certain palpable fruits in the form of forged books (such as the Sibylline Oracles) *remaining to the present day.* (Van Dalen Diss. de Orac., pp. 3, 4, &c.) *2d. The early Christians were ignorant of natural effects, now easily to be understood.* This will account for several of the narratives given by Augustin (De Chr. D., lib. xxii., ch. viii.), and by Bede (passim); two writers, of whose piety and intelligence no one doubts. *3d. Even violent means were used in unenlightened ages, to attain what men believed to be a good end.* Chrysostom speaks of cities having been convulsed and filled with slaughter, in consequence of contests concerning bishops (ii. 1, Λόγος Γ.); and all the world knows that even humane and learned men (such as Sir Thomas More) have in past ages shown themselves very unscrupulous when involved in religious contests. If to this cause we attribute such miracles as Dunstan's overthrow of that side of the chamber where his opponents, the secular clergy, stood, we cannot, I think, do grievous wrong. *4th. Men who lived in dark times, and who were often placed in circumstances of a most agitating kind, had great difficulties in correcting information given them, and were readily credulous.* That this cause existed, who will dare deny? That, existing, it must have imparted a marvellous form and colour *to a host* of *comparatively* even trivial circumstances, follows of necessity; that, when remarkable events actually took place, it must have led many to *transform the remarkable into the marvellous,* to amplify and to decorate to an "indefinite extent," who can doubt?

5. *The specimens of post-apostolic miracles given by Mr. Newman are confirmatory of the foregoing propositions.* Mr. Newman, having studied his subject well, has, out of all the heap of shining materials before him, culled a few, which he exhibits as true jewels. Each of these need not be noticed; partly, because, notwithstanding his deliberate choice, there are some of them of which he himself appears ashamed, so that he ends by neither believing or disbelieving them; and partly, because there are several which, even were they grounded on indisputable fact, can only have been classed as *miracles* through the cause mentioned last in the preceding proposition.* But there are two, on the consideration of which great pains have been bestowed;

* Such is the so-called miracle of the thundering legion, the death of Arius, the cross of Constantine, and the eruption at Jerusalem when Julian began to rebuild the temple. Now, these are very interesting matters, and the last particularly so, although *the death of Julian* (the time of which no one disputes) seems the most perfect interference of Providence to stop his designs against Christianity. If, however, these circumstances, supposing them to be correctly stated, are with propriety to be called miraculous, Mr. Newman must explain and classify almost innumerable other circumstances *well known to have occurred* in the histories of men, *whose systems were essentially different* from that which he has espoused. I do not allude merely to the history of the Jansenists, but to those of the early Moravians, the early Wesleyans, the Irvingites, &c.

they are evidently the chief of the chosen. Let us, then, observe them. The first is the *discovery of the cross*. This miracle occupies a large space in Mr. Newman's essay; and yet, I am not sure whether he wishes us to believe that the miraculousness consisted in its being simply discovered, or in the particular mode by which it was verified, or in the way in which its fragments were multiplied through the world, or in all these particulars together. Leaving this, however, we see that Mr. Newman presses the historical evidence, and argues, at great length and with great care, against a modern statement, which, unless overthrown, he fears must be fatal to his theory. This statement is that of the learned American, Robinson, who, *on the spot, wishing to gain truth alone, having faithfully consulted all authorities, and used the utmost personal exertions*, came to the conclusion that the site of the discovery* was wrongly fixed upon. Now, this may be an interesting historical question as regards the *sepulchre* of our Lord Jesus Christ; but as regards the *cross* of our Lord Jesus Christ, it certainly is not so: for there is nothing whatever to show that the *cross* was ever buried, either by itself or in conjunction with those of the two bandits, either in or near the sepulchre or anywhere else. *Everything is against such a supposition.* The evangelists make it plain that the bodies were taken down, but that the *crosses were left* standing. (Luke xxiii. 53; and John xix. 31.) And unless it be affirmed that they were miraculously buried, it is impossible to comprehend how they came to be buried at all; for to attribute this task to the disciples, or to the soldiers, or the Jews, is equally absurd. That Helena might have had a spot pointed out, and perhaps actual crosses produced to her, is by no means incredible. That she was anxious to find and ascertain the things and scenes mentioned in the gospels, all men knew; that she was rich, and would reward her informants, all understood; that such a discovery would redound to the glory of Christianity, and especially of those who made it, was generally felt: and, therefore, we need not wonder, that, although the Christian informants were aliens to the country, and although the Jewish informants belonged to a nation once exiled from Jerusalem by the Roman Emperors, yet that an *unbroken* tradition was found, and the crosses found also, as soon as the search was made. Mr. Newman's other strong case is, that of some 1,000 Christians, who, having had their tongues cut out to the roots, continued to speak. Especial mention is made of nearly 5,000 who were thus inhumanly treated by Hunneric, A.D. 484. This miracle is attested by strong and concurrent evidence, given by witnesses of character, and yet so different from each other, as utterly to preclude all idea of collusion. Well, then, what are we to think of it? In the first place, we have to observe that there was, according to the history, no *organic cure*. The sufferers are said to have spoken *without tongues*. Thus the

* This had been frequently suspected before from the shortness of distance assigned to the space between the site of the tomb, and the site of the temple.

deformity was not removed, nor the inconveniences which must have ensued in eating and drinking. This, then, taking the statement as it stands, was a very *imperfect* miracle. But not only so; the effects affirmed to have been produced, were produced in a way inconsistent with all that we know of the works of God. Whether naturally or miraculously, we find not that God has ever given the power to perform organic functions without a sufficient well-being in the appropriate organ. When our Lord gave sight to the blind, and speech to the mute, and strength to the crippled, there was, as in many places the expression implies, a rectification, and consequently a restoration in the diseased or defective parts.* But we have still to account for this marvel. It may be said, "You have shown it to be imperfect and inconsistent; but how did it *exist?*" In reply, it has been alleged that there have been cases, in which the power of speech was possessed without the slightest organ of speech. The just explanation, however, I conceive to be this: It is obvious, that when so large a number of persons had to be speedily mutilated in a way so horrible and disgusting, the operators would not and could not do their work effectually in every instance, and that consequently *many of them* might have articulated quite *distinctly enough* to occasion the belief that they could *all* speak, and that as well after the operation as before it.

6. *According to his own principles, Mr. Newman and his Anglo-Catholic friends ought themselves to have the power of working miracles.* This is no taunt. It is a fair deduction from the premises of Mr. Newman. The miraculous powers degenerated and declined, according to his theory, not only in proportion as primitive doctrines degenerated and declined, but because they did so. Well, then: the latter have, in his view, been revived; the former ought, therefore, to be revived also. Now, will any sane man accredit the theory until he sees it reduced to practice?

We have thus finished, however imperfectly, our task. To go into a critical analysis of every case that has been or that might be presented, would be endless. If sentence upon the question is to be deferred or kept in abeyance until all supposed miracles were carefully examined in detail, it would be to postpone that sentence to the end of the world: for the list might easily be made interminable. If, however, in the above propositions, there appear substantial truth, it becomes our duty not only to disbelieve, but to brand as *immoral*, the statements and the arguments made with the wish of arraying in the glory of supernatural

* I do not know whether any one would cite the case of Malchus, or of Balaam and his ass, as bearing against this rule. As to the first, judging by analogy, we should say the remedy *was* perfect. As to the second, however, the voice was made to proceed from the animal's throat to Balaam's ear (he, perhaps, *then* falling into a trance): it is clear, that to have produced organic fitness would have been to produce organic deformity.

power the principles which Mr. Newman advocates. It is possible that we may be led to return to the subject in considering Mr. Newman's "Lives of the Saints:" but these biographies are really so foolish, and it seems at first sight so impossible that any sane man will credit them, that we are not sure whether we shall trouble our readers with a notice of them at all.

HEAVENLY LOVE.

Come, genial influence, meek, religious love!
Benignest gift from Heaven bestowed on man!
Fill all my soul; and, from thy source above,
Refresh the remnant years of mortal span
Allotted me!—alas! since life began,
Too little prone to taste thy channeled joy,
Though bright thy streamlet by my pathway ran.
Hearts still beguiled in Satan's hard employ
Choose all but *thy* delights, which please without alloy.

And what *is* love, if, flowing not from Heaven,
It rise below? Then tends it not to God.
To seek their level is to waters given—
A law unerring by Jehovah's nod;
So, love that oozes from the valley's clod,
When, by its dried-up springs no more supplied,
Its friendships sink beneath the oblivious sod,
Is bliss no more. Then, what is left beside?
Pale memory's shadows, which the anguished heart deride!

But love *divine*, in hearts where peace is known,
Is like the torrent (Greta!* like to thee);
Whose crystal flood, with flowers of light bestrown,
Resistless, mingles, ere it reach the sea,
With some dull stream that erst moved heavily.
Thus, O thou gladdening river from above,†
What streams revive like thine, which flow so free?
Each heavenward heart thine entering sway shall prove,
And own the impulsive joy of pure, unchanging love!

F. O. S.

---

* The Greta, after passing (or rather *rushing*) through the beautiful demesne of Rokeby, falls into the river Tees.

† Ps. xlvi. 4.

ANCIENT CHRISTIANITY.

No. I.

"Supplement to Ancient Christianity, with Index, Tables, &c." By T. Taylor. London: Jackson & Walford.

THE literary phenomenon which we have now to present to our readers is certainly one of the rarest occurrence. It will be recollected, that some time after the appearance of the Oxford Tracts, Mr. Isaac Taylor, author of "The Natural History of Enthusiasm," undertook a work, entitled "Ancient Christianity," the object of which was to oppose the evil tendency of these Tracts. Mr. Taylor had no doubt that all the evil contained in the Tracts, and now brought to bear upon society, was the legitimate offspring of the early Christian Church, as extracted from the writings of the Fathers; he therefore, determining to attack the evil in its source, wrote his book, entitled "Ancient Christianity;" and in this he showed, or endeavoured to show, that the early Church was burdened with superstitious ignorance, &c., &c., of the grossest sort, and that a recurrence to the Church of those times must necessarily involve a recurrence to monkery, asceticism, and various other things, not better, but worse, than Popery itself: and, indeed, that modern Popery was a reform upon this ancient system of Christianity.* It formed no part of Mr. Taylor's plan to examine, in detail, the writings of the new Oxford school: it was enough for him to show, that the writers to which it appealed as its vouchers, were, of men, the most

---

* Mr. Taylor had asserted this in his "Ancient Christianity:" in this his "Supplement," p. 110, he repeats it with certain additions: "Romanism, a reform upon ancient Christianity." He now adds, by way of explanation, "When speaking of Ancient Christianity as having been the model of the English Reformers, I should have said—the Christianity of Cyprian's age: but when speaking of it as compared with modern Romanism, I ought to have specified the times of Basil, Chrysostom, Augustine, that is to say—a period rather more than a century later." By "Modern Romanism," he tells us, he means the form which the papal system has assumed since the "Reformation," in certain countries where "a corrective influence" has been supplied to it by the Reformation. But, we ask, are not the principles of Romanism, even now, everywhere the same? If so, how, we want to know, can *Romanism* be said to have undergone a reform? Romanists may, indeed, slightly differ in their practices in England from what they are in Ireland, Spain, or Italy: but this is the effect of accident, not of reform; and Mr. Taylor ought to have known that *unreformed Romanism* will admit of this. Mr. Taylor's reformed Romanism is a mere delusion. He has now fixed more correctly on Cyprian's time for the period from which the model of the Reformed Church was taken: this being much better than that of Basil, &c. Let the reader now contemplate, for a moment, the character given by Mr. Taylor of the Church in Cyprian's time, and he will effectually learn his mind as to what sort of Church our Reformers intended to set up. "That the Church of Carthage," says Mr. Taylor, p. 126, "stood high, either as to doctrinal purity or Christian behaviour,

benighted; and that the Church of which they were the teachers, was the most dark, superstitious, and worldly, that could be imagined. One would have thought that it would have been more direct, as it would have been a less laborious task, to attack the Tractarians at once upon their own showing: but no, Mr. Taylor took the more circuitous route, not doubting, perhaps, that the farthest way round about would, according to the adage, prove the nearest way home. This was not very obvious when Mr. Taylor's work first appeared; but the result proves, as we think, beyond all possible doubt, that this consideration must have had considerable influence on the mind of Mr. Taylor; and of this we shall presently give evidence sufficient.

It might be thought to have turned out rather unpropitious to Mr. Taylor's undertaking, that the Tractarians have not the support of the Orthodox Fathers of the early Christian Church, which we think has been proved to demonstration;* and that the consequence would be, that the far greater part of Mr. Taylor's elaborate work would lose its application and point. How Mr. Taylor's work may affect the authority of these Fathers, and the orthodoxy of the Ancient Church, we shall presently see; but, we can safely aver that, although the weapons had recourse to for the demolition of the Tractarians have proved to be useless, and wielded to no essential purpose as it respects them, there is still an end, for which Mr. Taylor wielded them, of far greater importance, and which has lost nothing from the failure now adverted to.

A few months ago appeared the closing Number of Mr. Taylor's work, under the title of a "Supplement, including Index, Table, &c." In this, the real drift and scope of Mr. Taylor's entire work appears: we can here discover the true reason and cause for the circuitous route which he had taken. He had no objection to call on the Tractarians *en passant;* but his real object was nothing more or less than to inflict a deadly wound on the Established Church, by indirectly charging upon it all the heterodoxy of Puseyism, and by sinking it to the level which he thinks he has triumphantly assigned to the early Christian Church; lowering it considerably beneath the modern Church of Rome, which he virtually affirms is a reform upon that, after the models of which our Established Church was formed. This, it will

---

is a supposition peremptorily excluded by the facts he (Cyprian) so distinctly refers to in the Tract de Lapsis: 'The flagitious behaviour of many of the confessors, indicates the absence of all religious principle in themselves; but a very low state of religious feeling in the society which could regard such conduct with indifference." The reasoning here is admirable! Cyprian rebukes some—all are therefore bad: and because all were bad, they all regarded the conduct of these few with indifference! So Mr. Taylor has proved that the Church of Carthage was impious, in order that he might show that the Church of the Reformers is impious likewise! See, also, p. 108-9.

* This, indeed, Mr. Taylor acknowledges (p. 123): "These divines have derived their opinions much more from the middle-age authors, than from those of the early centuries."

be instantly perceived, looks like the hand of a master in the work of demolition.* Mr. Taylor is quite sensible of this; and, upon the strength of it, he assumes that the good work is more than half begun, the end of which must be to bring to our eyes and ears strange things indeed!† It must be taken for granted that Mr. Taylor feels himself quite invincible, entrenched as he is behind *four years'* hard reading of the Fathers. Of this he certainly feels no doubt. But this is not all: he compliments himself in no ambiguous way on the moderation he has used towards the Established Church, as he wishes it no evil; yet intimates plainly, that, should his opponents press him, he shall yet bring forward such enormities from these Fathers as shall for ever strike them dumb, and, of course, place their Establishment in a predicament of which, as yet, they can have no conception.‡

Mr. Taylor has, too, in this last and important part of his work, let out the secret that he is a Dissenter.§ In this "SUPPLEMENT," then,

---

* In p. 127, Mr. Taylor says, with express reference to the Church of Carthage, which he affirms was the model Church of our Reformers—"I again say, let this Tract be read" (i.e., of Cyprian de Lapsis), "illustrated as it is by the evidence above referred to, as to the general tone of the Christian community at Carthage, and the unbiassed reader will, as I think, acknowledge that the allegations at first advanced in this work are substantially correct." In like manner, Mr. Taylor has animadverted on the Oxford Tractarians; and the unbiassed reader will thence as necessarily conclude, without asking any further questions, that Christianity is, throughout the Church of England, equally heterodox, unscriptural, and unevangelical!

† It is amusing to observe how Mr. Taylor brings himself to this. In the advertisement to this work, he intimates a wish that some persons more competent than himself—exempt from the bondage of ecclesiastical prepossessions—would thoroughly acquaint themselves with the extent of patristical literature, and give the result of their studies to the world. Then, assuming that this has actually been done by himself, he proceeds in the next page—"Those who adhere to Rome, will adhere to the Fathers," &c. He adds—"Certain 'revisions' will be peremptorily called for; and Churches must become either biblical or patristic." Again, in the next page—"A renewal of the organic struggle is inevitable: and, probably, it is not very remote in time: but who shall pretend to divine the issue of that next coming convulsion? It will affect the world!" What need is there, then, of such more competent enquirers, or more lengthened enquiry, since Mr. Taylor has already, with critic's hand and prophet's eye, achieved and foreseen the whole? But Mr. Taylor's masterpiece in this way will be found in his peroration on the idolatries of our calendar (p. 99, seq.): to his arguments on this subject we shall recur, and show, as we trust, that all is groundless. This, as he clearly sees and confidently predicts, shall co-operate with the great course of events which is hastening toward a disruption more signal than any that has hitherto taken place. Blessed with "second sight," he here sees infidels, heretics, statesmen, and what not? taking up and acting upon his views of the ambiguous position of our Episcopal Church: nay, he sees, or thinks he sees, God Himself descending to visit the idolatrous badges of this apostate Church!

‡ In p. 114, Mr. Taylor says—"On this ground I have nothing to retract, and will only recommend the champions of monkery not too far to tempt the forbearance of an adversary." (See, also, the last note.)

§ "Nonconformity is my own 'Father-land,' and upon a nook in this territory I still abide." (P. 122.) He tells us, nevertheless (p. 105), that he has stood personally clear of all .... "party connexions, which might sway his opinions." Let the reader judge.

and under this character, he has directed all his strength—and this must be great, after four tedious years'* study of the Fathers—against the writers of the Homilies and the compilers of the Liturgy of the Church of England. The havoc here made by Mr. Taylor is truly great and surprising; such, indeed, as has distressed the heart of many a sincere Churchman, and delighted that of many an agitating Dissenter among us. We ourselves have heard this work spoken of as *invincible*, because it adduces nothing but *facts*, and hence as the certain precursor of a new state of things. How far this may be realised, is yet to be seen: for our own parts, we entertain no anxiety whatever on the subject, except only so far as we think the reputation of Mr. Taylor must, whatever else happen, greatly suffer in the end.

Let us now come, then, to the main part and object of Mr. Taylor's work. He appears to have attacked the writers of the Homilies ("Homilists"), because he believes it was their object to infuse into the Reformed Church of England the doctrines of the early Church, which he also believes are worse than those of modern Rome: in other words, their object was to form a Church as nearly as possible allied to that of Carthage, under Cyprian;† and Mr. Taylor would have us believe that he has really adduced irrefragable proof of this. But, in all this, Mr. Taylor has, in his zeal, suffered himself to be grievously mistaken; and, as it will presently be seen, has placed as groundless a reliance on the results of his reading and writing, as he has on the prophetic foresight of which he has unhappily imagined himself possessed. The fact is, as every one but moderately read on the question knows, our Reformers and "Homilists" everywhere assure us, that it was their sole object to establish our Reformed Church on the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone; that nothing which was not Holy Scripture, or could not be proved by it, was to be considered as an article of faith, or as binding on the conscience of any man. This, our articles, homilies, the writings

---

* P. 102, seq.: "It is true, as I advanced I found much less leisure than I had at first hoped to command, to be at my disposal; and yet the actual consequence has been, not a more hurried performance of my task, but the protraction of it through a course of four years, instead of two." And the consequence has been—"I have had opportunity calmly to reconsider the ground originally taken, and to assure myself.... that I had not.... mistaken the main facts of the case." We shall very soon see how much credit is due to this.

† It is not very easy to discover what Mr. Taylor means when speaking on this subject. He tells us in one place (p. 108)—"It is manifest.... that.... the English Reformers rejected with indignation the corruptions of the fourth century." And yet, in the very next page, he says—"Almost an utter dissimilarity distinguishes the Christianity of Luther from that of Cyprian; and yet elements of both are bound together in the English Prayer-book and Homilies!".... "At this moment, Cyprian and Luther are wrestling for mastery in the English Church." Here, our Reformers rejected with indignation the corruptions of the fourth century; and yet they retained those of Cyprian, which are not a whit better, and which are entirely at variance with the doctrines of Luther: and hence the ferment among us, which must at no distant period explode!

of these Reformers, everywhere advance and prove. This, be it remembered, was their first and great work; and this, from their day to the present time, the Established Church of England has ever taught, maintained, and enforced.

Another great object which they necessarily had before them was, to show that, in opposing the schismatical Church of Rome, their business was to inculcate those scriptural doctrines which Romanists had laid aside, but which had been maintained by all the orthodox Fathers of the early Church. In this way they showed, and that triumphantly, that the doctrines which they contended for were not such novelties as their adversaries represented them to be; but that they were at once the doctrines of the Holy Scriptures, and also of those very Fathers of the Church on whose authority their adversaries professed to stand: and here they dared them to prove the contrary. Now, it was for the express purpose of establishing and perpetuating these two specific things that the Book of Homilies was written: to show, I say, that Holy Scripture, and Holy Scripture alone, was the source of all the doctrines of the reformed Church of England; and that, in the orthodox Fathers, no support could be found for the errors which it was their object to combat.

Mr. Taylor has, therefore, not less egregiously misunderstood and misrepresented them, than has the Puseyite school itself! They doing evil that good may come, according to their Romanist tactics; he, according to those usually had recourse to, for the increase and glory of Dissent! His four laborious years, therefore, given up to the study of the Fathers, and the history of the Reformation, have furnished him with information as accurate, and reasoning as cogent, as that usually found to attend on the somewhat more protracted reading and mystified lucubrations of that extraordinary school, and as that of the abettors of Dissent generally.

It is interesting to remark, too, that, although Dissent lies at the bottom of Mr. Taylor's labours, and Romanism at that of the Puseyites, these discordant parties cordially agree in the belief, that the Fathers whom they have consulted and quoted held doctrines generally in unison with those of the Pontificate: the former advancing its version of these to corrupt, the latter to destroy, the Established Reformed Church of these realms. So far we have Herod and Pontius Pilate reconciled! and, what is most remarkable, with the same disregard to truth, the same recklessness as to the result of their own favourite and groundless speculations. The specific claims of the Puseyite school have been perhaps sufficiently examined—have been repeatedly weighed in the balances and found wanting. We shall now proceed to examine those of Mr. Taylor.

Mr. Taylor tells us, then, in the very outset of his Supplement, that "The Book of Homilies, by the acknowledgement of all parties, breathes the spirit of Protestantism, and is incontrovertibly decisive in the testimony it bears against those errors, received at the hands of antiquity, which the Romish Church has transmitted, together with its own

corruptions." The former part of this extract is all that could be wished for in a writer of Mr. Taylor's class and connexions: the latter part of it is untrue, as will presently be seen. Mr. Taylor proceeds—"A startling difficulty meets us, however, at this point; for these sermons, the whole drift and purport of which is to denounce the idolatries and the perversions whereof the Reformation has relieved us, abound with references, and these in the most respectful style, to writers, to whose works and to whose personal influence must be traced, as mere matter of history, the very errors in question!" We are then asked, "By means of what hypothesis, then, are we to explain so strange a solecism?"

Mr. Taylor is here at his wits' ends to imagine, how the writers of the Homilies could have made respectful mention of authors whom he has deemed it right, positively and strongly to denounce. We think we can tell him. They held these authors in estimation, because they had proved faithful, laborious, and able teachers of the Christian Church; and had left abundantly on record their testimony in support of that evangelical truth which it was the object of the Reformers to establish. To them, therefore, they appealed, not as to inspired or infallible authorities, but as to writers whose testimony had ever been greatly and deservedly respected, and to which their opponents ascribed the greatest possible weight. For anything unscriptural, their authority has never been cited by the Reformers. Their attachment to monkery, asceticism, and the like, the Reformers probably viewed pretty much as Mr. Taylor does, or as we do the attachment to schism, so often visible in the writings of the most eminent Dissenting Divines, and not a few things in this otherwise able work of Mr. Taylor's. Mr. Taylor seems to think, that if one writer cites another on any one point, he is also accountable for each and every opinion such an author might have held:* otherwise he must labour under the incousistency which he terms "a solecism." Every one must perceive in a moment, we think, the worthlessness of reasoning such as this, and must wonder how a writer so acute as Mr. Taylor is could have had recourse to it. As to the assertion, that to these writers "must be traced the many errors in question," it will scarcely stand in need of a word to prove its untruth. The errors in question are, among others, a rejection of the Scriptures, salvation by the merit of works, transubstantiation of the Eucharist, image worship, and the like, which we shall presently show, these writers either condemned or never held.

Our work of demolition of the Homilies now commences (p. 2). A want of verbal accuracy is the first charge advanced; which is virtually given up as soon as made, and for which the following is substituted; viz., "It will still be unavoidable to admit that the writers gave themselves

---

* It is on this admirable piece of sophistry that Mr. Taylor has grounded all his arguments on the insertion of certain names in our calendar; of which more hereafter.

too little pains in collating, with the original, or with versions, those passages of the Bible which, at the moment, they had occasion to adduce." So thinks Mr. Taylor; we happen to think otherwise. These sermons were, as we know, intended for general use, and to be read in every village and town in the kingdom. What, we ask, would Mr. Taylor think or say of the preacher who detained a village or even a town congregation, with dissertations on various readings, and collations of versions, of the Holy Scriptures, in every Sunday's discourse? We may, perhaps, affirm that this is not done by the more learned and more accurate preachers of the denomination to which he belongs; and for the best of all reasons—because it never would be borne.

But Mr. Taylor has instances of carelessness and inaccuracy to advance against these "Homilists," of a much more serious nature. "This incidental circumstance," continues he, "will prepare us to expect a still greater vagueness and more frequent inaccuracies when the old Doctors and ancient Fathers" are to be quoted. "The Fathers," adds he, "had perhaps been perused with some diligence in early life; and thus a recollection of certain signal passages would naturally remain upon the memory; and from such stores, and while the books or manuscripts were no longer within their reach, the Homilists drew illustrations, or the supposed corroborations which their argument needed," &c. To this, Mr. Taylor adds another conjecture; viz., "That the writers of the Homilies, having at some early period of their studies, filled their common-place books with pithy *insulated sentences*," . . . . . "they, as occasion required, turned to this Thesaurus, and thence copied out whatever might serve the immediate purpose of their argument; and this without seeking to know, or even suspecting, what might occur *in the very same page* of the book quoted; much less what was the general purport and theological character of the author's writings, whom they thus incautiously referred to." . . . . "The citation," it is said, "adduced to sustain a Protestant argument, is not, perhaps, verbally false—it may even be literally exact; nevertheless, if considered in its connexion, it must be rejected as argumentatively inconclusive, or logically fallacious. We may be sure that, if the writer had taken the trouble to look to the connexion, he would have shuddered at the thought of availing himself of so unsound a support!" And a little farther on (p. 4), "The one with which we commence our adduction of instances, is a sample of a large class, wherein, with a bold confidence and cogency of expression, a use is made of the authority of the Fathers, such as no honest writer could have allowed himself, *who was fully aware* of the average theological tone of the authors to whom he so appeals."

We give this long extract for the purpose of enabling our readers to observe the more clearly the climacteric progress of Mr. Taylor's mind while writing it. He first allows that the "Homilists" might probably have perused the Fathers with some diligence in early life, and hence have retained in their memories certain portions of them: and

hence, as one might suppose, they would also have retained some notions, at least, as to the nature of their theology: for men generally retain a general notion of the character of the authors they have read, much longer than they do particular passages which they may contain. A man could hardly have read Augustine in his youth, without retaining to his latest years the particular character of his theology. The same, we think, must be said of Ignatius, Polycarp, Irenæus, Cyprian, Ambrose, Basil, Hilary, and many others, especially quoted by the "Homilists," for this reason; viz., They each sustain a strongly marked and well-defined theological character; and by this, editors have been more guided in forming a judgement, as to what was or was not the genuine production of each, than by any other consideration. These distinctions could not surely have escaped the penetrating minds of our "Homilists;" and the fact is—as we shall see—they did not escape them. Let this be borne in mind. If, then, their memories actually supplied them with numerous passages from these Fathers, sufficiently correct as to the letter, it can hardly be imagined they could have entirely forgotten the general character of the particular Father so cited; or, indeed, the context from which such extract was taken; which we shall presently show, in detail, is the case.

Mr. Taylor next proceeds to suppose that, as the books and MSS. were perhaps no longer within the reach of these "Homilists," they probably drew from their common-place books such extracts as they might have wanted; forgetting everything relating both to the context in which these were found, and to the theological character of the authors from which they had been severally extracted. We may now, therefore, dismiss the question as to their relying on their memories for the particular passages, and suppose, with Mr. Taylor, that they might with the greatest propriety, and with the greatest regard to truth, have made such extracts, and preserved them in their common-place books, without at all imagining that the original books or MSS. were, when they wrote, out of their reach or inaccessible, or that they were not consulted. Our reasons for differing here from Mr. Taylor, will appear when we come to examine these extracts. It will be enough to affirm, for the present, that from Mr. Taylor's own showing there appears nothing whatever tending to give support to these his conjectures.

Mr. Taylor proceeds with his climax, affirming that the writer would have shuddered had he but looked to the connexion from which his extract had been taken, would have never thought of availing himself of so unsound a support; and further, that no honest writer could have availed himself of it, *had he been fully aware* of the average theological tone of the authors so appealed to. We are now arrived at the sum of Mr. Taylor's charges against the "Homilists." "The lie circumstantial" is given to every formerly entertained notion that they were learned, honest, and soundly judging men. Yes, Mr. Taylor's *four years' study* of the Fathers, interrupted, as he tells us, by various avocations, not

to mention the time given to the composition of his work, entitled "Ancient Christianity," has enabled him to pronounce these "Homilists," who had perhaps devoted ten times the period given by him to his study, and this with minds by no means inferior to his, and with honesty quite as unquestionable—mere babes in patristical learning, in logic worse than drivellers, and in carelessness never surpassed, perhaps scarcely ever equalled! And hence Mr. Taylor has no doubt, and thousands of his dissenting brethren think entirely with him, that he has sprung a mine of so terrific and wonder-working a nature as must certainly end in a new state of things—nay, must affect the world! We now propose to consider, as briefly as we can, how far Mr. Taylor's instances adduced, and reasonings urged, will sustain the weight of these charges, and justify the mighty expectations grounded upon them.

"In the second part of the 'Sermon of the Salvation of Mankind,'" says Mr. Taylor, "the evangelic doctrine, as advanced by the Reformers, having been forcibly stated" (we add, and proved from Holy Scripture), "the following comprehensive appeal is made to the Nicene divines, as if they generally maintained the same great truth. This instance," adds Mr. Taylor, "will carry us at once into the heart of our present investigation." "And" (says the "Homilist,") "after this wise, to be justified only by this true and lively faith in Christ, speak all the old and ancient authors, both Greeks and Latins; of whom I will specially rehearse three—Hilary, Basil, and Ambrose. St. Hilary saith these words plainly, in the ninth canon upon Matthew—Faith only justifieth."

Upon this, Mr. Taylor remarks (p. 5)—"The very words quoted from Hilary occur, not in the *ninth* canon on Matthew, but in the *twenty-first*, toward the close; where we find them, *quia fides sola justificat*," &c. We will suppose, for a moment, that *the very words* were intended by the "Homilist." Mr. Taylor had then, no doubt, carefully examined the works of Hilary before he made this assertion, and as carefully considered whether there was any other probable cause for the error, which, as it seemed, he had so happily discovered." It is true, the passage he cites does occur in the *twenty-first* canon of Hilary, toward the close; but it is also true that it occurs in his *eighth* canon (6), in these words: "*Fides enim sola justificat.*" This, Mr. Taylor had not met with, of course, in his long and painful study of Hilary! If he had, his love for the truth would surely have compelled him to mention it. The question now is, supposing *the very words* of Hilary to be meant, To which of these places did the "Homilist" probably intend to send us? We should think to this last, for these reasons. First: In the earlier editions of the Homilies the word *ninth* is not found written at length, but given thus, in letters—IX. Now, we think it very probable that the MS. might have given the place thus—viz., IIX.; and that the printer, by a very common error of the press, either omitted the first I., or else lost it, by the old process of inking the types, which often had the effect of drawing out a letter.

Omissions such as this first is, abound in the early editions of the Homilies;* and, perhaps, no book printed, from that day to the time in which the process of inking was first done by rollers instead of balls, is entirely free from errors of this sort. Again: we can hardly conceive it possible that the memory, much less the common-place book, can be made to account for the error of naming the *ninth*, when the *twenty-first* canon was intended. Of the common-place book, it must be absurd to imagine this; and it must be quite out of the range of probability to suppose that the memory would have supplied *ninth*, instead of *twenty-first:* but, if we suppose the MS. of the author to have had IIX., and the printer to have altered this into IX. by an error of the press, all becomes sufficiently easy and natural.

What has now been said, supposes, with Mr. Taylor, that the "Homilist" had given the *very words of Hilary*, which he has declared he did in the very next citation from Basil. But it is not necessary to suppose this: and his "*These be the very words of St. Basil,*" immediately following, seems to justify this. All the Homilist meant, when he said, "St. Hilary saith these words plainly in the ninth canon," &c., probably was, "St. Hilary plainly speaks to this effect." Innumerable instances of this sort might be adduced from the Homilies; and, if so, the *ninth* canon was, after all, the place intended by the "Homilist;" and the passages there found, those which he really had in view. And why, we ask, has not Mr. Taylor fully and honestly given these? Had he some conscientious misgivings when he garbled one passage, and gave that part only which seemed most suitable to his own purpose, and less propitious to the "Homilist?" Let the reader judge. The whole passage stands thus: "*Quibus Dominus ostendens non ex salute fidem, sed per fidem salutem expectandam.*" Then follows the quotation of Mr. Taylor: "Cœci enim quia crediderunt viderunt, non quia viderant crediderunt, ex quo intelligendum est fide merendum esse quod petitur; non ex impetratis fidem esse sumendam." Now, there can be no doubt, we think, that the part omitted by Mr. Taylor is that which states the doctrine that *salvation is by faith*, while that

---

* E. g.: In the edition of 1563 we have in this very homily, "This is the ordynaunce of Gon, that which beleve in Chryst," &c. In that of 1635, "This is the ordinance of Gon, that they which believe in Christ," &c. Again, a little lower down: "Neyther they meane not so to be justyfied," &c. (Ed. 1563.) "Neyther meane they that we are so to be justifyed," &c. (Ed. 1635.) The former, again, has, "Our good workes;" the latter, "good workes" only. In the proper names cited, too, the former has "Phocius;" the latter, "Proclus." Again, in the next page (Ed. 1563), we have, "Most tru in dede;" while the same text has, in the eighth line from the beginning, "A true," &c.: where, we think it not unlikely, the e has been lost in the first by the process just mentioned. Innumerable instances of error and carelessness of this sort might be adduced from first and early editions of the Homilies, were it necessary to do this. We will only remark, when Mr. Taylor condemned the "Homilists" for not collating the versions, &c., of the Scriptures, surely it ought to have occurred to him that he should not have omitted this very necessary duty when acting the critic upon them.

quoted by him is only an illustration of this, drawn from the case immediately in question. (Matt. ix. 27, seq.) Mr. Taylor has, therefore, chosen the part less suitable to the words of the Homilist, and omitted that which actually propounds the very doctrine had in view, and which he was, perhaps, aware was all that the "Homilist" meant; and which, we will affirm, is all that his words necessarily imply. But there is also another place in this *ninth* canon (cap. ix., Ed. Benedict, 2) which the "Homilist" might also have had in view; it is this—viz., "Sed nemo justus ex lege est. Ostendit ergo inanem justitiæ esse jactantiam . . . . . Nam si justitia fuisset ex lege, venia per gratiam necessaria non fuisset." In the former extract, the doctrine of justification by faith is plainly stated; in this, the *works of the law* are excluded: hence it is certain, this *ninth* canon does contain the doctrine plainly set forth, that *justification is through faith only, by grace, and without the works of the law*. The doctrine so propounded is not, therefore, even in this *ninth* canon, brought forward in one *insulated* passage only. Did this, also, escape the critical eye of Mr. Taylor? After all, then, it is sufficiently certain that the "Homilist" has truly affirmed the doctrine he was urging to be in the *ninth* canon of Hilary on Matthew: as it also is, that Mr. Taylor has not succeeded in proving either the ignorance, carelessness, or dishonesty of the writer he so confidently undertook to impugn: and, it must be more than doubtful, whether he has not fastened upon himself all the admirable properties it was his wish, and has been his endeavour, to fasten on this Reform-Father of the Established Church.

Mr. Taylor adds—"These particulars are, indeed, of a minute kind; and yet they are not trivial, as connected with our subject. The actual value," he adds, "of the insulated proposition, *fides sola justificat*, can be known only by a consideration of the general tenor of the writer's theology in whose works they occur. Single phrases," he continues, "embodying evangelic truths, may soon be culled from the pages of writers whose *system of divinity*, as a whole, is extremely defective or even heterodox." Mr. Taylor has, therefore, however this particular charge might be dealt with, a general one in reserve, quite sufficient to justify his attack upon the "Homilist." However true, evangelic, &c., this single *insulated* proposition might be; still, if it be found with company of a different character, it must stand for nothing! We have it here insinuated—not proved—that Hilary was, as a *divine*, extremely defective, if not heterodox; and also, that this must necessarily affect the honesty of the "Homilist" in making citations from him.

To the first of these we would say, we believe Hilary to be far less defective, as a divine, if not less heterodox, than is Mr. Isaac Taylor himself: and yet we would not condemn, or deem unworthy of quotation, every sentiment, doctrine, &c., to be found in Mr. Taylor's works; and particularly so if we were engaged in controversy with Dissenters. Mr. Taylor's testimony against those who might claim him as their own, we should think valuable, however heterodox he might in

ther respects be: Mr. Taylor would probably say the same of many divines of the Established Church, as we know it is the practice of Dissenters constantly to do. If, indeed, we are to quote no authors, but only those who are in all respects immaculate, then, we say, there must be an end of all quotation, except from authority which is confessedly divine. But this, we take for granted, Mr. Taylor would scout, and deem too absurd even to be named. We do think, therefore, that the "Homilist" has so far betrayed no want either of care, ability, learning, or honesty, in quoting Hilary in this instance, although he might have holden that Hilary was not in all respects immaculate as a divine.

But the fact is, Hilary is neither so defective nor so heterodox as Mr. Taylor would have it believed: and to this, testimony far superior to his might be adduced. The *insulated* proposition, too, of which he speaks so confidently, has, as we have seen, occurred four times,* at least, within the space with which we have had to do: the first of these Mr. Taylor had probably never seen; the second, he was willing to obscure: the third, he was unwilling to notice. We will now only recommend to his consideration the fact, that, if he will refer to the Index only of the Benedictine edition of Hilary, he will find not a few of such *insulated* passages as that adduced by the "Homilist," and that if he will read the work of Hilary throughout for himself, which he would have it believed he has done, he will find not a few more.

As to the esteem in which Hilary has been held, we would refer Mr. Taylor and our readers to one author only; and, as he was in no respect connected with our Established Church, it is not very likely he would go out of his way to recommend our "Homilist." We will only say of him, that he was a faithful and zealous Protestant, and *thoroughly* acquainted with patristical learning. If, then, we turn to the "Medulla Patrum" of Scultetus, (Pars. iv. p. 315.) we shall find a life of Hilary, and an account of his writings, which, we doubt not, will add much to the knowledge which Mr. Taylor already possesses respecting this Father, and afford no common pleasure to those of our readers who have not studied him. That he was held in the highest esteem and veneration by Jerome, Augustine, and many others of the highest reputation in the Church, is a matter too well known to admit of a doubt, as our author fully shows. But, what is more to our purpose, and calculated to prove that Hilary was implicated in none of the abominations of modern Popery, is the fact, that he has proved against Bellarmine, that the fourteen propositions in favour of Popery, which he (the Cardinal) had undertaken to prove out of Hilary, cannot be sustained; and, further, that, in all the points which they involved, Hilary is, to all intents and purposes, truly Protestant. And one of these is to the

* The Benedictine Edition of Hilary will supply him with other testimonies in favour of Hilary's Orthodoxy, much too great, we think, to be overthrown by the not very experienced hand of Mr. Taylor.

question, that *Justification is by faith alone.* So far Scultetus had no doubt, that none of the modern errors of Rome could be ascribed to Hilary. There is, too, the best of reasons for believing that he had read Hilary *throughout,* which cannot be said of Mr. Isaac Taylor; and there appears no ground whatever for supposing that he was inferior to Mr. Taylor in the important articles of a sound faith, honesty, and critical and theological ability.

It is remarkable enough that, in his defence of Hilary on the doctrine of justification by faith alone, he has quoted a passage from the *ninth* canon of Hilary on Matthew, which is found, however, in the *seventh* (Ed. Bened., p. 641., D). It is this: "Salus gentium omnis ex fide est: et in præceptes Domini vita est universorum." Which would, no doubt, be proof sufficient with Mr. Taylor, and such like critics, that Scultetus had quoted from memory: although the error of printing 9 instead of 7, would be obvious enough to satisfy everybody else. After citing several other *(insulated?)* passages to the same effect, he brings forward the passage—"Fides sola justificat," which we have already quoted, from the *eighth* canon. We will add, if Mr. Taylor had given *four weeks* only to the study of this author, he would have known infinitely more of the opinions of the Fathers, than his *four years* of toil in their tomes have supplied him with. We have shown, perhaps sufficiently at length, that the charges of Mr. Isaac Taylor, both against the "Homilist" and Hilary,* are as groundless as they are positive, confident, and ill-intentioned: that Mr. Taylor has neither the ability, learning, nor candour, necessary for the work which he has here undertaken, in which he so vauntingly assumes that he has succeeded; and whence he so clearly foresees, and confidently foretells, the revolutions and new state of things, &c., &c., which must necessarily follow. We will add only one word more on this subject, for the purpose of guarding Mr. Taylor and his friends from misapprehension, which is this: It is not our intention, nor do we believe it was that of the "Homilist," as we are sure it was not of our Reformers generally, to hold up Hilary, or any other Father of the Church, as immaculate and worthy of all credit. We hold, on the contrary, that not so much as one of these is to be found, who does not labour under faults greater or less, in one way or other. Those of Hilary have been candidly and honestly pointed out by Scultetus (Ib. pars. iv. p. 412, under "Nævi et opiniones singulares Hilarii); where Mr. Taylor will

* Mr. Taylor virtually tells us, indeed, (p. 117,) that he has not bound himself to the wearisome intention of balancing the virtues and faults of the Fathers in every page; that "in carrying forward an arduous argument, one must push forward toward the main point, leaving the corrective statement to the leisure of a future time." We would just remark: no one looks for such balancing of merits: all that is reasonably and justly expected, is a true and honest statement of facts in the prosecution of arguments, not a sheet of errata in balancing virtues and vices, to be given when the writer is more at leisure. This is a very common method of throwing dust in the eyes of readers by writers of Mr. Taylor's school.

find, that some of these are not unfrequently to be found in the writers of his own school; of which he will, therefore, be inclined to think not very unfavourably; and that none are at all to be compared with the want of accuracy, boldness of assumption, and ignorance, visible in every page of this his Supplement. Hilary had, indeed, his faults, his obscurities, and want of simplicity: but he had none of the blemishes which Mr. Taylor insinuates—but does not attempt to prove—abound throughout his works: much less are such recommended by the "Homilist," or have any part or lot in the constitution of our Reformed Established Church; which it is the main, but not avowed, object of Mr. Taylor to attack and to injure. Proceed we next to examine Mr. Taylor's statements and reasonings regarding Basil and Ambrose; and, we doubt not, we shall find him quite as felicitous here as in the case of Hilary.

BALAAM'S LAMENT.

A HAPPY Seer I might have been
If faithful to my God;
But now, for all His visions seen,
I only feel his rod!
For Balak and for Midian's fear,
I fain would hide His word;
But how can I refuse to hear
The voice of Israel's Lord?

How cheerful, in my early days,
My mission seemed to be!
The people gladly heard my lays,
My soul was calm and free:
That glorious future I foretold,
Yet sold for present gain,
The Star!—the Sceptre's gleaming gold!
I ne'er shall see again!

I dread before the enemy
My mission to disclose,
Which still too strongly works in me,
To please Jehovah's foes:
The vision, fading from me now,
Is bright *for others* still;
While darkness gathers round *my* brow,
On Balak's lofty hill.

The love of truth, or lust for gold,
How dearly must I rue!
I feel it now—it must be told—
I cannot worship two!
Now, through the thickly gathering night,
To Midian I am led;
And Israel, in the coming fight,
Shall find her prophet—*dead!*

J. G.

MR. MACMULLEN'S EXERCISES.

"Copies of the Correspondence in the Case of the Regius Professor of Divinity and Mr. Macmullen." Oxford: Parker. 1844.

In our last Number we entered at some length into an examination of Mr. Macmullen's doctrine, as propounded in the first of his two published exercises. We pointed out the strong contrast between that doctrine and the genuine teaching of the Church of England; and further, we pointed out the errors of tone, of undue assumption, and of unfair insinuation against opponents, which were visible; and lastly, we objected *in toto* to the method adopted. For, whereas Mr. Macmullen had to show—first, that the Church of England did not teach—secondly, that it could not be proved from Scripture that any change takes place in the elements at consecration in the Lord's Supper—with the characteristic tendency of the party to which he belongs, Mr. Macmullen confined himself entirely to the first of these two, and avoided the appeal to Scripture, by observing a most expressive silence on the point.

At present, we have a different task before us: it is, with as much fairness as we can, to investigate the question at issue in its more personal bearing; as a question, that is, between Dr. Hampden, as Regius Professor of Divinity in the University of Oxford, on the one hand, and Mr. Macmullen, as a candidate for the degree of B.D., on the other. We are induced to enter on this ground, by the unfair comments on the transactions that have appeared in other quarters, especially in the columns of "The Times" and other papers, whose misrepresentations have been so systematic and coherent as to bear the decided impress of wilful falsehood. Without further notice of these, we directly proceed to put forward a strictly true view of the case, as we see it.

There is one point which lies at the root of the whole affair, which we must waive for the present, though in itself of very great importance, and though in the later stages of the discussion it has assumed a pro-

minent position—we mean the question as to the propriety of making the exercises for the degree of B.D. in any measure a test of doctrine. It is urged that they are meant to be simply a test of the intellectual capacity of the candidate, for whose soundness of doctrine there is a sufficient pledge, in the fact that he is a member of the university, and consequently bound by oath to agreement with the Church of England. This point we waive; in fact, it is not mixed up with the present discussion; for by neither of the two parties concerned was it originally mooted. Mr. Macmullen did not consider, any more than Dr. Hampden, that intellectual capacity was all that was required. We have, in the correspondence published, the former gentleman's distinct opinion, that he looked on the subjects given him as tests of his soundness, and that he did not question the theory that the exercises to be written were to be considered in that light.

Nor, again, as it seems to us, does it bear on the discussion, that subsequently the whole custom on which at first both parties rested, has been given up as unstatutable; that the older and more statutable practice of disputations has been revived. Mr. Macmullen, in accordance with the custom, asked for subjects; and Dr. Hampden, in giving him them, rested on custom; and now that, for the present, the whole question is set at rest by the Vice-Chancellor's veto, Mr. Macmullen is not more anxious, than Dr. Hampden is willing, that the older practice should be revived.

In short, the whole matter is independent of this subsequent decision. And the question between the two parties is this: Acting on an existing custom, Mr. Macmullen asked for subjects; acting on the same custom, Dr. Hampden gave them to him. Dr. Hampden gave them, in the belief that it was the proper exercise of his office to test, in some measure, the fitness, in point of doctrine, of the candidate. Mr. Macmullen asked for them under the recognition of this principle; and rejected them, because they were inconsistent with his views. The question is, whether there is any unfair pressure upon an individual in this—whether there is anything that deserves the name of tyranny? We believe that any such charge is wholly untenable. In fact, there are but two points in this transaction which admit of being twisted so as to support it. The first is, the subjects given; the second is, the serious loss to Mr. Macmullen which the dispute involved. We mention this last, because it has been put forward and much dwelt on, and singular appeals *ad misericordiam* made on the strength of it. In itself, it is simply worthless. If, as we may assume for the time, the two parties were justified in considering the exercises as doctrinal tests, we cannot conceive that any consequences whatever which might follow to either of the two, could free Dr. Hampden from the duty of so using them, or Mr. Macmullen from the duty of honestly stating his convictions. And when, besides this general view, we find that the damage inflicted is not a University question, but one of college regulations, the ground taken, from being worthless, becomes ridiculous. It was useful to swell the cry, and to awaken sympathy; it was there-

fore used—and with sufficient freedom, by those who wished to arouse a feeling in support of a party, and to give point and warmth to the bitter enmity already felt towards an individual.

As regards the subjects chosen, we have no reason to doubt that they were meant to try Mr. Macmullen's soundness. But why should that soundness be doubted? Why should more searching questions be addressed to him, than to any other candidate? The answer to this question has been given *à posteriori* by the Exercises published. But allowing, for the time, (what we would be understood distinctly to deny) that the questions were more searching than many which have been set before or since—allowing this, we think there was reason for their being so. Mr. Macmullen is a prominent member of the Tractarian party. That party is considered, and surely not without reason, dangerous to the Church of England, and hostile to the doctrines of Protestant Christianity. Of this party, Mr. Macmullen is a prominent member, and has been so for some time. More especially just at that time had he come forward as an active opponent of Dr. Hampden. It was (if not the actual day) at least within one or two days of the meeting of the Oxford Convocation, in which that party, mustering their whole strength, and shorn of many of their former allies, had succeeded in repeating the statute of Want-of-Confidence in the Regius Professor; it was, we say, at this juncture, that the application was made for the theses: so that Mr. Macmullen had shown himself in a way to attract the Professor's notice—not more so than some few others, it is true, but as much as any one single man. It was, then, not unfitting that this active condemner of others should be tested himself. The issue is known, and is valuable as an index to the worth of the decision then formed.

But there is one point to which, we think, sufficient attention has not been directed. It is this; the theses themselves. It has not yet been enough considered what is involved in the fact, that a clergyman of the Church of England, or fellow of a college in Oxford, is thought by a large party to to have been hardly dealt with when tested by such propositions. This has been thrown into the background, and every effort made to put forward other features in the case, which have more intrinsic capability of serving party purposes.

There is one word more which we would wish to address to Mr. Macmullen. When we have spoken in condemnation of the way in which the subject has been treated, we have referred to the articles which have appeared in the papers; and so far we have no reason to think him to blame. No man can be answerable for what may be put forward in such a quarter. And whilst we think him wrong in much, we do not feel justified in saying, that we think him capable of parts of the statements made. But there is one thing he has done, which deserves notice—we mean the short but bitter advertisement prefixed to his Exercises. He may say, *Humanum erat*. We agree; but, whilst we say, *Humanum est peccare*—we should say, that it is a Christian duty to repent; and we think the insinuation conveyed in those few

lines, as to the temper of his opponent, can in no sense be justified, but deserves the strongest censure. That it is false, we confidently assert; that if true, it is unwise, we think evident; and far more than unwise, inasmuch as, so far as it can, it makes it plain that the judgement of Mr. Macmullen on his opponent's conduct is wholly biassed. It might have passed unnoticed in the scandalously unchristian pages of "The English Churchman;" but when sanctioned by Mr. Macmullen himself, we must protest against it, as wholly unworthy of him, and as tending needlessly to embitter a contest which contains already quite sufficient elements of bitterness.

With these few remarks we dismiss the subject, to which we trust we shall have no more occasion to advert. The correspondence published by Mr. Macmullen, with which we head this article, and the facts from time to time made public in Oxford, are in themselves the best defences which can be put forward for the conduct of Dr. Hampden and the Vice-Chancellor, during this long-pending controversy, and to these we refer our readers for an answer to the calumnies and abusive language of "The Times," "English Churchman," "Christian Remembrancer," *et hoc genus omne*.

RELIGIOUS TALES.

"Sintram." By the Baron de la Motte Fouqué. Translated into English. London: Burns. 1842.

THE works of Baron de la Motte Fouqué have attained in this country a considerable circulation; and in 1842, a new translation of the tale of Sintram was offered to the public. It is not our intention, in this article, to offer any remarks upon the merits of this translation, though we are disposed to think that by changing, at least, one epithet, and by the attempt to keep up a higher tone of feeling in the character of Biorn, the translator has departed from the truthfulness of the original fiction. But we think there are defects, both in Sintram and in the other tales of the seasons, which ought to be noticed; and the more so, because the natural beauty of these creations of his pen has disguised their want of religious truth; and the author's departure from the principles of Scripture has been signal, as we shall endeavour to point out by-and-by. We partake, however, of none of that dislike which is felt, we believe, by many to imaginative works, when they do not convey to us the same ideas which have been consecrated in our minds to sacred uses, by the numerous illustrations and parables of the Bible. On the contrary, we are inclined to think that this storehouse of precious thought is to be

guarded for the sake of revealed truth itself; and that no hand should be rashly put forth to the ideas, the types, and metaphors which abound in the Sacred Word. John Bunyan, indeed, has applied without offence, in his "Pilgrim's Progress," these portions of Divine teaching; but, though he has drawn a number of characters, and introduced them to us by name and in form, who does not see that, while he has wonderfully preserved their individuality and our interest in them, it is his own experimental acquaintance with religion alone which he is aiming to describe? They are religious or irreligious, ignorant or enlightened, according as they are measured by that standard which he acknowledged for himself; he exhibits no predilection but that of approving as his own conscience would approve; nay, we believe that no fondness for the persons or places with which he had ever associated, led him to attempt a sketch of their peculiarities; so pure was his fancy, so true his knowledge of the Bible. But Bunyan's success may well warn off others from the ground which he has kept by the rare character of his genius, his piety, and deep experimental feeling. On the other hand, we are ready to assign to fancy and imagination an empire distinct, indeed, and far lower than any teaching which is drawn from the Scriptures, but still enough to satisfy, we think, usefully the wants of feeble and often disappointed man. We assign it the power of combining ordinary events and familiar things, so that they may receive an etherealised form, and be placed before us a second time with no new tendencies, indeed, but purified from vulgar associations, and become objects of fresh interest. We have no objection that the beings of fancy—the gnomes, the elves, or the fairies—should enter into our sphere; should share an interest reflected from the agitation of human passions and interests; should pass and repass between man and the things he desires, sometimes with looks of approval, but more frequently with dark and menacing gestures; should enjoy their pastime in the elements, or haunt the spots where we love ourselves to linger. The child who, without having read or heard of a fairy tale, with one little penny proposes to buy chairs, and bed, and tables, to furnish a house, or pay a regiment of soldiers, has conceived the power of symbols, and is able by means of that one idea to expatiate in the realms of fairy contrivances. Let the parent to the idea thus gained add another—that there can be no enjoyment without goodness, and the more popular form of fairy tale is produced. Now, it is plain that there is here no danger of truth and error being mingled; no risk that principles should be misunderstood; no exaggerations of the good or evil which may be effected by our means. And herein, as we will attempt to show presently, is the difference between the old tales of fairy and those of the Baron Fouqué. At present, let us first observe, that few works are more sober than a fairy tale; because few writers disturb less the just proportion between causes and effects; and that the wonder of the readers is produced at finding this union unexpectedly completed, which is seen restricted and modified in our daily life. Guilt and punishment, sin and sorrow, virtue and happiness, goodness and beauty, are connected

in kind; and their connexion is watched over by a race of beings who are pure, and happy in attending their mortal favourites, and whose woes proceed only from the opposition of malicious sprites. But these beings have no power to influence the will of their favourites; they hover round them, court them by the influence of an opening flower, or warn them by them by the loss of a favourite horse, or the destruction of a porcelain vase; but the interference is but slight, indeed, till the resolution is formed in the mind, and the deed in progress. At that time the fairy makes an opportune visit, and promises or threatens effects such as must have been present in part, at least, in the mind before it was determined to good or evil. A writer, then, of sound principles and quick moral perceptions, will not suffer his love of the marvellous or the mysterious to interfere with the ground where man already stands in his probationary trial open to temptation, but with power, through means of his understanding, to detect, to resist, and to preserve the independence of his will. He will not suffer him to become the prey in idea of hostile and dark stratagems; to move without knowing his way, or to be compelled to resign himself to the direction of a fellow-creature better skilled than himself, but really as helpless and probably capricious. Whenever he has resort to the world of ethereal beings, he will not seek to draw from thence any new moral influence, or any potentate who shall disturb the unceasing springs of human actions. All will go on as usual, as far as those laws are concerned; and we care comparatively little how his fancy may sport itself in the dread or beautiful, the lovely or disgusting. There he may expatiate on the silver waterfall or the burning mountain, on golden sands or flying horses; he may heap Pelion on Ossa, till he cry out in rapture at his invention, "Chaos is come again." But let him beware how he seeks to change what is unchangeable; to direct the human will according to new laws; to give to human nature an unheard-of perfectibility; to suppose effects without causes; all this cannot be excused by the introduction of any spiritual agency, however beautiful may be the fiction itself. In order to illustrate what we mean, let us suppose a tale in which the stroke of an enchanter's wand is represented as able to bedeck the table of some favourite with a profusion of gold and silver dishes, to introduce the cooling sherbet in crystal vases, to bring ice from distant mountains; to collect in the same repast the guava of the Antilles, the peach-apricot of Italy, the long bell-shaped pear of France; to obtain the aid of music, to heighten these luxuries: but that the wand thus powerful required to be coloured with a dark fluid, and applied to trace influential letters before a boon could be obtained by its means. If at any time important calculations upon which the tracing of the letters ought to have depended were omitted, the wand lost its virtue; the table remained unspread; the enchantment became a bitter mockery. Now, this is only a fanciful representation of a check drawn upon a bank; yet not more surprising is it, but less so than the facilities of modern exchanges, and the profuseness with which the favourites of fortune are supplied without trouble or exertion with

the productions of distant lands. But let us suppose that this same person were invested with a power of obtaining slumbers at will, the analogy is no longer preserved; or still further, let us suppose that, while he encourages sharpers, and openly commends avarice, he remains the most honest, incorruptible, and pure-minded of men, and the moral proportion of human dispositions is violated; we see that the writer is endeavouring to impose upon us a false idea of virtue; and that his fairy sketches are not daguerreotyped, but have been coloured with falsehood, artfully disguised by the fancy of the writer.

But we have kept our readers too long from a consideration of the seasons. The tale of Sintram is the longest, and we think, on the whole, the least dangerous of the four. The idea in it may probably have been, to represent the warfare between good and evil as it exists within and without us; and for this purpose the author has introduced a true and a false chivalry; a fair and frowning landscape; the power of the Church, and the dread agents themselves whose business it is to trouble, defile, and destroy—viz., sin, and death, and Satan. Sintram is represented as full of noble qualities, but a curse hangs over him. Ever since his fifth year, and the tale opens when he is at the age of twelve, he has been possessed with an evil spirit. At the season of Christmas, when, by-the-by, our own Shakespeare in his humane song tells us no evil thing hath power, the boy is disturbed with fearful dreams, and his passions are excited by them to after-deeds of blood and crime. The terrible Sir Biorn, in a fit of rage, had devoted his ill-fated son, Sintram, to the possession of the evil one unless his wish were gratified, of putting to death two German merchants, who during the season of Christmas had sought the shelter of his northern castle. But his wife, Verena, interposed, and by the power of her supplication the merchants were miraculously rescued: his vow, however, is for a time horribly fulfilled. The youth is not without friends. He has an excellent tutor—a priest, the Chaplain of Drontheim; and still further, his mother, who has retired from her wicked husband to a cloister, but who is endued with a knowledge of her son's actions, and of the government best fitted for him. Two other beings, described as bright and beautiful, the Baron of Montfaucon and his wife Gabrielle, sometimes minister strength to him by their example, though, by the power of the evil one over him, they are also the cause of much of his disturbance and woe. Now, we think that the author has erred from a due reverence for Scripture, when he placed before us characters spiritual, but lost and desperate in the wild masquerade of northern chivalry. That they are introduced in order to bestow a supposed efficacy in the rites of the Church, to heal and soothe the souls which their malignity has wounded, we are perfectly conscious. A bodily expression seems given to the mind and will of Sintram, and he is nothing save as directed by visible agents, either of light or darkness. The holy taper, and the crucifix, the sign of the cross, chants, penance, solitude, and oral confession, are admitted to have much power over him; the holy Verena, however, is the crowning influence introduced. She lives in the odour

of sanctity in a neighbouring convent; and so great is her purity that the chaplain permits not her erring son to see her; he brings him from time to time reports of this good mother, and stimulates and encourages him by an assurance of her knowledge of his state, and of her prayers in his behalf. Sintram's temptations are many, and the peaceful and virtuous Gabrielle, the wife of Montfaucon, and the guest of his Sir Biorn, is the instrument in the hands of his spiritual enemy to work him mischief and sorrow. It is not, indeed, till he has betaken himself with his tutor or esquire to a rocky solitude, that the evil one begins to lose his power. The change is half miraculously brought about by the influence of the Chaplain of Drontheim. He finds him out, and, having reconciled two other extraordinary beings, who might have lived in the moon from their very curious tastes, he sets to work on Sintram in good earnest. First of all, however, the death of those singular characters takes place, both being equally happy—one dying in the presence of his old favourite, Verena, who holds a crucifix before his dying eyes; the other, after many visions, departing peacefully with cheering intonation of bells. Both having confessed to the priest, and ended their mad pranks, Sintram finds himself alone. Montfaucon and his lady also return to Normandy; and the father and son seem brought more fully within each other's influence. One or the other must prevail. It is, however, pleasant to find that Sintram, now advanced in years, is admitted to see his mother; becomes, as he expresses himself, a good boy; and, by making the sign of the cross, puts the evil one and his terrors to flight. Old Sir Biorn, whose fate now hangs on his son's constancy to the rites of the Church, as his son's once depended on his own evil passions, is saved by the prayers of his son and of the Germans who were once in danger from his sword. So all goes happily. Sintram, indeed, is prevented by his mother from becoming a recluse, and aspiring to be worthy of being made some time her father confessor. He, however, does really become a good knight; and last of all, the Chaplain of Drontheim blesses all the survivors. Such is the tale of Sintram. It possesses much power of description, and the states of mind are drawn with power and fidelity; but the bent of the author's mind is decidedly towards superstition, and he has but refined the influences of the Romish Church as they exist, through the medium of a luxuriant imagination and a tender heart. In this tale, as in Aslanga's Knight, the author has depicted a woman removed from all ordinary associations, and elevated to a sphere from which she looks down on common mortals with pity, or sheds on them a light anticipatory of the purity and blessedness of heaven itself. Verena, who in her days of youth and innocence is described as having rejected Sir Migaud when under a false imputation of the crime of murder, to marry Sir Biorn, a savage and a tyrant, becomes in the recesses of a cloister purified from human frailties, but still linked to her son, and lover, and husband, by human ties. If this character be not modelled on the familiar idea of the Virgin of the Romish Church, we are at a loss to understand why it is so favourite a one with the author. Still

further idealised in Aslanga's Knight, a female character of lofty virtues, but with human charms, is described to us as absorbing the affections, and directing the aims of a noble knight, who at last sighs out his soul in the fruition of an immortal union with this celestial being. Now, no Protestant reader, whose understanding is undebased, will fail to detect this idolatrous worship, which we believe is visible at least in two tales of the seasons.

It would lead us, if we dared to follow them, to some melancholy reflections on the re-appearances, in tales professedly devoted to the imagination, of the old degrading superstitions of the Romish Church. That their connexion with chivalry is accordant with fact, we admit; but the object here is not to show human characters under this peculiarity, as Sir W. Scott's was, but to sketch the consistency, the power, and tenderness of impressions made on rude hearts by the agents of the Church of Rome. Religion is always predominant at last, but it triumphs—as no friend of truth would wish to see it triumph—through the degradation of the human will. Almost at the close of the fate of Sintram, when the hero has been chastened by affliction and solitude, the influence of the tempter over the remaining corruptions of his nature can be subdued in no other way than by the light of a consecrated taper held by a pious Catholic amidst the darkness of night. Cervantes, when he framed the idea of a hero without common sense, allows him to struggle against usages, and to fight his way to the closing scene of life, till a softened view of man's inability comes in to reconcile the discordancy between what is lofty and what is mean. But Don Quixote was too true a man to have been soothed by lullabies; he reverenced what his countrymen reverenced; but he preserved an unshackled independence, and could exchange, equally, hard knocks or hard arguments. Poor Sintram is to the last a child—now fierce with rage, now soothed by a chant, or a message, or a look from Verena; in short, a child of the Roman Catholic superstitions, which at last breaks the energy of his mind, and leaves him in subjection to its power. In such a character or history, it is plain there is no room for the sober, the true, the reflective influence of religion. The Scriptures are mentioned, but Sintram reads them even in middle age with his old tutor; and the two are said to pass a quiet day, having taken their station in a room in the turret of the Castle of Drontheim, to be near the stars. Thus a puerile fancy relaxes its grasp of truth for a foolish thought; and this is the case throughout the book. Wherever the author has set forth a truth, his hero is made to see it in the light of imagination, not in the quiet strength of conscience, desiring the truth in the love of it. We are far from saying that imagination may not be made subsidiary to the enforcement even of the claims of duty; we believe that it ought to be so, and that in a character disciplined by religion it will. One of the struggles which belongs more or less to every regenerate mind, is the effort to range the imagination under the powers of an enlightened understanding. But this fertile source of the evil of man's heart is not to be subdued except by a stronger force than its own. Satan will not cast out Satan; and no

work, however masterly, can reduce this erring faculty, if it have not in it the principles of scriptural truth. We have endeavoured to show, as we believed it to be our duty, that the tale of Sintram, and the same may be said of the other tales of the seasons, is devoid of these principles. What its influence is considered to be by a certain party in the Church is clear from the favourable notices bestowed on it in their reviews, and the printing a new edition under the management of their publisher. We are inclined to think that Tractarianism is strongest in its pinions; and that, while it has been unable to put forth a consistent body of doctrinal teaching, it has obtained the support of much of the philosophy and poetry of the day. For that fact, there are causes which may account, without believing the Oxford Theology to be either philosophical or poetical; but minds which are looking above the world have found in it a resting-place, as we trust, only for a time. If it should be, indeed, otherwise—if the new movement should again bind the free and legitimate influences of poetry, by using it to magnify the powers of the Church—we are persuaded that there will be a re-action, as there has been before. A former age has witnessed a Church supported by willing servants, by great painters, and great poets, which, nevertheless, could not prevail against the love of truth in men's minds. The conversion of the heart, the making the whole man obedient to the service of his Creator, is the object of the Gospel, and can be the only true and safe aim of any Christian Church. Other aims may be kept in view by ambitious men; other means will present themselves for working them out; and there is nothing which ought to astonish us in the forwardness of mere lovers of art, who are not men of religion, to advance a religion of the imagination and the senses. Such men frame their own religion, and it becomes the idol probably of others, who are delighted to find occasions to cover spiritual truth with a veil gorgeous, but barren to enlightened eyes. Perhaps this is enough to account for any adhesion given in to the new doctrines, by men who have been uninterested heretofore in practical piety. Novelty and the ambition of finding a channel to carry forward their theories, on the side of reverential regard to mysteries, attract those who desire to live in the twilight of the understanding; and to believe or otherwise as the fancy prompts them. The Baron de la Motte Fouqué, we apprehend, knew little of the Oxford school; but he and they agree in many of their sentiments, and in their theories of the truth. As a man of a reverential turn of mind, he felt, doubtless, the power and fascination of the Romish Church; and we are persuaded that the spirit of that Church has leavened his works, beautiful as some of them are. We wish we had space to point out defects in some of the other tales; but what we have said will probably lead our readers to judge them carefully and scrutinisingly when they next take them into their hands.

THE IDEAL OF A CHRISTIAN CHURCH.

"The Ideal of a Christian Church considered in Comparison with Existing Practice." By the Rev. W. S. Ward, M.A., Fellow of Balliol College, Oxford. London: Toovey, 1844.

THE work which we have selected for notice, but to which, owing to the lateness of its arrival, we cannot now pay so much attention as we could wish, is written professedly in defence of certain articles in "The British Critic," in reply to remarks on them in Mr. Palmer's "Narrative," already noticed in these pages. It must be confessed that Mr. Ward has spoken out boldly, and stated clearly and without fear of ecclesiastical censure before his eyes, what are his views, and we may presume those of his friends and abettors, on most of the points now controverted in the Church. We have no time for examining the work in detail or in principle, although it will well admit of both, and we trust to be enabled to return to it; but we are sure many of our readers will be grateful to us for extracting a few passages evincing the feeling with which, at least, the *Ultra*-Tractarian party regard the Church whose bread they are eating, and to whose doctrines they have pretended to subscribe. We say "pretended," and we think the following passage from Mr. Ward's work will bear us out, defending as it does, directly, the teaching of the most obnoxious articles in "The British Critic;" i. e., Mr. Ward's own.

"Next let me apply myself to the parallel objection which has been raised; for frequently it has been said, not only that 'The British Critic' has scandalised the humble, but that it has encouraged the undutiful; that it has sanctioned a spirit of wanton criticism, exercised on the system and formularies of our Church, or even has been an active instrument in fomenting such a spirit. Now, that the claim of the English Church on our allegiance has not been a subject neglected in 'The British Critic,' is at once evident from the fact, that, on looking over my own articles for the purpose, I find not so much as one in which that claim is not directly enforced, while in several I have gone to great length and detail in enforcing it. I am quite confident that the representation which follows is a fair exponent of the consistent and undeviating view on the matter, which has been there maintained. I can perfectly understand, then, that a deeply religious person may, under present circumstances, entertain the most serious and anxious doubts whether he be not in duty bound at once to join the Roman Church. But I *cannot* understand that a religious person should, for any length of time, doubt that, if he do remain in our Church, he must remain as her faithful and attached son; not standing, as it were, with one foot in England and the other in Rome, but devoting himself with undivided loyalty to his immediate mother. And if it be asked what definite meaning can be attached to these words, let us, for example's sake, take such particulars as the following. He will 'fix his affections' immediately 'on the Church wherein God has placed him,' and only '*through* that, on the great Catholic community throughout the world;' the English Church will be to him the visible embodiment and channel of his Lord's presence. Her morning and evening prayers will be the central points of his public

and social devotions; he will offer up those prayers, not as one of the accidentally present congregation, nor yet as one of the Catholic Church; but more definitely, as a member of the English Church: through her, with her, and for her, will his addresses ascend to God day after day, in the language she has placed in his mouth. In like manner, should there be prayers for Catholic unity used by certain members of our own Church as such, and others used by certain Catholics as such, he will unite in the former rather than in the latter. And the sphere of his practical energies—the turning-point of his hopes and fears, interests, and disquietudes—the central position from which his view grows forth and expands—will be the Church through which he was regenerated, through which he has communion with the body and blood of Christ. He will be careful to make the most of all the salutary privileges she offers him; he will fight without ceasing against any disposition to repine at the comparative paucity of means of grace; he will love to contemplate, with humble and affectionate veneration, the admirable patterns of holiness he may find within her pale, nor suffer any difference of opinion on a matter of minor importance to lessen his keen perception of their heavenly graces.

"I would gladly add, that he will accept the teaching of the English Church in the first instance, and should he become unable to accept it, leave her communion; if I could attach any sense whatever to those often-repeated words 'teaching of the English Church.' That the phrase 'teaching of the Prayer-book' conveys a definite and important meaning, I do not deny; considering that it is mainly a selection from the Breviary, it is not surprising that the Prayer-book should on the whole breathe a uniform, most edifying, deeply orthodox spirit—a spirit which corresponds to one particular body of doctrine, and not to its contradictory. Again, that the phrase 'teaching of the Articles' conveys a definite meaning, I cannot deny; for (excepting the first five, which belong to the old theology) they also breathe an uniform, intelligible spirit. But, then, these respective spirits are not different merely, but absolutely contradictory; as well could a student in the heathen schools have imbibed at once the Stoic and the Epicurean philosophies, as could a humble member of our Church at the present time learn his creed both from Prayer-book and Articles. This I set out at length, in two pamphlets with an appendix, which I published three years ago; and it cannot therefore be necessary to go again over the same ground: though something must be added, occasionally in notes, and more methodically in a future chapter. The manner in which the dry wording of the Articles can be divorced from their natural spirit, and accepted by an orthodox believer—how their *primâ facie* meaning is evaded, and the artifice of their inventors thrown back in recoil on themselves: this, and the arguments which prove the honesty of this, have now been for some time before the public. Others have not been equally open; and we can, therefore, form no judgement what the success of 'Evangelicals' would be, in showing how they give their full assent and consent to the Prayer-book. But it is plain, if there be force in the arguments used three years ago, that even *omissions* in the Prayer-book cannot be taken as any direct voice of the English Church; nor can it be said that prayers for the dead, or invocation of saints, are condemned by her, merely because she has dropped such addresses from her service: for, if those omissions were the result of a disingenuous compromise (as I endeavoured to show in my former pamphlet), and if the very men who made the omissions wished to include within our Church, Christians who would have preferred their retention, it is plain that there can be no colour for the allegation that we are bound to withdraw from the English Church, should we be led forward to such practices and devotions."

If the reader would wish to see what it is that the Evangelical Clergy have to do in order to reconcile their teaching with that of the Church, Mr. Ward supplies us at once with the information, selecting for his instance no less a person than the Bishop of Ossory, whose excellent charge, and especially his notices of Mr. Ward's views of justification, have afforded this latter gentleman no small degree of satisfaction as

showing that he has not failed in his "expression of his intense abhorrence" of what he is pleased to call the Lutheran doctrine of justification. The extract which we are about to give is a long one; but it will well reward our readers for the perusal, showing as it does, unequivocally, the deadly hatred which Mr. Ward and those of his friends who sympathise with him, feel towards what we should call the true scriptural doctrine of justification. We must, however, premise that both here and throughout his work Mr. Ward has misrepresented the doctrine and those who hold it; but it is nevertheless clear what doctrine he alludes to when he thus speaks of it:

"Now let me carry the war into the enemy's camp; and first into Bishop O'Brien's The two fundamental principles of his theology are, 1st, that nominal Christians are divided into two classes; the justified, who also *know* themselves to be justified, and the unjustified: 2d, that the quality on our part which indicates acceptance with God, is undivided trust in the Atonement; and that to say that keeping of the commandments is that quality, is carnal and anti-Christian.

"Take the first of these. What would be the public worship of a Church which held such an opinion? It is very difficult to fancy: it would, I suppose, as in Scotland and Germany, consist mainly in preaching; that the justified may receive comfort, and the unjustified warning. How can there be 'common prayer' at all? for the one great devotional act of the justified would be to thank God for their justification; and of the unjustified, to *pray* for justification; no necessity for the former to pray for holiness, since it is quite certain to follow; no use in the latter doing so, for holiness before 'justification' is 'hollow and carnal.' But certainly such worship would not most distantly resemble our own Prayer-book. To use the language of those who personify 'our Church's doctrine,' as though there existed some such substance—if our church held any such doctrine as this division of Christians into two such classes, every page of the Prayer-book must show it: but, in fact, every page of the Prayer-book negatives it. I wish there were room to illustrate this at length: but we have only to look through the prayers and litany to see it. 'Create and make in us, &c., that we worthily lamenting, &c., may obtain . . . . . perfect remission.' Those who, on Dr. O'Brien's theory, know that they have remission, and those who may know that they have not, unite in praying that they *may* have it. In the Catechism, all the children 'thank God' for being 'called' to a 'state of salvation,' and pray Him to give them 'grace' to 'continue in the same:' in both points contradicting Dr. O'Brien; asserting that all the baptised are justified, and that justification does *not* involve perseverance. And in the Visitation of the Sick, the priest, instead of trying to discover whether the sick man is justified or not, 'exhorts' him to 'remember the profession' made to God in Baptism; and then proceeds, 'forasmuch as after this life there is an account to be given unto the righteous Judge, . . . I require you to examine yourself and your estate,' &c. Here, at the most solemn moment of a Christian's whole life, words are put into a priest's mouth in addressing him, which no 'Evangelical' could willingly use: for surely *his* wish must be, to discover whether the sick man is in the number of the justified; and if so, there is no such fear as the Prayer-book expresses, lest he be 'accursed and condemned in that fearful judgement.' Let me ask how many 'evangelical' clergyman could bring themselves to read this exhortation to their parishioners at the point of death?

"The second principle is even more plainly at variance with the Prayer-book. Instead of all the unjustified *praying* God for this one grace (Lutheran 'faith'), and all the justified *thanking* God for it, I doubt if the very idea of 'renouncing trust in our own merits' is met with explicitly in the Prayer-book; except, indeed, in the collect, where the *whole congregation says*, 'O God, who seest that *we put not our trust in anything that we do*,' which must prove, on Lutheran principles, that the English Church supposes every one of her members justified. In the Office for adult Baptism—'we call upon Thee for these persons, that they *coming to thy Holy Baptism*

may receive *remission of sins*.' And whereas presently the Office speaks of 'these present persons truly repenting and coming unto Him by *faith*,' it very soon makes clear whether the latter word be used in the Lutheran sense; for the testing questions asked them are—'Dost thou renounce the Devil . . . the world . . . and the flesh?' 'Dost thou believe in God the Father?' &c. (the Atonement not even expressly specified), 'Wilt thou be baptised in this faith?' 'Wilt thou obediently keep God's holy will and commandments?' In the Athanasian Creed—'Whosoever will be saved, *before all things it is necessary*'—that he renounce all trust in his own merits?—that he close with the Gospel offer?—that he believe himself freely pardoned by Christ's atonement?—No: but 'that he hold the Catholic faith:' 'to *believe*'—not 'to *trust*'—is the Prayer-book version of 'faith;' and among the objects for belief which follow in the Creed, the Atonement only receives a passing allusion. In the Visitation of the Sick, again, there is no attempt either to find whether the sick person has a fiduciary apprehension of Christ's merits, or to teach him how best he may obtain it: in other words, the priest at that awful moment is called on to pursue a course which neglects the *only* particular that Dr. O'Brien thinks essential. The priest examines him, whether he 'believes as a Christian man should do,' (and then follows the Creed as before, with not so much as an explicit mention of the Atonement,) and whether 'he repent him truly of his sins;' he 'earnestly moves' him to be liberal to the poor,' and 'moves' him 'to make a special Confession of his sins.' But of renouncing trust in his own merits, apprehending Christ's atonement, and the rest—not one word. Surely *if* our leading Reformers were serious men and cared for religion on its own account (which of course I do not myself think the case; but *if* so), this proves to demonstration that their principles, on the fundamental question of Bishop O'Brien's theology, were precisely contradictory to Bishop O'Brien.

"I make no imputation at all against the Bishop of Ossory; I quite understand how naturally persons retain what they have received, without realising its full force. I see the same among our own friends; many of whom are as firmly, and to me as astonishingly, convinced that the Articles in their natural meaning are Catholic, as the Bishop seems to be that the Prayer-book is Protestant. But I do think that Bishop O'Brien, who has given his full assent and consent to the Prayer-book, and has declared that there is nothing in it contrary to the Word of God, is not the person who ought to have started such an idea as that of 'shifting, evasive, and disingenuous sophistry' in interpreting formularies which one has subscribed.

"Now take the case of Anti-Roman 'High Churchmen.' Their controversy with 'Evangelicals' turns on the question, whether *self-denial* and a repeated *exercise of the will* be necessary to holy living, or whether the justified possess a principle which will carry them into a good life *by itself*. Our Twelfth Article is as plain as words can make it on the 'Evangelical' side (observe in particular the word 'necessarily'): of course, I think its natural meaning may be explained away, for I subscribe it myself in a non-natural sense, but I know no Article which 'Romanisers' have to distort so much, as *all* 'High Churchmen' have to distort this. Bishop O'Brien, in his work on Faith (p. 121—4, 389—396), argues very powerfully on the Eleventh, Twelfth, and Thirteenth Articles; and ends with thus summing up the matter: There is a 'justification which we have by faith only (Art. XI.), which good works *follow* (Art. XII.), which no good works precede (Art. XIII.)' I strongly urge the passages above cited on those who think that 'High Churchmen' can subscribe our Articles without violently distorting, and, as I may say, dislocating them. The very phrase, 'justification by faith only,' invented by Luther for his heresy, is incorporated; nay, Art. XIII. seems directly to assert that Cornelius, notwithstanding the angel's address to him (Acts x. 4), was no more 'meet to receive grace' than the most proud and blinded Pharisee. I repeat it: any one who shrinks from this last atrocious and most immoral sentiment, has a far greater difficulty in subscribing Art. XIII. than I have in subscribing the most apparently Anti-Roman of the number. The Twenty-first Article on General Councils is curiously enough left unnoticed by the Bishop of Exeter; and numbers of 'High Churchmen' wish, I suppose, to believe that *certain* General Councils are infallible. Unless, indeed, we think so, we fall

Creed, unless he believed that its statements are more than mere *human* expositions of Scripture? Yet the Twenty-first Article is far more difficult of explanation to such 'High Churchmen' than the Nineteenth Article ('the Church of Rome hath erred') is to me. (See p. 100.) So the notice at the end of the Communion Service is far more difficult to reconcile with *any* belief in the Real Presence of our Lord's Body, than the Twenty-eighth Article with the *Roman* belief. (See p. 118.) As to the Twenty-second Article ('on Purgatory, &c.'), the real distortion seems to be the *applying* it to abstract Roman doctrine at all: this seems to me quite a forced and unnatural construction; as much so as the construction which *I* put on the Twelfth Article. So, again, a comparison of the Sixth Article, the Twentieth, and the Twenty-first, will show them utterly irreconcileable *in spirit* with the idea of any authorised interpreter of Scripture in times past, whether Pope, Council, or consent of the Fathers; and quite as irreconcileable *with* the last as with the first. Yet a Canon came out at the same time *ordering* authority to be given to the Fathers, and the Homilies exemplify the same in their language.

"In some particulars 'High Churchmen' adopt a less reasonable interpretation than any others at all. For instance, the oath of supremacy may most naturally be understood as denying spiritual authority to the Pope, and *attributing* it to the King: only in Article XXXVII. the Reformers shrink back again from this; for 'ministering of the sacraments' is precisely that prerogative in which spiritual power consists. So, again, it is reasonable, much more consistent with Article XXXVII., though much less consistent with the more *obvious* meaning of the oath of supremacy, to interpret the latter as Dr. Pusey interprets it, considering the word 'spiritual' in that oath to be merely synonymous with 'ecclesiastical;' like the other synonyms, 'power, prince, potentate,' &c., so as merely to refer to power in the ecclesiastical courts, &c.; *temporal* power in things spiritual. But what is so absurdly untenable, is the ordinary interpretation of this oath; which introduces into an oath of *royal* supremacy a determination on the respective place of Pope and *Bishop*; which tries to impose a yoke on our conscience, and make us believe that in that oath we *deny* something to the Pope which yet we do not *attribute* to the King. An extravagance this, which need only be stated to be refuted.

"Are the Latitudinarians, then, better off in their subscription? Allusion to the Athanasian Creed, and to the strong language of the Prayer-book on Baptismal Regeneration, sufficiently disposes of *that* question.

"In a word. I am firmly convinced that no one clergyman of our Church, who will look honestly in the face the formularies which he is called on to subscribe, will be able to subscribe them *all* in a *natural* and *straightforward* sense. I attribute this fact to the utter want of fixed religious principles displayed by the leading Reformers; and I attribute *to* it much of the disingenuous and unmanly spirit which has so often been the shame of religious controversy in our Reformed Church. But how those who look on the leading Reformers as serious men, as having been zealous for doctrine, and as having realised their religious expressions—how *these* can subscribe our formularies, it is for themselves to consider."

This last sentence is a clue to the whole of Mr. Ward's work, which is, in fact, an assertion that Church of England teaching is so vague and self-contradictory that it is impossible for any one, however conscientious, to receive it without reservation. Mr. Ward does not scruple to call his notions 'Roman Sympathies.' Witness the following passage, which we would recommend to the notice of the Bishops and authorities of our Church, especially Mr. Ward's diocesan:

"Whether at the present time 'high-church' doctrines are increasing or diminishing in numerical strength, I am unable even to guess; but that *Roman* sympathies and doctrines are making the most rapid strides among 'high-churchmen,' this no one, who has such experience as is accessible to myself, can for a moment doubt. 'The Christian Remembrancer' is no admirer of this tendency; and yet let us hear the

against another rock: for who could subscribe the anathemas of the Athanasian candid avowal concerning its extent, made in an article, the admirable spirit and temper of which I have already had occasion most respectfully to commemorate.

"Tendencies to Rome 'exist, and deeply do we deplore them: it is no longer possible to conceal them: it is treacherous to attempt to explain them away. We admit that they are increasing: we by no means share in the apologetic tone adopted towards their occurrence in 'The Foreign and Colonial Review.' They are very important and very alarming; *they are deeply seated and widely spreading.*'

"'If we would retain some of our most devout and earnest members, who are *by hundreds* 'straggling towards Rome'—some of *our most affectionate and warm-hearted, we do not say strongest-headed, children*—it will only be, it can only be, by becoming at once, in fact, what we have ever been on paper.'

"'Could we anticipate one state of things than another more favourable to *the most frightful growth* of the present *hankering after Rome*, it would be at the present moment by adopting a policy dangerously conciliatory towards those who openly defy and deny Church authority, and laugh at the very notion of Church principles.'

"That these tendencies may have been slightly and indirectly increased by such circumstances as those to which the Reviewer alludes, or again, as the condemnation of Dr. Pusey, or again, as the peculiar position assumed by those who are regarded as principal witnesses of 'the distinctive doctrines of our Church'—is probable enough: but there have been far deeper courses at work; giving even to these an efficacy, which they never otherwise could have obtained. And while, in such persons, e. g., as myself, to my own extreme surprise, barrier after barrier fell, which I had been told was impassable; or distinctions on which I had heard stress laid, proved themselves nugatory; or principles were shown to be necessary in order to defend the fourth century, against which those very persons who urged them had protested when applied to the eighteenth or the nineteenth; as this process went on, our formularies also assumed a new aspect, and it was at last discovered how *utterly lax and inoperative our Articles really are.* No secret has been made of this conviction. It is now three years since I, a clergyman of the English Church, writing in my own name, published an opinion, 'that the Articles were not directed against those who *retained the old doctrines*, so that they were willing to join in a protest against the shameful corruptions in existence, and also to give up the Pope,' (Few More Words, p. 34, 5,) that 'the Articles do not exclude' the opinions which '*had existed*' (at the time of the Reformation) '*in the Church for an indefinite period.*' (Appendix to do. p. 8.) No argument has appeared of any force against these positions; and, what is more to the purpose, no condemnation of them by any authoritative tribunal. Three years have passed since I said plainly, that in subscribing the Articles I renounce no one Roman doctrine: yet I retain my Fellowship which I hold on the tenure of subscription, and have received no Ecclesiastical censure in any shape. It may be said, indeed, that individual bishops have spoken against those opinions; but where does the Institution of our Church give individual bishops any power of authoritatively declaring Church of England doctrine? The answer is not doubtful: and while so 'extreme' are the opinions which receive the fullest toleration in our Church, the numbers are daily increasing who consciously embrace them: while still more abundant is the stream of those who, consciously or unconsciously, are ever pressing in the same direction: and pressing not by means of independent examination and argumentative enquiry, (which would lead them to error as probably as to truth,) but by means of the surest guides towards sympathy with saintly men and with Rome—habitual watchfulness of conscience, frequent prayer, ever-ceasing humility, a trust, more and more undivided, in the mercy of God and in the merits of His Son.

"But a still more wonderful and constraining proof of the signal favour with which our Blessed Lord has visited our Church, than any that has gone before, remains to be mentioned. The extreme tumult and disorder which at the present time pervades our Church, to myself, I confess, is simply a sign of good; and should be a matter of surprise to those only who have underrated the depth and wide extent of corruption contained in that system which has so long oppressed us. As long as peace and tranquillity seemed to prevail, and compliments were being exchanged on

both sides between maintainers of the old conservative principle and members of the new Anti-Protestant school (as though there were no very substantial difference between them), so long, doubtless, there was much in the external aspect of our Church to awaken serious misgivings whether the rising principle might not be stifled, the spreading flame quenched. But now—when opinion is pursuing its free course, and shows plainly that it will not be stinted—when both sides are beginning to discover the real points at issue, and the Reformation itself is openly and undisguisedly attacked—the commotion, which agitates the surface, might be confidently expected from the mighty influences which are stirring the depths. Principles and habits, which have grown through three hundred years, cannot be uprooted by one gentle and peaceful effort; and Protestantism is a demon, which will 'cruelly rend' the body from which it is preparing to depart. I say, then, that these various heart-burnings, misunderstandings, perplexities, which surround us on all sides, deeply deplorable as they must appear to all possessed of any thoughtfulness, have never impressed me with any misgiving or distrust in our Church, but the very reverse. Others, however, as is well known, have been deeply shocked, surprised, perplexed, by them; and have felt the most serious questionings and doubts, whether a society, thus fearfully distracted, could really be a home of Christ. Yet, on the other hand, they had learned to regard our Church's ordinances, and most the highest of all—the Holy Eucharist, as the very fountains through which they derived their spiritual life: yes; through all the painful and anxious conflicts of which our Church has been the scene, the Presence of our Lord in the Eucharist had been the central figure, as it were, in the picture; the point, from which all peace and comfort had flowed to their soul. Are they to regard these external disorders in our Church as a notice conveyed to them, that they must break from their highest and holiest associations, and seek His Presence elsewhere? Such is the difficulty in which they were placed; and not a few members of our Church, finding themselves brought into so critical a position, have taken that very course, which would follow from those principles which I have humbly attempted to advocate; a course, surely, which must commend itself to all dutiful and serious minds, who are not absolutely bewildered by the technicalities of controversy. They have resolved to load the ordinances of our Church, as it were, with a heavier weight; they have regarded the lowering aspect of things around, as a call from God to aim at still higher and stricter obedience, to open new paths of labour and self-denial; that they may put the matter to a practical issue, whether Christ will still give them strength in our Church for this more saintly life, or will summon them into a new position, that they may enjoy the fulness of His grace. And the response of all (I believe) without exception, who have made this trial, has been most wonderfully harmonious: the more they have laboured to chasten and deny themselves, the more they have experienced, not a restless and uneasy desire for fuller privileges, but the very reverse; their treasure has been increased of heavenly peace and joy in believing. The result, then, has been, that such Christians as those I have been describing, have obtained a deeper and more certain assurance than ever had been before in their power; while we ordinary men have obtained, by means of the more visible and acknowledged austerity of life which has been here and there brought before our view, an *external* note, of a far higher and more heavenly nature, than any which some among us may consider that we have lost. Nor can it be necessary to point out, how that, in proportion as any member of our Church may have a deeper conviction of her prostrate, miserable, and corrupt condition, in that very proportion will such remarkable facts as those I have mentioned, appeal to him as peculiar and most constraining indications of God's will.

"Such being the singularly gracious manifestations of His Presence with us which our Blessed Lord has vouchsafed, a right-minded and humble Christian will desire some very direct and unmistakeable personal call from God, before the question will even occur to him of ungratefully, if I may so say, turning his back on it. And so the question might fairly be left: but since individual members of our Church, as most persons know, have felt difficulties as to their position, and since Roman Catholics in general are very urgent in taking a different view of it from that here

laid down, a few words more may be desirable, though a few will be fully sufficient. If an individual then say, 'I have *had* this direct and unmistakeable call; for whereas I had humbly laboured to carry into action the principles I had learnt, an external exhibition of Christianity has been brought before me from without—placing before my view a higher conception of Christian sanctity than any of which I had dreamed—and also witnessing a new and heavenly scheme of doctrine towards which all my aspirations at once leap forward;' or, again, 'I was plunged in a life of carelessness and worldly turmoil, when my spiritual affections were elicited, and my conscience reproved, by an external society, which claims divine authority and summons me at once to join it;' if either of these things be honestly and sincerely said, the case does seem parallel to the ordinary cases of conversion to the Church; and we cannot, I think, fairly plead for so much as delay.

"Another, perhaps, will say—'I see force in your arguments, and recognise the truth of many of your assertions; I meet nowhere else with an idea of the Christian character higher in kind than I find in my present position: I feel in no way inclined to criticise others for staying, if they will not criticise me for going; but, in real fact, I cannot myself find that peace of mind, that consciousness of freedom from mortal sin, whereof they speak: the service of our Church is a burden to me, not a privilege: the sacrament a dead ordinance; the preaching an unbearable torture.' In such a case as this, we *have* a right to call earnestly on such a person to take good heed that he give our system a fair trial. When the external notes which he confesses are so singularly constraining to the humble and religious mind, he must make himself very sure of the personal call; and this is not easy. To distinguish the voice of conscience from that of intellectual inference, or feeling, or imagination, is very easy to those who live in habitual and unceasing *watchfulness* of conscience, but very difficult to all others. The fair and reasonable course then will be, that, if such be not already his practice, he should devote himself, for some sufficient time, to the careful and habitual performance of such exercises as were mentioned in the sixth and seventh chapters; examen of conscience, general and particular; mental prayer; regular confession of sin. Should a member of our Church do all this, and still remain convinced that God would not have him remain among us, I doubt not at all that he may leave us with a safe conscience."

With this extract we must conclude, hoping to be enabled to notice the book more systematically next month, or at some speedy opportunity. In the mean time, we are sure that what we have already quoted will tend more than anything else to open the eyes of our readers and the public in general, than anything else that could be done or said by any party: and we heartily thank Mr. Ward for his honesty, and earnestly hope that he may attain the crown of martyrdom to which he so openly aspires.

PRAYER.

All creatures live by prayer:
And, as from all the hosts of heaven and earth
The breath of calm and deep desire goes forth,
To all creation's sighs
The Father's heart replies;
The prayers of earth call forth the wealth of heaven,
And sure refreshment evermore is given.
All worlds unite in prayer.

J. G.

DECLARATION OF MINISTERS AND MEMBERS OF THE CHURCH OF ENGLAND,

RESPECTING SEVERAL CONTROVERTED TRUTHS.

We have given a place in our pages, in an earlier Number, to the declaration above named; but we stated that we did not commit ourselves either to the expediency of the declaration, or the policy of individuals. Perhaps our readers will expect us to say a few words in regard to the matter. It is certainly a cause of alarm when men, high in station and character, think it necessary or advisable to enter upon any protest upon theological subjects. We have, however, a very decided objection to protests, which necessity of the circumstances alone can overcome. A protest is necessarily all on one side, and so with the one before us. It brings so prominently forward the negative to Tractarianism, that it disregards very important doctrines. We need hardly specify any of these; but we will refer to that one which concerns Episcopacy. Any Dissenter who reads that declaration, would at once console himself that his orders were as valid as our own. He would forget, that these same Clergymen and Laymen must necessarily as strongly assert, that the Dissenters have not been lawfully called and sent, because they have not been "chosen and called to this work by men who have public authority given unto them in the congregation," &c. As members of the Church of England, they maintain this doctrine and therefore it is unreasonable to forget it, for the sake of oppugning Tractarianism. Tractarians and Dissenters are upon the same basis. The Dissenters without assail our doctrines and practice as Popish, and

Tractarians within taunt us with Heresy and "Protestantism;" as if Protestantism were one word which summed up all irreverence and negatived all Catholic truth. The Tractarians identify Protestantism with latitudinarianism, and call all men low churchmen who venture to dissent from their dogmatic errors. The Dissenters, with words of Christian charity upon their lips, deride and hate our Church, and the mass takes every opportunity of misrepresenting our formularies and degrading her ministers. Let any one read "The Evangelical Magazine," and all we assert will be abundantly testified. Christianity is no mere negative, it is a something pure and positive, free from error and asserting Bible truths. It does not fetter, but guides the devout spirit. It does not foster, but checks the formalist. We do not deny that a weightier sense of danger impends from the Tractarians than from Dissent at the present moment; but still we are fully conscious that the Church of England has no sympathy with men who are so opposed to her teaching as modern Dissenters. At the same time (and it is a point not enough remembered), the Tractarians have increased the power and virulence of Dissent; and for this they are awfully responsible. They have given a handle to violence and schismatical agitation. They have given a colour to all the assertions which Dissenters have made, *ad nauseam*. They have almost resuscitated a dying system; for dissent, as its very name would show, lives by opposition, flourishes upon negation: and practical Dissent among the masses is fearful to contemplate. For, if we regard it as upon the Education question, we shall see it in all its native nakedness; there was every species of agitation;—there we saw all old violence return. There was an utter absence of charity, a lamentable want of truth; for leading men chose to call all the clergy Papists or Puseyites, and they well knew that their hearers could not make any distinction. If ever at any time Baxter would have blushed for modern Dissent, it was then.

And we are sure that many of those whose names are signed to the protest, have no love for Dissent as a system, and therefore it is lamentable to find that they are giving them any advantage. Only let them converse with Dissenters in reference to our beloved Church, and then all the evil of human nature will seem to meet upon their tongue, and all the common mistakes and prejudices against her will give a condensed specimen of a mistaken and unwise zeal. The Church of England has nothing in common with schism, and, in spite of No. 90, it has nothing in common with Tractarians. Dissenters and Tractarians may hold some Catholic truths; but the Church of England has her own onward path—ay, and her path shall be glorious. Enemies cross her way. Clouds may one moment dim her brightness; but shine she will. Glorious will she be at home; glorious shall she be abroad in her children and her grandchildren, so long as they retain her Articles and Liturgy, and neither prune dangerously, nor graft upon foolishly, that tree, which shall flourish as the willows by the watercourses.

The declaration will neither be a testimony of strength, nor, as far

as we can see, of any reasonable avail. Doubtless, it originated in a good intention; but this is not enough. It is manifestly an instance in which we see clearly, how evil controversy is in its effects. It drives men into a side or a party. It makes them forget truth in contention. It causes them to forget in what principles they have been born, and under what banners they should be ranged. We hope, however, at some future time, to present to our readers what we consider to be the essential character of our Church. We shall then find that she lives upon no spurious liberality, which identifies harmony with truth; but that we desire peace as much as any Church, provided it is peace without a compromise of principle, and love without dissimulation. With Popery we can have no peace, though we trust that many a Romanist is not so at heart, but loves Christ in sincerity and truth. With the Dissenters we have no peace, for we have but one Lord, one faith, one baptism, and therefore dare not multiply religions at the will of a faction or even of an individual; but still we do hope that many Dissenters will be numbered amongst the Church of the Firstborn, and be saved above their narrow creed, and above their naked and bare system.

When we, therefore, enter our protest, it is against all which impugns our English Church. When we enter our protest, we do it against any system which substitutes impulses for reality, and imagination for power, the thoughts and fantasies of humanity for the inspiration of the Spirit. We protest against needless multiplication of Churches, and against any rending of Christ's Body. We appeal to Protestant Dissenters upon the very grounds which they so much vaunt; and when we hear them continually saying that Christians should love one another, because they only differ on unessentials, we answer them upon the same ground, and ask why, then, do they differ from us? For, if we are in a position to unite with them, to step across the boundary to meet them, why should not they leave their false position, and worship under the same roof as ourselves, and the same God as we desire to worship? Surely, when they desire us to unite with them, they are condemning themselves; for they show that union is an advantage which they cast away and spurn, except when it aggrandises themselves. If they desire union, let them act it out; let them arrange their own differences, and unite with that one sect which is most scriptural; and then will they have some more shadow of a pretext than any which they have now: for, while we can say, "Peace be with all them that love the Lord Jesus in sincerity," yet we must not encourage division for the sake of perpetuating love. It is a clumsy way in a worldly point of view, and it is equally contradictory in a scriptural. Well, therefore, can we dismiss the protest upon these grounds: if it was an endeavour to join Dissent, we reject it upon these grounds; if not, it was unwise to give an argument to such unfair disputants as Tractarians on the one hand, and Dissenters on the other. We will desire to leave the matter in the hands of the Church; for sure we are that no words can be strong enough to

exclude the unorthodox, if our Articles will not. And we will remind each of those who signed the Protest, that, as a matter of policy, they must necessarily fail, when they think any words are better from their own pens than those which our Church and their Church has expressly devised for the preventing diversity of opinion. We are sanguine enough to expect the time when Tractarianism will show itself, and when it will be utterly impossible for any confessing Papist to stay within sight of Canterbury. The bishops now are daily assaulted; for it is expected to drive them into a submission; but no hope is more fallacious or more insulting to its subjects. Those who signed the Protest have desired to anticipate a convocation, or the decision of the bishops; and they have made a grievous mistake. Meaning nothing but kindness to those who have signed, we draw their thoughts to the nature of Dissent and its supporters. If we, as a Church, hold unsound doctrine, or that which differs from dissenting doctrine, then we have no reason to unite with Dissenters: but if we have no differences in doctrine, why do they dissent? Upon this issue rests the whole question; and most clergymen regard it as such. The Church cannot bend. Those who are unauthorised should yield, and should confess that, having torn the seamless robe of Christ, they have spoiled themselves of privileges and engendered doubt, and, shocking to say, have given a handle to the infidel, and the scoffing, regardless worldling.

SHORT LITERARY NOTICES.

Is Unauthorised Teaching always Schismatical? A Sermon, preached before the University of Oxford, on Sunday, May 12, 1844. By the Rev. J. Garbett, Professor of Poetry, &c. London: Hatchard. 1844.

We noticed in our last Number the charge of heresy brought by the Tractarians against Mr. Garbett, on account of the sermon before us; a copy of which was in consequence delivered to the Vice-Chancellor, under the provisions of the statute. Tit. xvi., sec. 11. The Vice-Chancellor, having taken time to deliberate, decided on informing the author, that, "having carefully considered what steps it might be his duty to take on the occasion, he deemed it unnecessary, in the exercise of the discretion reserved to him by the statute, to institute any further proceeding." As to the discourse itself, it may be pronounced an eloquent defence of, or apology for, lay-teaching; and Mr. Garbett congratulates himself and the Church, that "both the Bishop of London and the Bishop of Winchester have adopted the principle of *lay*-teaching, as indispensable to the present condition of the Church." Mr. Garbett enforces, on the authority (Philip. i. 16) and by the example of St. Paul, "a contempt for all that is merely personal and sectarian," and the wisdom of an "unerring classification of the essential and the accessory." The standard of the Apostle's

spiritual aspirations was a living object and Person: he preached Christ. He, however, was not the only preacher of the Gospel; and there were parties in Rome who even preached it out *of strife and envy*. "These," says Mr. Garbett, "were earthly and turbulent elements," little calculated either to lay hold on the theory of Christian truth, or to recommend it to others. Yet they did both. "The hostile attitude," he adds, "in which these teachers evidently stood to apostolical authority, excludes those complex and artificial definitions of the Gospel—that Church theory—which modern times have not only permitted to grow around it, but have worked into the core of it, and identified with its essence."...."No gigantic sacramental system, the growth intellectually and morally, in part, of sacerdotal usurpation," was the Gospel taught by Saint Paul. The saving truths of the life-giving Gospel of Christ, Mr. Garbett contends, are not only *capable* of being separated, by an intellectual analysis, from any specific form of Church government and instruments of discipline, but are constantly so presented in scripture. Direct and wilful opposition to the apostles themselves was a pardonable transgression—how much more to their doubtful successors! "The apostle," adds Mr. Garbett, "not only utters no anathema on them who thus received it, which he reserves only for those who love not the Lord Jesus in sincerity, but acquiesces—not only acquiesces, but rejoices in the extension of the truth as a counterbalance to personal injury and schismatic teaching." The power of the Gospel lies in a further principle than a mere Church system. "The burthen of sin, the consciousness of condemnation, the sighing for deliverance from this body of death! Christ as the Reconciler and free Redeemer—the Holy Ghost the Sanctifier—Faith and Holiness! Behold the Gospel!" The commission of the preacher is the Spirit within him, and its presence is demonstrated by the fruits of his ministry. The Divine Truth requires no apostolical commission; it has a vital efficacy in itself.

The establishment of a Church upon other principles than those just announced, Mr. Garbett thinks is in these days clearly impossible. He much regrets that the Church of England's jealousy of any "eccentric movement," threw Wesley and Whitfield out of her borders, and failed to encourage such men as the Howards, the Clarksons, and the Wilberforces.

Such is the substance of Mr. Garbett's excellent discourse.

Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. *Novum Testamentum Graece, ex recognitione Knappii emendatius edidit, argumentorum notationes, locos parallelos, annotationem criticam, et indices adjecit.* CAR. GODOFR. THEILE, Prof. Lipsiensis. Editio Stereotypa. Lipsiæ: Sumtibus Bern. Tauchnitz, jun. Londini: Williams & Norgate. 1844. Pp. viii. 615. 16mo.

Of the numerous editions of the Greek Testament, printed in Germany of late years, each professing to exhibit the results of the critical researches of preceding editors, this edition of Dr. Theile is not only the most recent, but also the cheapest and most comprehensive which we have ever seen. The text is that adopted by the late Dr. George Christian Knappe, in his minor edition of the Greek Testament, first published at Halle in 1797, with select various readings; and which has enjoyed a large share of public approbation, having been five times reprinted in Germany between that year and 1840, besides an edition printed at London in 1824. Dr. Knappe, for the most part, followed the text of Griesbach, in his latest editions; though he has occasionally differed from him in cases where he judged the evidence to preponderate against his readings. To the text of Knappe, Professor Theile has added summaries of the chapters; and in the margin he has exhibited the most important parallel passages. The text of the New Testament is followed by his "Annotatio Critica," in which Dr. T. has exhibited the readings adopted by the unknown editors of the "Textus Receptus," and by Griesbach, Knappe, Scholz, Tischendorf, and Hahn, as well as those which are supported by the authority of particular ancient manuscripts. To this collection of various readings succeeds a table of passages, cited from the Old Testament by the writers of the New Testament; which is followed by the

"Pericopæ Ecclesiasticæ," an index of portions of the Gospels and Epistles, which are read in the German Lutheran churches on Sundays, and on the principal festivals which are observed by them. This edition is very neatly printed, and is well deserving of the attention of biblical students, not only on account of its intrinsic value, but especially from the very cheap price at which it is published.

General Scriptural Reading. By a Clergyman. London: Hatchard.

Useful tabular arrangements, containing a plan for the annual perusal of the entire Scriptures.

The Religious Life and Opinions of Frederick William III., King of Prussia, as narrated by the Very Rev. R. Fr. Eylert, D.D., Bishop of the United Evangelical Church of Prussia, &c. Translated from the German, by Birch. London: Hatchard.

We have not much faith in Mr. Birch's translations. The work, however, is a well-timed contribution to Protestant evidences, and, as such, an acceptable offering.

The Strange Planet, and other Stories. By the Author of "Aids to Developement." London: Hatchard.

Another of the modern helps to the education of the infant mind by imaginative appeals on Scripture topics.

Naboth the Jezreelite; and other Poems. By Ann Flinders. Simpkin. 1844.

The principal poem is in a dramatic form, and not without elegance and vigour. The lyrical poems are graceful, and some of the sonnets spirited, but they are not correct in form, which is a great drawback from their character.

Letters to a Son from a Protestant Mother on the Errors of the Romish Faith. London: Newberry. 1844.

These are well-written letters, addressed by a Protestant lady, who had married a Roman Catholic, to a son who had adopted his father's creed. These circumstances are painful; but the style of the correspondence is affectionate, and the writer's information sufficient to the argument in hand.

Delineation of Roman Catholicism. By the Rev. C. Elliott, D.D. A New Edition, with Additions. By the Rev. J. S. Stamp. London: Mason.

This is a new edition of the American work, by Dr. Elliott. It contains, drawn out in form, the History of Romish corruptions of Doctrine; thus forming a valuable vindication of Protestantism. As a book of reference, it will prove highly useful; and as such we can recommend it to our readers, reserving, however, our judgement on certain points for another opportunity, when we hope to give a more lengthened notice of its contents.

Practical Observations on the Efficacy of Medicated Inhalations in the Treatment of Pulmonary Consumption, &c. By A. B. Maddock, M.D. London: Simpkin & Marshall.

This little volume, independently of its medical value, is most interesting, as explaining in a familiar manner the construction and action of the lungs, and the nature of pulmonary disease. The author argues, and, as it appears to us, very plausibly, that the best way of treating any disease of the lungs must be by means of medicating the air which passes into them, and thus directly applying a remedy to the absorbing surfaces of the lungs. The book, too, has this advantage, that the author has not run mad in his theory—a very rare case in the advocate of a comparatively new plan. Beyond this, we can say nothing; but must leave all decision as to the real efficacy of the remedy to those whose studies qualify them for the task.

The Middle System of Teaching Classics. By the Rev. H. P. HAUGHTON, B. A. London: Parker.

Mr. Haughton's little work is likely to form, as far as we can judge, a valuable manual for classical teachers, as giving them certain fixed principles on which to proceed in this tuition, which is too often without any plan whatever. The work is entitled "The Middle System," "because it takes a middle place among other systems; embracing their advantages and rejecting their disadvantages, while it modifies and adds."

A Compendious View of the Proofs of the Authenticity and Inspiration of the Old and New Testaments. London: Rivington.

A useful manual for candidates for ordination.

CORRESPONDENCE.*

RE-UNION WITH ROME.

No. IV.

To the Editor of the Christian's Monthly Magazine and Review.

SIR,

In my last I considered the argument so vainly drawn from the supposed narrowness of our communion, and from the desirableness of a miscalled Catholicism. The sophistical arguments and perverted rules which these "Protestant Papists" advance are so numerous, that it will be difficult to make a judicious selection, in order to point out their specious perversion of truth. Some of their rules, however, are undoubtedly true and excellent, while the application of them is false and absurd.

For example, in order to promote Catholic communion, we should distinguish the doctrines which are essential, from those which are non-essential; fundamental truths, from those which pertain to the superstructure; the doctrines of our common faith, from mere matters of opinion, depending on the exercise of private judgement.

It is most true that none would be justified in separating from our Church on the ground of certain opinions held by some of her members, or even by the heads of our Church. And further, we may extend this rule to other Churches, so as to establish a friendly understanding, similar to that maintained in the Ancient Church, by its "literæ formatæ." In the case of the Church of Rome, however, it is impossible to apply the present rule, since we are widely separated, not merely by the private opinions of individual members, or by unessential points of doctrine, but by heretical articles of faith, and by corruptions in practice.

Still, this rule must not be applied generally, even to opinions depending on the exercise of private judgement; since such opinions frequently contain the germ of serious error.

---

* The Editor wishes it to be understood that he is not responsible for the opinions expressed in this portion of the Magazine.

But it is assumed, that such errors in doctrine and corruptions in practice are *only suffered* in the Church of Rome, and not *imposed* as essential to being admitted members of her communion. Now, if such errors and corruptions pertained to the *circumstantials only* of divine worship, there might be some reason in the assumption; but it is quite otherwise, for the points in question are vital and essential. Neither is it correct to say that such doctrines and practices (which separate our Church from the apostate one of Rome) are not imposed as essential, but only suffered as expedient; for they are interwoven with her existence, and required implicitly to be received and acted on, as the only terms of admission within her pale.

Again, if the obnoxious points referred to *circumstantials only*, yet, even then, the application must be confined to very narrow limits, and can never be allowed to be general. I am aware that it has been said by a modern divine, and inculcated in a Tract on "Unity," that, in a country where Presbyterianism prevailed, he should consider it his duty to unite with Presbyterians; and that, in a distant clime, where the Baptists had established themselves and collected a congregation, he would not suffer their errors in doctrine and practice to prevent his cordially uniting with them, and worshipping in the midst of their assembly; because, according to his private judgement, episcopal government and infant baptism were things indifferent. Now, although he may call this "liberality" of feeling, I think, Sir, you will agree with me that it is a fainthearted denial of the truth. We might as well join with the Jews in their synagogues, when they pretend to worship Jehovah!

But, to return to my more direct subject. Those who set so high a value on tradition should remember that the Ancient Church forbid any communion to be held with heretics, schismatics, idolaters, and those who had been excommunicated.* And the practice of the Church of Rome is very similar.

On this subject, however, we appeal to the only infallible rule, the written Word. St. Paul's direction to Titus is—"A man that is a heretic, after the first and second admonition, reject." To the Romans, the same Apostle says—"Mark them that cause divisions, and avoid them." And again, in respect to idolaters, he requires the Corinthians, according to the Lord's command, to "come out from amongst them, and be separate."

Moreover, we are justified in separating even from the communion of a Church that imperiously imposes upon her members errors or corruptions "repugnant to God's Word written;" and, in this case, the guilt of the schism must rest on those who thus usurp an unscriptural authority and rule, however regular and orthodox they may be in other respects. The Church of Rome, therefore, and not the Church of England, was guilty, when our Protestant forefathers were compelled to leave her communion.

The assumed rule for promoting Catholic communion cannot, then, be so distorted as to condemn our separation from Rome, or to justify our re-union with her. Rome is the schismatical Church; and if that apostate Church desires that we should join her communion, or, rather, that she should re-unite herself to us, she must abandon her errors in doctrine and her corruptions in practice, and evidence her repentance by a public recantation. In other words, there can be no re-union with Rome until she becomes a *Protestant* Church.

Hoping shortly to bring before your readers other sophistries, equally fallacious,

I am, Sir, your faithful servant,

FIDEI DEFENSOR.

May 16, 1844.

---

* Vide Iren. adv. Hœres, lib. iii., cap. 3; Tertullian, de Proscript. adv. Hœres, cap. 12; St. Cyprian, de Unit. Eccl., p. 115; Euseb. Hist. Eccl., lib. vi., cap. 3; and the Canons of the Council of Laodicea, can. 9, 15, and 33.

ANCIENT CEREMONIES AND SUPERSTITIONS.

No. V.

To the Editor of the Christian's Monthly Magazine and Review.

SIR,

My last letter closed with the third century. At the commencement of the fourth century persecution ceased, and emperors became the "nursing fathers" of the Church of Christ. Her dwelling-place in the wilderness was now exchanged for a temple in the crowded city. The Gospel, before preached in caves and in deserts, was now proclaimed in palaces, and amid the habitations of those whose power was exerted for the protection of her members. Instead of poverty, plenty was now found on every side. Though trials abounded, the nature of the temptations was entirely changed. I have now to bring before your readers those ceremonies and superstitions which prosperity introduced. The first subject, which is the twenty-second in the order of continuation, consists in giving the name of *sacrifice* to the Lord's Supper, and that of *altar* to what was before called the *table*. (On this subject, your readers will do well to consult Joseph Mede's works, folio edition, from p. 382 to p. 392. It is there so fully treated, as to need no addition; and so concisely, as to render it useless to make extracts, or to attempt an analysis.) When Christianity was thus embraced by the great, the number of professing members was, as might be expected, much increased. Then it was that "the simplicity which is in Christ" began to be distasteful to many. They wished to introduce something of the pomp and magnificence of Paganism. Some ornamental ceremonies were then added, for the purpose of rendering Christianity more outwardly attractive; and as, in compliance with the prejudices both of Jewish and Gentile converts, frequent mention was before made of sacrifices, so, at this time, the Lord's Supper was called a sacrifice, and the table an altar. Still, that meaning was not affixed to these terms, which was subsequently given to them. The altar, or table, was placed in the midst of the assembly, and on it were laid the *offerings* of the faithful. (Euseb. Greg. Nyssen. Concil. Nicen de Tabulis Sacris. Authorities fully quoted by Joseph Mede.)

23. One of the first occupations, in the respite thus afforded from persecution, was the transporting the bodies of the martyrs from the highways and fields, where they had been buried, to more honourable sepulchres in the midst of the surrounding cities. This was done with much pomp and solemnity, accompanied with *the singing of psalms*. The coffins were covered with rich cloth, and the most honourable place for depositing them was considered to be under the communion-table. Some time subsequently they even laid the coffins first on the altar. From transporting the bodies of the martyrs, they next proceeded to seek for the *bones of the ancient prophets;* though, as yet, they never ventured on the blasphemy of the *adoration* of relics. (Ambros., lib. x., epist. 85.)

24. The next thing to be considered in this place seems to be, *the dedication of temples*. After building and beautifying churches, they not only devoutly consecrated them to the service of God, but added many vain ceremonies.

25. This leads me to the consideration of the structure of the Temple of the Holy Sepulchre. Infidels had endeavoured to abolish the memory of the sepulchre of Christ, by not only heaping rubbish on that place, but they even built there a temple to Venus, in which they offered sacrifice to that heathen goddess. The Emperor Constantine, on embracing Christianity, demolished this polluted building, and caused to be erected in its place a sumptuous temple. He also built another on the Mount of Olives, and a third in Bethlehem.

26. About this period *pilgrimages* into the Holy Land were undertaken. Some seem to have been prompted by a kind of pious curiosity to undertake this journey, that they might see those places which had been sanctified by the presence and miracles of the Son of God, but more especially with the design of beholding the sepulchre in which their crucified Redeemer had been laid. Soon, however, these journeys were regarded as religious and meritorious acts, when many of the heads of the Church endeavoured to suppress the practice, through exposing the error. (Greg. Nyssen. Epist. de Euntib. Hyerosolym. Hierong.)

27. *The invention of the cross* is by Ambrose ascribed to Helena, the mother of Constantine, who was said to have found the true cross, and the very nails by which our Lord was fastened to it. There was no adoration, however, ever paid to these imaginary relics; since Constantine is said to have made a bit for his horse's bridle out of one of those nails.

The cross used by the primitive Christians was simply a sign made in the air. The well-known vision of Constantine is said to have introduced the *symbol* of the cross, which he caused to be made on his standard, under the two first letters of the name of Christ, which were afterwards stamped on his coins and medals, and on the armour of his soldiers. It was some time subsequently that the form of the cross was introduced into the Churches.

28. The vigils of festivals, and the use of tapers in the churches, during the fourth century, must be ascribed to the practice of meeting in private during the night, when persecution raged. This custom was still retained, after the Churches had rest from persecution. We find from Eusebius, that Constantine continued the "sacred vigils" until daybreak, and caused the whole city to be lighted with tapers and torches, for the accommodation of those who attended these religious assemblies. There was, however, no religious superstitions attending, at this time, these vigils, and the use of these tapers. The principal vigil was on Easter eve, in memory of the resurrection of Christ.

29. The last superstition I shall in this letter consider, is, the *origin of a monastic life*. Here, also, we have the extended continuance of a practice introduced in the time of persecution. Then it was that many Christians retired to deserts, and hid themselves in solitary places, to escape the fury of the persecutor. Thus, with many, solitude became essential to comfort; and, when persecution ceased, they continued, from choice, to spend the remainder of their days in these solitary places. Others imitated and followed their example. Hence the origin of monasteries. One was founded in Egypt, by Antonius; another in Syria, by Hilarion; a third in Armenia, by Eustachius, Bishop of Sebastia; a fourth in Greece, by St. Basil; and a fifth in Italy, by St. Ambrose. Superstitious observances soon crept in; such as the suffering the hair to grow long, &c. There was, however, as yet, no distinction of meats; and the first monks were laymen, who were not bound by any vow of celibacy, since most of them were married men. (Vide Sozom., lib. i., cap. 13; Epipha., lib. iii.; Hœres, 80; Athanas. Epist. ad Dracon.)

I am, Sir, your faithful servant,

Δοκίμος.

Haselbury, near Crewkerne, April 15, 1844.

D. Cahn, Printer, 6, Exmouth Street, Clerkenwell.

THE

CHRISTIAN'S MONTHLY MAGAZINE,

&c.

THE LATE DR. ARNOLD.

"Life and Correspondence of T. Arnold, D.D., late Head Master of Rugby School." By the Rev. A. P. Stanley. London: Fellowes. 1844.

It is now two years since the death of Dr. Arnold. Many can remember the deep feeling of sorrow which that event occasioned: and from time to time, both immediately after the loss was known, and also quite lately, there have been indications in various quarters of the strong sense entertained by thoughtful men—by those men to whom the state of our nation and Church is a topic of absorbing interest—of the value of his views. These indications have come quite as much from those who disagree with those views, as from those who agree with them. It has been felt, however, that, with regard to him, there was a void in our knowledge. We wanted to gain a more thorough insight into his character, his life, his circumstances—to see the "very pulse of the machine" whose working we had wondered at—to know more about "the mind and man, who and what he was."

Mr. Stanley's book, therefore, has been waited for anxiously, and is very welcome now that it has come. We may say at once—and we believe we speak the sense of a large majority of its readers—that we think Mr. Stanley has done his work admirably. We are not qualified to judge of the materials at his command; but no one can help being struck, if he read the book with attention, with the completeness of the impression derived from it. There are points in which we should have been glad to see more; there are some altogether missing, which we should have wished to see: but, whatever omissions and imper-

fections there may be, they do not, after all, interfere with what we have called the completeness of the impression derived from it. This arises from the conviction, that forces itself on us with such certainty, that we feel no additional information could essentially modify it—that the proportion between the subjects treated on is duly observed. They assume the relative importance which Dr. Arnold himself would have wished them to assume. The great, leading, and simple principles stand prominently forward, so that none can mistake them: the details, the consequences from those principles, are never suffered to obscure them, whilst, at the same time, they are given in sufficient number and variety. If such is the result of the selection made from a man's correspondence, we think that this selection bears upon it the stamp of correctness; that it is itself a satisfactory witness to the judgement and ability displayed in making it. But the selection from the correspondence, of which we have been up to this time speaking, is only a part, though the principal part, of the book. There is a large part of Mr. Stanley's own. It was in this that lay his main difficulty. The letters are of that peculiar kind, as to make it an unusually hard task to accompany them. For any talent, faults would have been most surely drawn out, by contact with them. An accompaniment of great chasteness and simplicity was needed, which should be as unintrusive as possible, and yet combine the leading features, more than the correspondence could do, from the very nature of the case: thus giving a clue, an interpretation to the whole. This, we think, Mr. Stanley has accomplished with great success. His plan was well conceived: to be the narrator and editor, not the judge; "to ask, in each particular act or opinion that has come before me, not whether I approved or disapproved of it, but whether it was characteristic of him." And the execution is not unequal to the plan. "The attention is not diverted by any extraneous comments or inferences from the lessons, which will be best learned from the mere record itself of Dr. Arnold's life and teaching." All who take an interest in that record—and they are many—his family, his friends, his pupils, and the large and ever increasing number of those to whom his influence extends for good—owe much to Mr. Stanley. We would not wish to be backward in acknowledging this our debt; in congratulating him on his success in mastering the difficulties of his undertaking; in thanking him for the work which he has given us; and in expressing our earnest hope that that work may, as he would wish it, tend to spread widely the esteem and love for him who is its object—to foster a thoughtful consideration of the high principles advocated by him, and to encourage an imitation of the example he held out. But we must turn to the Life itself, and to one or two of the main features which it presents; though we confess that we would gladly linger on preliminary matter, from a sense of the great difficulty of touching such a subject without spoiling it. Fortunately, there is the book itself, to which recourse may be had to correct anything amiss. And we should, for our own part, be content to say to any who may read

what we either have or may say, Study at the fountain-head; draw from it, for yourselves, your own lessons. And our sole object in writing at all is to draw attention to the work, to make it known to all readers of this Magazine that, amidst the multitude of works that are issuing constantly from the press, there is this one—"The Life and Correspondence of Dr. Arnold"—which we can really recommend to them as having real, genuine value in itself, full of rich lessons of wisdom to all Christian Englishmen of this nineteenth century.

We suppose that all, with the exception of those who enjoyed the closest personal intimacy with Dr. Arnold, would find reason, from Mr. Stanley's book, to modify to a great extent their previous impressions. A very large number would have to change them altogether, if they had taken up any at all. He had been looked on, very generally, as a restless, uneasy, political partisan—and it must appear that he was nothing less; that he came forward, whether in action or in writing, from a pure sense that he was bound as a Christian so to do, and with the feeling strong upon him that he would gladly be silent, were there others who would do the work. And those who know how entirely false such an impression of him was, may have had a feeling that, at any rate, he was borne up by a strong hope of success—that he was sanguine, confident, and therefore cheerful. This, also, is a false one; and the lesson read us is by so much the more valuable. Many will work well, if they see their end near them, and feel sure of attaining it. Few will do so, if they do not feel this. Yet this is the higher, far higher; and these are the men now wanted—men who will aim at the highest ends, conscious that the probabilities are almost infinitely against them, yet still advance on, strong in the sense of duty, making the fulfilment of their duty their aim, and so able to dispense with the excitement which the hope of attaining particular ends is too apt to bring with it.

Dr. Arnold died in his 47th year, in the very prime of life. Of his last years, from the end of 1838, Mr. Stanley says—"It is impossible to mistake the change which once more passed over his state of mind during these last years of his life; the return, though in a more chastened form, of the youthful energy and serenity of the earlier part of his career at Rugby—the Martinmas summer succeeding to the dreary storms with which he had been so long encompassed, and recalling the more genial season which had preceded them, yet mellowed and refined by the experience of the intervening period." His life, looking at it under the ordinary point of view, might be described as uneventful. Early removed from Winchester to Oxford, he was then successively scholar of Corpus, and fellow of Oriel College. He married comparatively early, and for the nine following years of his life was settled at Laleham, taking private pupils. From thence he removed to Rugby, at the head of which school he remained thirteen years. During part of that time he was a member of the senate of the University of London; a position which he resigned, when he found himself incapable of acting in unison with the rest of

the body. The last year of his life he held the chair of Modern History in the University of Oxford, which had become vacant just before the retirement of Lord Melbourne's Ministry in 1841.

A career like this, in itself, presents no very striking points, though it offers a large scope for usefulness. But in Dr. Arnold's case, it is the man, not the position, that we instinctively turn to, as in the case of all really great men. He could not sink himself in any position; his distinct, vivid personality was far too strong for that. At the same time, the position was one which, in his hands, so far from interfering with him in his working, so far from clogging him, brought him into immediate contact with some of the great questions of the day, and enabled him to exert himself in a line for which he was peculiarly qualified. So that, whilst many might have wished him placed in a more important situation, and one in which he could at the actual time more immediately influence larger numbers, now that all such wishes are obviously out of place, we can look back on what he was and what he did, and feel perfectly satisfied that he was that which he was, and did what he did. In every part of his life, from whatever point of view we consider him, he has rendered important services. We propose briefly to state what we mean by this, of course merely hinting at, rather than fully developing them. Our limits forbid us to do the latter, and the object we have in view does not at all require it.

His name is associated in all men's minds with the question of Education—the great question of our times, next to that of the condition of our social system—with which, as everybody now sees, it is so intimately bound up. To christianise one of the great public schools of England, and by the force of the example powerfully to influence the others, and so through them to act upon the whole system of Education: such was the work which lay before him when he took Rugby; and none can say that his increasing efforts to do this work have been without great effect. The language of Dr. Hawkins to one of the trustees of Rugby, that if Arnold were elected Master, he would change the whole face of English Education, has been justified by the event. On his system we need not say much. The chapter of his work in which Mr. Stanley enters into details of it, is likely to be, perhaps, more extensively useful than any other. To those of his own profession, to all those engaged in any department of educational labour, it is invaluable. The principles which may be gathered from that, and from scattered notices, are simple, and calculated for all alike; they are quite universal in their application, within their own sphere. The man who is to educate, requires a strong, abiding sense, that his work is a Christian ministration, whose end is to produce Christian men; that it is a solemn work, not a business to make money by. And so looking upon it, he must devote himself to it with a real liking for it. It must be naturally, or he must make it, a labour of love; or he will fail. This is the first requisite: and none can help seeing to how great an extent Dr. Arnold had this. The remaining ones that he had were, the thorough "noble" simplicity of

his character—a quiet, manly dignity, without any appearance of effort—a total absence of what is called in Oxford "donnism"—and, springing from these features of his character, an open confidence in the boys he had to deal with, a faith in them which could not but call out many of the noblest qualities in return. Add to all this, what he himself presses in more places than one in his letters, that he who would teach others must be ever learning himself, must be in a constant state of growth, not merely morally, but intellectually; and we have yet, we believe, the most essential points in his character as a schoolmaster, we have yet the key to his great success. These qualities, harmoniously combined and consistently developed, could not fail to overcome any hindrances which faults of manner or of hastiness might throw in his way: and the point to observe is, that they are qualities which all may have. Those who by nature fall far short of Dr. Arnold's intellectual ability, and whose disposition is not such as to be capable of his unflinching courage, can yet have these—can devote themselves to their work, as a Christian duty—can be simple, manly, trusting—and can by due efforts be in a state of constant growth.

But this was not all that he did for Education. We must remember —though here we speak from what others say—that at the time he took the Head Mastership of Rugby, the current of public opinion was running against the system of Education hitherto practised in England, and, not least, against its exclusively classical basis. To a great degree that current has been stemmed—to a great degree, it has become the conviction of men, that language is, of all others, the most admirably adapted instrument for training the mind, and that, for various reasons, Greek and Latin are, of existing languages, the best. To claim the merit of the change entirely for Dr. Arnold, would be foolish; others have contributed signally to it. But we may claim for him almost the foremost place. It is acknowledged on all hands that his edition of Thucydides did good service: whatever may have been its faults philologically, it rescued classical studies from the charge of unreality, of want of practical bearing upon the questions that now interest men. It was now seen that there was a real valuable fruit to be derived from the records of classical antiquity: and the lesson taught by this, and other efforts of his, was the more valuable, as it came from one who was not in any respect hostile to the party with whom the opposite doctrines were most popular.

Passing from this question of Education, we come to that of his political position and opinions; on which we shall touch but very briefly. One thing must strike many, as very different from what they had previously imagined—we mean his complete isolation from all political parties. It is perfectly impossible to identify him with any one of their section. Right or wrong as people may judge him, from first to last he held on undeviatingly in the course which he thought best, suffering not himself to be made a tool of by any party. This isolation increases as he grows older: strongly opposed in every way to the Tory party, he hailed, of course, with satisfaction their break-up,

and the accession to power of the Liberal Administration of Lord Grey. And so, throughout, he adhered to that party, giving, both in 1835 and 1837, his vote in favour of Lord Melbourne's Administration. But, as the time passes on, this interest in purely political questions seems to diminish; while that which he took in what, in contradistinction, we may call social questions, grew daily more and more intense. His sense of the alarming evils of our social condition was so strong, as, in his own words, to haunt him, piercing through the quiet of private life. And his conviction that the only remedy was in a revival of the Christian Church, may explain the very great prominence given to that subject during so many years of his life, and the vehement, unceasing efforts that he made to impress upon the mind of his countrymen a true idea of what that Church should be. Hence came his pamphlet on Church Reform; hence, also, arose his warm, uncompromising opposition to, and dislike of, the Tractarian party, who crossed him in this point, by advocating views diametrically opposed to his own. To this subject his thoughts were continually directed; and the last great remedy which he proposed was the revival of the order of lay deacons, to which we adverted in our last Number: for only by some such institution did he conceive it possible to revive, in the minds of the Christian laity of this country, a sense that they are integral, essential members of the Church; and that, unless they act as such, energetically claiming for themselves that which is at once their privilege and their duty, the disorder introduced into the whole framework of its machinery, and consequent crippling of its efficacy, are without remedy. His great quality as a social Reformer—which marked him so, that, as as we have heard it said, in a great national crisis there was no man to whom we should sooner have looked—was his real Christian sympathy with, and honour for, the poor man. There was in him no condescending kindness, such as destroys the force of half, or more than half, the exertions now being made; which demands gratitude for each little act, and not finding it—as, indeed, it is wholly undeserved—either ceases in disgust, or vents itself in murmurings against the discontented spirit of the poor. Neither was it any Jacobinical spirit of truckling to all the lower feelings of man's nature. At times his language against such men, and those whom they might have led astray, is even harsh; the tendency, as we think, of the letters published in the *Hertfordshire Reformer*. Avoiding all such feelings, he could see their hardships, sympathise with them warmly under social and individual oppression, yet never allow himself to use exciting language, or to swerve from his main object—that of really raising them, by awakening in them their higher feelings as Christian citizens.

With regard to his theological labours, they are, as yet known, confined to five volumes of Sermons, and a small work on Prophecy. The Sermons are well known, and highly valued. Amidst all the obloquy under which, at one time, he laboured, these Sermons were very useful to him; for they spoke to many a Christian parent, who,

from prejudice or opposite views, looked with distrust upon him, with a voice that could not be mistaken. There was in them convincing evidence that the writer was, in real earnest, a sincere Christian man, striving with all his power to raise up Christians. It is difficult to overrate the value of these Sermons; those only who have studied them can at all estimate the good to be derived from them. We know no works which we could so strongly recommend to all, but especially for the young, and those who are growing in mind, as works of a devotional character, in a degree far beyond those ordinarily so called, and at the same time as showing how the spirit of devotion is to be carried into the endless details of practical life. Together with them, either in prefaces or appendices, are many other subjects of great interest: we need only mention those of Clerical Education, the Interpretation of Scripture, and the latest view he took of the questions at issue between the Protestant and the Tractarian, in the Preface to his fourth volume. We may here express a hope, that as much as possible of whatever he may have left of a theological character, will be published.

We feel that, in this brief sketch of what he did, we have very feebly stated the case. Some points we have altogether omitted. We might have said much of the noble fragment of the History of Rome, which he has left to enrich our historical literature; in many things, a model to subsequent writers on any portion of history. There are, also, the lectures on Modern History; so rich in suggestions, so full, to many, of touching recollections, and so stamped with the character of the writer.

All that he has left us in this line, we cannot but be conscious, is but the mere fragment of what it might have been, had life been spared him. Fortunately, from his nature, his published works seem to have in them all his principles; and whilst we grieve that we have not more of the results, we must be thankful that we have the principles.

We have a lively remembrance of Mr. Stanley's words in his preface: "I have abstained from giving any formal account of his general character. He was one of a class whose whole being—intellectual, moral, and spiritual—is like the cloud of the poet,

'Which moveth altogether, if it move at all;'

and whose character, therefore, is far better expressed by their own words and deeds, than by the representations of others." And keeping this in view, we are inclined to shrink from saying much more. Over and above any particular question, however, and higher than all his views, and opinions, and actual achievements, is, in point of value, this his general character, which cannot but have stamped itself, so that the impression shall never fade, on all those who were brought into immediate contact with him. And this, by Mr. Stanley's work, is brought now, though of course with a somewhat diminished force, within the reach of all. The contemplation of it must be beneficial.

It has been said that the prevailing characteristic of all the higher orders, in these times, is want of energy, want of courage, in the pursuit of any objects but wealth: but, in Dr. Arnold, we have the spectacle of a man engaged in active life, a husband, and the father of a large family, with the care upon him of a great school; actively sharing in all life's ordinary cares and pursuits, but not confining himself to them, not weighed down by them; strongly interested in all political and all social questions, and manifesting his interest by writing from time to time upon them; and, still further, entering into literary labours of great extent and requiring great intellectual exertions; and still, with ever-freshening interest and vigour, investigating questions of higher interest, planning the means of making the Bible more accessible and more useful to the great mass of his countrymen: doing all this, unbound by any vow, unincited by any party spirit, singularly uncheered by any co-operation, for a long time even labouring under odium and exposed to violent attacks; and lastly, not urged on by any extraordinary sanguineness of temperament, but, as we see from his letters, depressed by feelings of alarm and despondency at the state of things around him, yet bearing up against both; then his own feelings, and the attacks of others; and still labouring on, simply and purely because he felt it to be his duty, as a Christian man and citizen. It is a rare and beautiful instance of courage and self-devotion, such as we much want. His life is eloquent with the highest order of eloquence, to all of us, as English citizens, and not less so as private Christians: for, whilst engaged in so much active work, in doing so much, he neglected not attention to his own personal work—that which must be to each of us our great concern, and from which great activity has a tendency to divert us. There are many passages in the Life, which testify to this fact. In his own words, "Above all, let me mind my own personal work—to keep myself pure, and zealous, and believing; labouring to do God's will, yet not anxious that it should be done by me, rather than by others, if God disapproves of my doing it." In the midst of this his labour, he was cut off. He had quite, in the latest period of his life, become less sanguine than ever of accomplishing anything at present towards realising the great idea of his life, the revival of the Christian Church. He is stated to have felt more than he had ever done, disposed "to cling, not from choice, but from necessity," to the Protestant tendency of laying the whole stress on Christian religion, and adjourning his idea of the Church *sine die*. Recent events might have confirmed this, though the recent disclosures of the state of England could not but have made him more anxious to realise his idea. But on such questions we are not called to enter here. Whatever views we may entertain—whether we are sanguine or fearful as to the state of England—whatever application we may be disposed to make of his principles, or even if we adopt opposite ones—we may all agree in gaining much from this record of his life; we may quicken our self-devotion; we may increase our steadiness; and, from his example, we may learn that, though no visible fruits may result from

our working, that working has not, therefore, been without effect. We cannot be mistaken in saying that the voice which, when he was alive, so much clamour made almost inaudible, speaks now, amidst the hill and hush which his sudden death caused, most audibly, and men are disposed to listen to it.

RELIGIOUS PHILOSOPHY.

No. V.

RANKÉ AND D'AUBIGNE COMPARED AND CONTRASTED.

On earth the Church hath not peace: the Church Triumphant hath it; but the Church Militant, attacked by open disbelief and covert hypocrisy, endures perpetual turmoil and warfare. Every Christian is a warrior, and a warrior in the cause of Christ; let him not, therefore, shrink in the hour of danger and of victory. With the enemy to be combated, no treaty is possible; and the slightest parley is a betrayal. Truth and falsehood can enter into no league; they must contend until the latter be destroyed and utterly annihilated. Let us no longer, then, be met by the cry of "Peace! peace!" when no peace is to be had. Such a cry may, indeed, proceed from timid though sincere Christians; but the Church was not planted below to enjoy a halcyon period of repose. There is a peace which the individual Christian may secure—that peace of mind which passeth all understanding; yet will the Church still have to encounter the blandishments of error, the devices of scepticism, and the subtleties of misbelief.

Yet, notwithstanding the state of the Church below is thus a state of warfare, her arms are spiritual, not carnal. A mistaken idea of the Church as a Church Militant, originated the doctrines, that it was right to punish heretics, even to the death; and to resist violence by counter-violence, persecution by counter-persecution. Many sincere Christians have been persecutors; have conscientiously slain those whom they thought the enemies of the Faith, or visited them with imprisonment, confiscation, and exile. We condemn not these men; long since have *they answered* at the bar of the Almighty; let us, however, watch lest we fall into their error. The armour of the Christian is not of iron or steel; nay, nor of that more potent metal, gold: he hath that only which is so eloquently described by the Apostle Paul. His loins girt about with truth, and having on the breast-plate of righteousness, he withstands iniquity and all ungodliness. His weapons are the weapons of the Word; his strength, the unction of the Spirit.

From the beginning was the Church troubled: within, heresies per-

plexed her, and incipient corruption dimmed her purity; without, she suffered oppression, and her children, regarded as criminals, yet guilty of no crime, were pursued with disgrace and death. But God was with her, and she flourished, and conquered. Did she find peace? Heresies arose, more subtle and stronger than before, and she was yet afflicted. Soon lowered the dark cloud of the middle ages over Christendom; and a powerful hierarchy, monopolising the learning of the time, built her unholy system on the ruins of the Church. But the Light, though obscured, was not extinguished; it still shone, and illumined pious souls, in secresy and seclusion. And at length, from among these the Almighty raised up the Great Reformer, who, through Him, made that Light shine forth not as a mere glimmer, but as a glorious sun of Truth, to enlighten all peoples. The teachers of false doctrine and the traders in corruption discovered their traffic threatened and exposed; their rage increased, as increased their danger; and the Church was again subjected to persecution, the fire, and the sword.

Two writers have, within the last few years, appeared as the historians of events connected with this last momentous period, D'Aubigne and Ranké. These historians, both Protestants, and both equally conscientious, have yet instructive points of dissimilarity and contrast. Ranké, in his *History of the Popes*, resorts to rich and peculiar sources, almost unused by previous authors; and, accordingly, his work assumes a fragmentary character, though he lends to it some sort of unity, by dividing the whole into books and epochs: D'Aubigne, on the contrary, has written a complete and consecutive history; minute in its details, and methodical in its arrangement. The style of Ranké is seldom ornamented, except perhaps at the end of a book, when he will occasionally introduce a weighty metaphor, which the reader can perceive has been as carefully elaborated and fitted to its place, as any other portion of the work: the style of D'Aubigne is elegant, light, flowery, and withal often exceedingly graphic; but too much abounding with the terminology of the religious party to which he belongs. Ranké is so impartial that his religious profession could scarcely have been detected, had he not declared it: D'Aubigne commences as a Protestant, and writes as a Protestant throughout. But while Ranké at time slacks the spiritual perception of D'Aubigne, D'Aubigne is likewise occasionally in need of the philosophical acuteness of Ranké.

In D'Aubigne the want of philosophy is productive of some unconscious verbal inconsistency. He comes forth the historian of "God in History," and blazons the sentence in his title-page and preface. A glorious principle it is, truly; but is our historian fully aware of its grandeur? If a *continued presence of Inspiration* be denied, what significance can be attached to the phrase, "God in History?" and yet such a denial has been recklessly recorded by D'Aubigne! Into this dilemma has he been led by an unphilosophical use of terms; which has disabled him from discriminating between the inspiration of the Christian and the insanity of the fanatic. Yet what is inspiration but the indwelling presence of the Holy Spirit, who worketh in us both to

will and to do? And dwelt not the Holy Spirit in Luther, working in him to accomplish a mighty mission, helping his infirmities, guiding his weakness, sustaining him through all? To deny it, is to deny the whole view of God in History; and to confound this Holy energy with the extravagances of fanaticism, is not only unphilosophical, but injurious to the faith of the weaker Christian. The best refutations, however, of D'Aubigne's assertion may be found in D'Aubigne's own history. Take, for example, his account of Luther at Worms. He has shown, indeed, a splendid instance of "God in History;" but we will leave it to our readers to decide how far his own narration justifies his denial of the continuance of direct Inspiration in the Church of Christ.

But such merely verbal inconsistencies (for they are no more) as this, diminish not seriously the value of a history, which is written for a purpose, and in sincere pursuance of a principle. Every historian should seek the elucidation of Principles; for what avails the dry detail? What avails it to dig up the misdeeds of old, the crimes and follies of men long since passed away, if here we end? The present is pre-eminently the age of Principles; and the historian, would he have influence, must desert the surface for the depths.

Herein has D'Aubigne an advantage. As we have before stated, his History is consecutive; he writes for a purpose, and he declares the Principle by which that purpose shall be illustrated. Not so with Ranké: he had a purpose, truly; but we wrong him not by pronouncing it the purpose of an enterprising compiler, for his prefaces are ample admissions of the fact. His professed motive for writing was to bring the wealthy stores of historical information, contained in the unpublished Ambassadors' Reports and other documents preserved at Berlin, Vienna, Venice, and Rome, "within the circle of public knowledge." His intention was not to supersede other histories, but merely to supplement them; and the very nature of his materials necessitated him to compose a series of historical treatises, rather than a connected history. Under these circumstances, it could not be expected that the author should further burden himself than to write in a thoroughly philosophical spirit; especially as he deals chiefly with the secular aspect of events. Ranké's history, however, affords, notwithstanding, rare materials to the Religious Student; in its page he will perceive how the Papacy was suddenly and wonderfully renovated; how she was victorious, yet fell prostrate in the midst of her victories. Ranké philosophically remarks, that as a whole she had not strength to bear the weight of these; the Christian will add, there is no strength except that vouchsafed from the Highest, who disdains chariots, and horses, and the might of men. Ranké is a writer of fine genius, he professes the erudition of the historian, the acuteness of the philosopher. The exhibition of the entangled relations of the Papacy to other states during the period of which he treats, he has fully accomplished; but he cannot be considered the champion of a cause, the elucidator of a particular principle.

D'Aubigne is both. Clinging to the principle, God in History, with

a noble fervour—reverently, in each event, tracing the Divine disposition, though he deny direct inspiration in terms, yet, in deed, he paints its workings in vivid colours. The force of the principle which he has adopted, endows him with an energy not his own; and its continual application gives a grandeur and sublimity to his history not otherwise to have been obtained. Let the reader fancy an account of Luther, told in the cool style of Ranké, and then let him turn to the relation of D'Aubigne, and he will understand how the presence of a principle, great, rich, and true, sincerely supported, elevates "the nature of history." The triumphant defender of the providential appointment of the Reformation, and of the characters and motives of its promoters, D'Aubigne's is a world-wide interest, and his work has become the cardinal star of thousands. He addresses the heart, assaults the affections, yet forgets not the judgement: does Ranké the same? Though he excite admiration for many excellencies, is the German ever perused a second time, unless consulted for information? Ranké, we are fearful, must be placed among those writers who, contributing largely to universal knowledge, and maintaining a great personal reputation, have little influence, unless as authorities for the facts which they have recorded.

D'Aubigne, a Protestant, writes the History of the Reformation—of a cause which he holds sacred; but Ranké has to do with a religion to which he does not belong—of a hierarchy, whose career he views only as the cool spectator. The History of the Popes is composed with no more personal concern for actors or events, than is his account of the Ottomans. Hear how he apologises for the fact: "An Italian, a Roman, or a Catholic, would enter upon the execution of the task in a totally different manner from that I have pursued. He would, by the expression of personal veneration—or, perhaps, as matters stand at present, of personal hatred—give his work a peculiar, and, I doubt not, more brilliant colouring. A Protestant, and a native of Northern Germany, cannot compete with him in these respects. The latter's feelings with regard to the papal power, are much more those of indifference: he must, therefore, from the outset, renounce that warmth of tone and colouring which springs from partial or hostile prejudice, and which might, perhaps, produce considerable impression in Europe."

We conceive, however, that Ranké has too far renounced this warmth and tone of colouring. Equally with himself disliking "partial or hostile prejudice," we wish the integrity of the historian to remain unimpeachable; but this is not all our wish. It is not "partial or hostile prejudice" which guides the pens of such men as D'Aubigne; for he is not prejudiced who relies upon facts and documents. Is Ranké impartial? So is D'Aubigne. Has the latter belied the opponents of the Reformation? Has he unduly blackened their character? Has he suppressed any fact which might place their conduct in a fairer light? Has he lacked Christian charity, imputing the worst motives, when a milder judgement were adequate? Nay! "Partial or hostile prejudice" is not found in his pages; but the enthu-

iasm of faith, and the overflowings of piety. These lend to him the warmth and tone of colouring in which Ranké owns himself deficient; and to be deficient in which, too, he owns is a disadvantage.

Ranké opines that nothing is to be feared from the Papacy. We undertake not for Germany; but Christians in England have *now* all cause to fear her machinations, and those of her mistaken admirers. Though the iron front be laid by—though she persuade, rather than command—she is still at work slowly, secretly, and successfully. And speak not the Tractarians the voice of Rome? Are they not loving children of this Most Holy Mother—weeping the "evil" of their long separation with pious tears, and looking forward to reunion with filial gladness? O, no! They are "Anglican Catholics," not "Roman;" their Mother (listen to themselves *sometimes*), the Church Universal. But, seeking for doctrine and ceremonial, where go they? O, to Rome! Thitherward tend their footsteps silently and cautiously; yet not so silently and cautiously as not to have been tracked.

No danger from Rome! We dwell upon the assertion; for how often it echoes in our own ears. The Church of our Fathers is threatened by men whom she herself hath nourished; yet Christians stand with folded arms, hoping that the storm will soon pass off. The storm will, indeed, pass off; but not until it has broken over our heads, and sent terror and devastation around the land. No danger! What general would not be alarmed, suddenly discovering that a large part of his forces were in their hearts devoted to his enemy, praising that enemy's virtues, celebrating his military exploits, and sighing to range themselves under a banner so glorious? And shall we be secure of our safety? If we value Protestantism—if we value the principles of the Reformation—we shall not. Think not that the Papacy will ever be destroyed. She represents a tendency of the human mind; and while that exists, she must exist also. The unregenerate heart loves idolatry as dearly as itself; rejoices in gorgeous rites and symbolical interpretation. The pride of intellect erects a difficult science in the place of religion; cultivates a false learning instead of the true; and substitutes a useless ingenuity, to the neglect of legitimate research. The priest becomes all in all; while the mighty and indestructible idol towers aloft, and darkens the nations.

It is because this tendency is upheld by many within the pale of our Reformed Church, that we behold danger. The middle classes may think the new ceremonial novel and absurd; but then the higher and lower classes are to be considered. Both of these are equally adapted to a figurative religion; the one from a peculiar education, the other from ignorance. The higher classes—accomplished, elegant, easy—are fond of that which touches their affections, and gently excites poetic feeling. The elaborately splendid, the richly adorned, they comprehend; of the plain and simple, they know not. As easy are the ignorant to net. Ask one of such why he reads not his Bible? He will reply, Because he cannot understand. Ask him why he goes not to church? Still he cannot understand. This we have heard said by men who *can* read—nay, perhaps, write; who have received some

mental training, though certainly no religious instruction. But, let this man be placed amidst a magnificent worship, and told that, through the medium of these ordinances, a mysterious grace will descend upon him, and the prayers of the priest have efficacy, though his own have failed—and that man is won. Feeling his ignorance, he seeks here support; and, to himself, appears as possessing the means of salvation ever close at hand.

This tendency is universal: in it, all false religions have found parentage. An instructive parallel might be drawn between Loyola and Mahomet, to demonstrate how similar is fanaticism in all places, and under the most dissimilar circumstances. Its career is but the struggles of Sensualism to give birth to a religion, and to evoke that spark of the spiritual, without which not even Sensualism can live. The progeny, if attractive to the natural man, is full of concealed loathsomeness. Sensualism is ever vindictive, ever cruel. Shall it offer its fancied treasures, and be rejected? Then let the insult be expiated in blood. Ambitious and persecuting, it has many varying manifestations; but in all cases its characteristics are the same—a hard, unfeeling fanaticism, and an undue reverence of the merely external in religion and philosophy.

Both Ranké and D'Aubigne have remarked the similarities which exist between the experience of Luther, at Erfurth, and that of Loyola, at Manresa. Our historians had better, however, have pointed out the vast differences of the two; for, while the similarities were adventitious and passing, those differences have produced effects intrinsic and permanent. We totally dissent from D'Aubigne's statement, that if, when Loyola was suffering under the terrors of conscience at the convent of Manresa, a Staupitz had appeared with the Bible in his hand, the future regenerator of Romish error, might have become, instead, the Luther of the Peninsula. The supposition is not only improbable; it is altogether impossible. Loyola, humanly speaking, would never have been other than he was. The conversations of a Staupitz might have endowed his visions with a keener pathos, an earlier acquaintance with the Bible might have secured them a more artistic form—but Loyola would have remained Loyola still. A gay cavalier, he had known no disappointment until wounded at Pampeluna; and when he adopted a professedly religious life, he was still ignorant of religion. Yet his hot imaginations and impetuous impulses were sufficient to call up phantoms sometimes pleasing, sometimes terrible; to cast him into depths of despair, and raise him to heights of ecstatic devotion. The mental sufferings of Loyola were not penitence; they were the frenzies of an unhealthy imagination, lashing itself into madness. And when, by a strong effort of the will, these frenzies were ended for aye, there was no more repentance for Loyola. Luther had sought healing at the waters of grace; Loyola applied an opiate to his conscience, that it should sleep in peace. No Staupitz could have altered the career of such a man; for no Staupitz can change the heart, or turn the terrors of an overwrought imagination into true and effectual repentance. D'Aubigne, it is true, adds, "with the Bible in his hand." Granted;

the Bible has prerogative influence over the heart already awakened of the Holy One; and thus awakened was that of Luther, when he became the fit recipient of the teachings of Staupitz. How different, however, the condition of Loyola! Had he, in humbleness and faith, sought the guidance of the "Spirit of Truth"—had his heart been touched by Divine grace—it would have produced fruits. Produced it any? His sufferings, doubtless, were real, as are those of the madman; and, while they lasted, no doubt his penance was sincere. But when we find him determining to throw his past life behind him, and think of it no more—condemning all compunction, as the work of Satan—what can we say further of a penitence which could lead to no higher result?

Our modern Loyolas—our Froudes—may, however, admire and emulate these experiences, and aim at the equivocal holiness in which we have seen them end; for there is scarcely a vice of the human heart which the parade of asceticism does not seem to hallow. No suppression of pride, of hatred, or other favourite passion, is required; but merely that their direction should be changed. Hate is exalted into an imagined zeal for the Church; pride is the consciousness of superior spiritual communion. Fastings and outward austerities displace all Christian virtues; moroseness, uncharitableness, and haughty self-sufficiency, taint not the odour of sanctity. Self-denial in meats and in drinks stifles the influence of all other and higher; mean and meagre clothing banishes Christian humility and love: and thus a saint is prepared, the fit worship of superstition, Anglican or Roman.

Seldom have any works been rendered by the times more valuable than those of D'Aubigne and of Ranké. Each of these writers, in his way, bears testimony to the claims of Protestantism, and of truths which it rescued. The reserve as to his own opinions practised by Ranké, is perhaps the fittest for the historian of the Popes. Coolly investigating his authorities, only anxious for the correctness of historical criticism, of no declared party, Ranké must be considered a witness entirely disinterested and indifferent. If the history of the Popes had been written in a professedly Protestant spirit, and for a professedly Protestant purpose, the adherents of the Papacy might have libelled it as prejudiced and intentionally injurious. Ranké's work, however, composed neither to praise nor blame, but merely to record the past, cannot so readily be disputed. This narrative is clear and luminous, a statement of facts philosophically illustrated; and facts alone are sufficient to condemn the Papacy.

And if the past condemn the Papacy, believe not that the present exonerates. The insinuation has been industriously circulated, that Romanists are not what they were; that they have seen the error of their ways, and from the most intolerant have become the most merciful of religionists. We say nothing against individual Romanists, nor choose to canvass how far some of them have been enlightened as to the enormity of the crimes perpetrated, under cover of the faith which they profess. It contents us that the Papacy is the same dark, cruel, ambitious system as ever; lacking not the will, but the power, of trampling on our rights as Chris-

tians and as men. She has not changed, for change she cannot; with her, change is destruction; reform, the watchword of terror: the condition of her existence depends on her remaining the same unyielding tyrant over the conscience. She repudiates not one offensive doctrine, waives not one presumptuous claim; and why? It were death. No part of her edifice must be removed, or the rest will fall; its stability ceases with its completeness. And herein lies the absurdity of Tractarians: they think that they can take or leave at their good pleasure; put on now this rag of so-called "Catholic" doctrine, now another. But they must either take all or nothing; for the system will not bear mutilation. As a whole, it possesses a significance; but the empty superstitions of the Tractarians are often supremely ludicrous, and would make us smile, did not their mischievous tendency arouse sterner feelings: and more especially is this sense of ridicule provoked by the attempted revival of the shreds and patches of an obsolete ceremonial. Such ceremonial would not now have been obsolete, had it not ceased to edify. To reinstate it, when rejected, forgotten, divested of all sanctity, and in consequence meaningless, is to turn the priest into a mummer, and devotion into a farce.

Peace-makers enow have there been, who have dreamt that Protestantism and Romanism might live and be friends. But these two were not ordained to be at peace. Rome, athirst for universal dominion, would fain be the idol of all men's worship, and haughtily fulminates her wrath against every rival. She will have no union until her opponents resign their arms, and prostrate themselves humble suppliants at her feet. Entire submission is her maxim; if not that, relentless warfare, open or concealed. Protestantism can expect no mercy from Rome, no toleration; its front of hostility and strength is its only safety. Unity is bought too dear if bought at the expense of a single truth, and the terms of Rome are an unconditional surrender. Unity! and is unity possible to the Church on earth? Ay! "Where two or three are gathered together, there am I in the midst of them." All other unity than this is reserved for the Church Triumphant; and though the duty of the Church Militant be to strive, she never attains more than its type and shadow.

The attentive study of the histories of the Reformation and the Popes, will do more to check infidelity and scepticism than all the didactic essays in the world. In D'Aubigne and Ranké we, indeed, read the wonderful ways of God; perceive how mysterious the workings of his Providences, yet how obvious the wisdom of the result. But we have reason to fear apathy, even more than disbelief. Bearing the name of Christ, many are content to be inactive in His cause. These may learn how Christians erewhile stood and battled; how they suffered, how they died. Christianity was then no mere holiday dress, to be sported upon occasion; no mere distinction, which it was politic to assume. It was as life-blood to its followers. Rather than have it rent from them, they would dare inquisitions, the torture, and the stake! Exists such heroism now? We know not; but, unless it be averted, a storm is lowering, which will speedily decide.

ANCIENT CHRISTIANITY.

No. II.

"THE passage cited from Basil," says Mr. Taylor, "although no reference is given whereby to identify it, must undoubtedly be the one which we find in this Father's Homily on Humility (xxii.); and," continues he, "it appears to be the same which is quoted, more at large, by Mr. Faber (Primitive Doctrine of Justification), and on which he lays so peculiar a stress in support of the position he assumes in that work." "The version given by the writer of the Homily must be acknowledged as sufficiently correct, and, moreover, as being, *by itself*, a legitimate evidence in the argument it is adduced to support. Few passages," adds Mr. Taylor, "in the Fathers are equal to it in evangelic perspicuity." So far all is well: the passage is good, and the "Homilist" is faithful.

Mr. Taylor has, however, at hand a drawback quite equal to all this: "The significant fact, however," says he, "obtrudes itself upon our notice, that this solitary passage, thus singled out by the Homilist, when he labours to confirm Protestant doctrine by Patristic testimony, is the very same that is brought forward by the learned and industrious modern for the same purpose! Nor, as it appears, could either of them find so much as one other *clearly* adapted to his purpose! The *one* other short citation made by Mr. Faber* from Basil, does not appear, even to himself, to be available for the purpose he had in view, apart from a very elaborate process of argumentation," &c. . . . . "A probable inference is," continues Mr. Taylor, "that Basil is not more evangelic than Thomas Aquinas."

We have arrived, therefore, at one important conclusion, drawn, as we may well imagine, from the surest grounds; and which we shall presently examine. Let us first hear, however, what other charge or charges Mr. Taylor has to advance; for we may as well have them all before us at

---

* "The Primitive Doctrine of Justification," &c., by George Stanley Faber, London, 1837, p. 108, seq. It is curious enough to remark that Mr. Faber has here given Psalm civ. as the place cited; the Benedictine Editors, and after them the late Paris Editors, Ps. cxiv.; when the cxvi. is the Ps. according to the Heb. and the Septuagint! Mr. Faber, moreover, has not fully cited the place, which runs thus: "*Bonum certamen certavi, cursum consummavi, fidem servavi: in reliquo reposita est mihi corona justitiæ,*" *&c.* Then follows his passage: "Siquidem iis qui legitimè in hac vita decertarunt, sempiterna requies proposita est, quæ non ex operum debito tribuitur, sed ex Dei munificentissimi gratia, iis qui in ipso spem habuere, datur." It should be observed that Basil usually gives his opinions in the very words of Scripture. Here, accordingly, he cites 2 Sam. iv. 7, 8. We shall cite the Latin translation generally, as sufficient for our purposes.

once. Mr. Taylor proceeds—"And then, as to this single passage which, read by itself, sounds evangelically; if the context be duly considered, it must seem very doubtful whether Basil was actually intending any such thing as to advance the doctrine of "Justification by Faith alone. The drift of the passage," says Mr. Taylor, "is very different: the preacher is affirming the fallaciousness of that wisdom in which the wise of this world make their boast, and whereof he mentions various instances. But the insufficiency of the righteousness which man may pretend to, for securing the favour of God, or for satisfying the demands of justice—this is not the preacher's subject; and," adds Mr. Taylor, "it may well be questioned whether the cited sentences carried in his mind any such meaning as we are willing to assign to them."

And once more: "Even if the pertinence of the citation in question were granted, we must not refuse to estimate its argumentative value by the general analogy of the writer's theology." One would suppose that positive proof would here be given of the badness of Basil's Theology; all we have, however, is in the following terms: "Shall we infer that this theology was, on the whole, evangelic, when we glance at the list of subjects of which he treats? "Ominous, indeed," adds Mr. Taylor, "is this catalogue! . . . . *One* Homily, and one only, and this occupying only five pages, presents an evangelic title—περὶ πίστεως.* But in this instance it is *subjective* faith of which the preacher treats; and not a syllable does it contain on that 'justifying faith,' faith forensically considered, upon which the Reformers so much insisted, and which is the topic of the Homily 'Of the Salvation of Mankind!'" We are to infer, of course, from all this, that Basil's faith was anything but evangelical; "his orthodoxy, Trinitarian Platonism," as Mr. Taylor, indeed, tells us in his next page (8), and also that the Homilist was at once careless, ignorant, and dishonest, in so citing him.

Let us now examine these several positions, bearing in mind Mr. Taylor's declarations as to the certainty he felt of his accuracy in laying them down. Speaking of the "*elongation*" of the period of his labours,

---

* But here Mr. Taylor is also wrong, for there are *two* Homilies by Basil, περὶ πίστεως, "Concerning Faith," and this in the very same tome (ii. Edit. Bened. p. 130, D, Num. xv.; and ib. p. 223, C, without a number). Of the first of these, there is also (ib. p. 739) a translation by Rufinus. It is the last of these only, (p. 223, C,) we presume, upon which Mr. Taylor has stumbled. The first treats more particularly on the Holy Trinity, and especially on the sanctifying influences of the Holy Spirit, as matters of faith. We ask, is it possible Mr. Taylor can have read the works of Basil, when he is ignorant of the contents of the volume which he had occasion to cite? As it is certain, then, that Mr. Taylor has never seen this Homily, it may be instructive to him to see how evangelically it speaks of the Holy Ghost. We give an instance or two: "Spiritus gratiam suam omnibus impertiens, integer manet et indivisus. Omnibus lumen dat ad assequendam Dei notitiam, affat prophetas, legislatores sapientiam docet, sacerdotes consecrat, corroborat reges, *justos perficit*, prudentes cohonestat, operatur dona sanationum, vivificat mortuos, solvit compeditos, alienos adoptat in filios. Hæc operatur per supernam generationem," &c. We recommend this Homily particularly to the perusal of Mr. Taylor.

he says (p. 102), "Several advantages have resulted from this delay," (i.e., "elongation," &c.,) "and particularly these—that I have had opportunity to calmly reconsider the ground originally taken, and to assure myself, by more extended researches, that I had not, in a moment of eager zeal, mistaken the main facts of the case. This confidence, adds he, "has, in truth, become stronger and stronger from month to month, during the past three years." We have thought it right to give thus much at length Mr. Taylor's charges, and with these the honest affirmations both of the confidence he has felt of his extreme accuracy, and as to the grounds he has for this; viz., his "extended researches," or, as he tells us a little lower down, "a more ample acquaintance with ecclesiastical literature."

We may now come, therefore, to the first position of Mr. Taylor: viz., that the passage cited is *a solitary one*, and that neither the Homilist nor Mr. Faber could, "as it appears," find another *clearly* adapted to the purpose in question. Mr. Faber, indeed, had found *one* more: but, then, this required so much reasoning to help it on, that it might be considered as of no importance. Mr. Taylor tells us, too, that the passage cited by the "Homilist" is to be found in Basil's 22d Homily, on Humility. It may, perhaps, be thought ominous, as to the great confidence of Mr. Taylor, that he stumbles at the very threshold, committing what he has deemed an unpardonable sin in the "Homilist." It is this: he has given the 22d Homily of Basil, on Humility, for the place in question; when the fact is, it is found in the 20th, not the 22d!* So far, Mr. Taylor himself is anything but immaculate.

Come we, then, to the affirmation that the passage cited *is solitary*. We need not now cite the passage itself, as Mr. Taylor allows it to be fully to the purpose for which it has been adduced. To the context we shall return when we have favoured Mr. Taylor with a few more *solitary* passages of this sort. In the same tome, then, in which this 20th Homily is found, (Ed. Bened. tom. ii. p. 265, C, E,) we have the following

---

* "*We* find," says Mr. Taylor, "in this Father's Homily on Humility (xxii.)," &c. The truth, however, is, Mr. Taylor had found this in Mr. Faber's work (p. 110); viz., Basil. Homil. de Humil. xxii." Mr. Taylor's industry and accuracy had carried him no farther here, than Mr. Faber's work, although he says, "We find," &c. Mr. Faber must, therefore, bear the blame due to the inaccuracy, which is, no doubt, an error of the press for 20th; and Mr. Taylor, that due to the want of industry and faithfulness. Nor is it true that Mr. Faber has bestowed "a very elaborate process of argumentation," .... "several pages of astute reasoning," (p. 7,) on the other passage which he cited from Basil, in order to make it available to his purpose. The truth is, all Mr. Faber has said on it occupies not quite 19 lines, 7 or 8 of which are filled with the citation itself. This process of argument must therefore be a very elaborate one, containing, as it does, *several lines, not pages, of* astute reasoning! Mr. Taylor is also so obliging as to tell us, that neither the Homilist nor Mr. Faber *could find another*, "as it appears." But, we ask, how does Mr. Taylor know this? Neither of them has said one word on the subject. But hence, probably, Mr. Taylor's very positive and sound conclusion, that they had, "as it appears," adduced all they could find! Very powerful reasoning, *indeed*, Mr. Taylor; and anything but like the illogical reasoning of the Homilist!

heading (Cap. iii. Reg. xlii. Moralia): "*Quod ii regnum cælorum consequi non possint, qui evangelii justitiam non ostenderint majorem esse, quam quæ in lege præscribitur.*" And then is cited, in the text, Matt. v. 20, and Philip iii. 4—9, which closes with, . . . "ut Christi *lucrifaciam, et inveniar in illo non habens meam justitiam, quæ ex lege est, sed illam quæ per fidem est Christi, quæ ex Deo est justitiam.*" We may take it for granted, perhaps, that Basil here believed the Scripture which he adduced for the purpose of urging his rule; viz., That they cannot attain to the kingdom of heaven, who do not hold that the righteousness which is of the Gospel, is greater than that which is prescribed in the law; and that both the heading and the Scripture cited go directly to the point, that *justification, which is of God, is by the faith of Christ alone.* And let it be remembered, these "Moralia," or Moral Rules, are expressly referred to in Basil's Homily on Faith as being supplementary to it; which, Mr. Taylor tells us, "contains not one syllable of that justifying faith!" &c.*

Again, in the same tome (p. 241, "Moralia"), in proof of the rule, that no one ought to doubt of the things spoken by the Lord, but to be persuaded, &c., for herein is placed *the fight of faith;* we have

---

* Ib., p. 7. Mr. Taylor's words are—"Of the numerous sermons and treatises that fill these folios (i.e., of Basil), *one* Homily, and one only, and this occupying only five pages, presents an evangelic title—περὶ πίστεως. But in this instance," adds he, "it is *subjective* faith of which the preacher treats, and not a syllable does it contain of that justifying faith," &c. He adds, "Basil's Homily, 'Concerning Faith,' relates simply to the inadequacy of the human intellect to grasp what is infinite," &c. We remark—If we suppose this to be true, which it is not; still, as Basil himself here refers us to another work of his, surely Mr. Taylor ought not, in his lengthy lucubrations, to have overlooked it. Basil's words are—which, for charity's sake, we will suppose Mr. Taylor had never seen—"Cum de his quæ ad sanam fidem pertinent satis pro tempore in superioribus a nobis dictum fuisse putemus, jam moralia, quæ promisimus, in nomine Domini nostri Jesu Christi tradere conemur." (Tom. ii., Ed. Bened., p. 227, C.) Nor is it true that this Homily "relates simply to the inadequacy of the human intellect," &c. Hear the words of Basil himself, in the very outset of it: "Primum quidem tenuitatis atque infirmitatis meæ conscius respondere veritus sum; sed simul atque memini Apostoli, qui dixit; *supportantes invicem in charitate* (Ephes. iv. 2); et rursus, *Corde enim creditur ad justitiam; ore autem confessio fit ad salutem.*" (Rom. x. 10.) It is added—"Fiduciam habens per Christum in Deo, sicut scriptum est; *non quod sufficientes simus cogitare aliquid a nobis, quasi ex nobis; sed sufficientia nostra ex Deo est.*" (2 Cor. iii. 5.) A little farther on, Rom. iv. 20, 21, is cited as a true definition of a Christian's faith; and this contains the character given of Abraham's faith, which the same Apostle tells us (ib. v. 22, seq.) is the faith by which he was justified. And, so far is this homily from discussing abstractedly "the inadequacy of the human intellect," &c., as affirmed by Mr. Taylor, that it merely touches on the question of the inadequacy of single words or thoughts conveying an adequate notion of the Divine Being, when the Scriptures, by the many words used, can do this only obscurely even to the enlightened, as through a glass darkly. 1 Cor. xiii. 12, is then cited, to show that it has been promised that hereafter this shall be realised face to face: the whole of which occupies about a dozen lines, and is, after all, anything but what Mr. Taylor affirms! The Homily closes by citing Matt. vii. 15, 2 Thess. iii. 6, Ephes. ii. 20, 1 Thess. v. 23, 24, with the reference to the "Moralia," just noticed. Surely, Mr. Taylor could never have read this Homily!

cited Rom. iv. 19, seq.: "Et non infirmatus est in fide, nec consideravit corpus suum jam emortuum, cum fere centum esset annorum, et emortuam vulvam Sarræ. . . . . In promissione vero Dei non hæsitavit diffidentia, sed confortatus est fide; dans gloriam Deo, plenissime sciens quod quodcumque promisit, potens est et facere; *ideo et reputatum est illi ad justitiam.*" We have, we think, here (Reg. viii. cap. 1), the true nature of an evangelical faith stated, and its legitimate end—justification of the believer from all things.

Again (ib. Reg. lv. cap. 1, p. 275,) are cited, as proofs, John iii. 27, 1 Cor. iv. 7, and Eph. ii. 8: "*Gratiâ enim estis salvati per fidem, et hoc non ex vobis, Dei donum est: non ex operibus, ut ne quis glorietur,*" &c.; which, we would suppose, must have been held by this Father: and the doctrine taught plainly is, *salvation by grace, through faith;* and that not of ourselves, but as being the gift of God; *not of works, lest any one should boast,* &c. Philip. i. 28, 29, is then cited. Again (ib. D), Luke xvii. 12—19, is cited, which closes with "*Surge, vade; fides tua te salvum fecit.*"

Again (ib., p. 417, E): "Quippe certissime credat peccata purgari per sanguinem Christi, in magnitudine misericordiæ, et multitudine miserationum Dei." Isa. i. 18, is then cited; which is an indirect avowal of the same doctrine. Again (ib., p. 418, E): "Venia proponitur in Christi sanguine." The parable of the Prodigal is then alluded to, and Isa. i. 18, is cited, as teaching the same thing. Again (ib., p. 487, C): In answer to the question, Who is the peacemaker who is said by the Lord to be blessed? we have, "Is qui una cum Domino operatur, juxta Apostolum." 2 Cor. v. 20 is cited; and then follows, "*Justificati ex fide, pacem habemus ad Deum.*" (Rom. v. 1.) It is added, "Pax enim quæ aliter se habet, rejecta est a Domino," &c.; which is directly in point.

Again (tom i. p. 99, A): "Is quidem qui per se debilis est, et tamen in se retinet fidem, per propriam fidem ad salutem præparatur. *Fides enim,* inquit, *tua te salvam fecit.* Et. *Fiat tibi sicut credidisti.*" It is added: "Qui vero liberandus est, pretium pro se aliunde persolvendum exspectat." (Luke vii. 50.) Let the context be examined, and it will be found that it contains the avowal that salvation is by the redemption that is in Christ alone. Again (p. 100, B): "Justi quidem anima ab affectibus et consortio corporis secreta, vitam habet cum Christo absconditam in Deo, ut cum Apostolo dicere queat; *Vivo autem jam non ego, vivit vero in me Christus.* Et, *Quod autem nunc vivo in carne, in fide vivo.*" (Gal. ii. 20.) Again (ib., p. 101, C): "*Qui enim credit in me non judicatur; qui autem non credit, jam judicatus est.*" (John iii. 10.) It is added: "Et si credentes, per fidem facti sunt filii Dei," &c. Again (ib., p. 115, C): "Hanc etiam gloriam Dominus requirit ab iis, qui in ipsum credunt, et adoptionis munere dignati sunt." 1 Cor. vi. 20, and Malachi i. 6, are here cited; and adoption *through faith* is plainly taught. Again (ib., p. 133, E), after citing John xvi. 13, "*I have overcome the world,*" we have, "Quis hominum adversus diabolum bellum gerere possit, nisi ad præ-

sidium potentiæ imperatoris confugientes, illinc *per fidem* quæ in ipso est, inimicum nostrum feriamus," &c.; i.e., It is by faith alone that we can be conquerors. Again (ib., p. 140, C): "Servatur igitur rex non per multam virtutem, sed per divinam gratiam. Quare et erga hos vera sunt verba illa, *Gratia salvati estis.*" (Eph. ii. 5; 1 Cor. iii. 7.) Salvation is here *by divine grace;* the same is said, as cited above, to be *through faith:* "*Gratiâ enim estis salvati per fidem,*" &c. It is added here (ib. E), "Nam divina gratia in infantibus ac rudibus, operans maxime resplenduit," &c.

Again (ib., p. 141, C): "Qui enim suis præclare gestis non confidit, nec ex operibus se justificatum iri exspectat, is unicam salutis spem in Dei misericordiam reponit:" by faith, of necessity. See the context. It is added (ib., p. 142, C): "Tota nostra spes est, ut corpore humilitatis nostræ transformato, hoc idem agnoscamus corpori gloriæ Christi conforme effectum;" where we have a conformity with Christ granted, through hope. Again (ib., p. 173, A), after citing Ps. xliv. 4, Sept. xlv., "*Fluminis impetus lætificat civitatem Dei,*" we have, "Et nunc justus bibit aquam vivam, atque postea copiosius bibet, cum civitati Dei adscriptus fuerit." And, a little farther on, "Quis autem fuerit fluvius iste Dei, nisi Spiritus sanctus, qui dignis illabitur, secundum *fidem eorum* qui in Christum crediderunt? *Qui enim,* inquit, *credit in me flumina de ventre ejus fluent.*" (John vii. 38, &c.) The Greek here is more to the purpose, which is to this effect: "What may that river of God be, but the Holy Ghost (granted), of the faith of those who have believed in Christ, being (taking existence) in them who are (thus made) worthy?" Can anything be more truly evangelical than this? And of this sort is the whole of this commentary on the Psalms.

Again (ib., p. 180, D, on Ps. xlviii. 3, Heb. xlix. 3): "Sed ne ullo quidem modo eam facultatem habet homo erga Deum, ut pro peccatore eum placet (placeat?), cum et ipse peccati sit reus. *Omnes enim peccaverunt, et egent gloria Dei. Justificati gratis per gratiam ipsius, per redemptionem quæ est in Christo Jesu Domino nostro.*" (Rom. iii. 23). And again: "Neque igitur fratrem in redemtionem quære, sed aliquem qui tuam excedat naturam; neque hominem nudum, sed hominem Deum Jesum Christum, qui solus pro nobis omnibus Deo dare potest placationem, quòd eum *proposuit Deus propitiationem per fidem in sanguine ipsius.*" (Rom. iii. 25.) And again (ib., p. 181, A): "Quid enim tanti potest homo invenire, ut det pro redemtione animæ suæ? Sed unum inventum est pro omnibus simul hominibus sufficientissimum, quod in pretium redemtionis animæ nostræ datum est, sanctus ille ac pretiosus sanguis Domini nostri Jesu Christi, quem pro nobis omnibus effudit; quamobrem pretio etiam emti sumus." After this, Heb. vii. 26, seq., is cited. A little farther on (p. 185, D), "Emtus es pretiopissimo Christi sanguine: peccati ne fias servus." And again: "Corde quidem crediderimus *ad justitiam,* ore vero confessi fuerimus ad salutem." (Rom. x. 10.) Again (ib., p. 413, B), speaking of the Jewish Church, "Et hæc ipsa, ubi

evangelicam justitiam a Christo allatam didicerit, a nobis justificari debet." We have here, therefore, distinctly, *the evangelical justification*, or *righteousness, brought to us by Christ*.

Again (tom. iii. p. 15, A): "Tuto perducit ad caulas eos, qui per fidem in ipsum ad cognitionis bonum confugerint. Unde, *Per me si quis introierit, et ingredietur, et egredietur, ac pascua inveniet.*" (John x. 9.) And, alluding to 1 Cor. x. 4, it is added, "Petra dicitur, eo quod validum sit et inconcussum et quavis arce firmius propugnaculum *fidelibus.*" Again (ib., p. 37, D): "Quare quod nos salvos facit, *fides est.*" And (ib., p. 292, D), "Cum omnibus etiam horum remissionem habentes *ex fide in Christum.*" These passages, to which many others, more or less direct, might be added, will perhaps suffice to show, that the place cited by the "Homilist," and repeated by Mr. Faber, is by no means *the only one* to be found in Basil's works on the question of justification by faith. A few hours' perusal of the works of Basil has supplied them: and, there can be no doubt, a few hours more would supply many others. What, then, are we to think of Mr. Taylor's assertions, when he tells us, first, that he has been toiling four long years over the Fathers, and hence was quite sure that not another passage, except that given by the "Homilist," could be found throughout the voluminous works of Basil, clearly propounding the doctrine of justification by faith only? and, secondly, that Mr. Faber could not find another? Our impression is, that, if either Mr. Isaac Taylor or Mr. Faber had actually examined the works of Basil, they would have found a very large number of other passages to the same effect. We trust, therefore, we have satisfied both Mr. Taylor and our readers generally on this head.

Having so far dealt with Mr. Taylor's difficulties, we may now revert to one more; namely, the nature of the context, from which both the "Homilist" and Mr. Faber made their citations. "If the context be duly considered," continues Mr. Taylor (p. 7), "it must seem very doubtful whether Basil was actually intending any such thing as to advance the doctrine of 'Justification by Faith alone.' The drift of the passage (context?) "is," says he, "very different: the preacher is affirming the fallaciousness of that wisdom in which the wise of this world make their boast, and whereof he mentions various instances. But the insufficiency of the righteousness which man may pretend to, for securing the favour of God, or for satisfying the demands of justice—this," affirms Mr. Taylor, "is not the preacher's subject." Let us now weigh all this in the balances: and we doubt not we shall find it quite as much wanting, as were his affirmations about the Homily "concerning Faith."

Basil's Homily, then (xx.), on Humility, sets out with the declaration, that man ought to have remained in the state of glory, with God, (in which he had been created,) and to have retained an unfabricated and real elevation, and the like. By which he evidently intends to show that man is a fallen creature, and has hence come short of the glory of God. He then goes on to say, that now the greatest remedy, safety, and

means of return to his former state, is to be humble; to pretend to fabricate no means of glory out of himself, but to seek all from God; and thus to recur to the holy precept, which he had so forsaken. He then proceeds to show that pride cast him down, in the hope of a false glory, at the suggestions of Satan; and that the tempter ceases not still to apply incitements to sin of a similar kind, whether it be through wealth, the avaricious accumulation of money, pride, luxury, retinue either of servants or flatterers, or influence: all which, as obtained at the nod of the world, may by the same be undone and lost. Such, he continues, was the vanity of Rehoboam (1 Kings xii. 4, 14): such the arrogance of the giants (Gen. vi. 4): such the pride of Goliath (1 Sam. xvii. 4): such the beauty of Adonijah, and the long hair of Absalom (1 Kings i. 5, seq.; 2 Sam. xiv. 26). He then tells us of the vanity of human wisdom and prudence, which proved at once the ruin of the tempter and of the tempted. Romans i. 22, is then cited: "Professing themselves to be wise, they became fools." The instances of Pharaoh and Abimelech are then adverted to; the one, who through an infant exposed at his own command, fell: the other also, who fell by the very artifices to which he himself had had recourse. In like manner, the Jews took counsel against our Lord, by which the ruin of themselves and of their nation was brought about. Let no prudent man, therefore, it is added, exalt himself, either on account of his own wisdom or of those other things now named; but let him obey that best admonition of blessed Hannah and Jeremiah: *Let not the wise glory in his wisdom; neither let the strong glory in his strength; nor let the rich glory in his riches* (1 Sam. ii. 3; Jer. ix. 23). But what, he asks, is the true glory? and in what is a man (truly) great? *In this*, says he: *Let him who glorieth glory, that he understandeth and knoweth that I am the Lord.* If, then, Basil here speaks of the vanity of the pride, wisdom, &c., of the world, it is, let it be remembered, with strict reference to the restoration of fallen man to that glory and image of God, of which pride had so unhappily deprived him: not merely because the men of this world make their boast in this; but because it cannot supply the one thing needful of which the Homily treats.

Basil proceeds—This is the (real) elevation of man; this is (his) glory and greatness: truly to know that which is great; to this to become united; and to seek the glory which is with the Lord of Glory. For the Apostle says, *Let him who glorieth, glory in the Lord* (1 Cor. i. 31); saying, *that Christ hath become unto us wisdom from God,* RIGHTEOUSNESS, *and sanctification, and redemption* (ib. vi. 30); *that, according as it hath been written, Let him who glorieth, glory in the Lord.* Basil then adds, For* this is the true and perfect glorying in God, when a man is not lifted up on account of his own righteousness, but has known himself to be wanting in true righteousness, and to be

* We adopt the translation of Mr. Faber here.

justified by faith alone in Christ. And Paul glories, in that he despises his own righteousness, and seeks the righteousness which is through Christ, even the righteousness which is from God in faith, to know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, if by any means he might attain unto the resurrection of the dead. Here, all the elevation of pride falls to the ground. Nothing is left unto thee for boasting, O man: inasmuch as thy whole boasting and hope consist in the mortification of thy own will, and in living henceforth the life which is in Christ. The fruits of this we have in the present time: for we live altogether in the grace and free gift of God. . . . . Thou hast not known God through righteousness on thy part, but God hath known thee on account of His goodness: thou hast not apprehended Christ through thy virtue, but Christ hath apprehended thee through His coming."

We would only ask the reader here, who has eyes to see, and a heart at liberty to apprehend, Could a statement of the doctrine of Justification by Faith alone, have grown out of a context more appropriate than this is? It is the sinful state and character of fallen man, from which justification is required, and to which it is absolutely necessary. It was ambition, self-exaltation, that, first in the tempter, and then in the tempted, led to this: it is the same that still holds and chains down wretched man—so led captive by his will—to the state of hopelessness and of misery. And this Basil at once ably and scripturally urges: not abstractedly, and unconnected with this great question, as Mr. Taylor would have us believe; but in strict accordance with the duties of the true evangelical minister of Christ, and of the faithful teacher of His Church. This, too, be it remembered, is the passage adduced by the "Homilist," for the purpose of showing that Basil held and taught the doctrine of Justification by Faith alone in the Son of God.

Mr. Taylor continues—"Immediately after these sentences comes the conclusion, which takes up, again, the prime idea of the entire passage" (Homily?); "namely, that it is God who is the source of all wisdom, and of every good gift; and that it is He who sustains, and helps, and delivers us, in seasons of peril," &c. Let us see how this matter stands. "*For it is God,*" continues Basil, "*who worketh in us both to will and to do of His good pleasure.*" (Phil. ii. 13.) Again—"God reveals, by his Holy Spirit, His wisdom, which He predestinated for our glory; God gives strength in (our) labours. *I have laboured* more *abundantly than all,* says Paul; *but not I, but the grace of God, which is with me.*" (1 Cor. xv. 9, 10.) "God delivers out of dangers, beyond all human hope. '*We,*' says he, '*have within ourselves the sentence of death, that we may not trust in ourselves, but in God, who raiseth the dead; who hath delivered us from so great a death, and doth deliver; in whom we have hoped that He will still deliver.*'" (2 Cor. i. 9, 10.) "Tell me, then," continues Basil, "why dost thou exalt thyself, as of thy own proper good, instead of acknowledging to the Giver the favour (received), in the things given?

1 Cor. iv. 7, is then cited, which is followed by "Thou hast not known God," &c., already given, after Mr. Faber.

Basil continues—"Is it because thou hast been honoured that thou gloriest, and takest the mercy (received) for an occasion of pride? Then, indeed, shouldest thou know what thou art; like Adam, cast out of paradise; like Saul, forsaken of the Spirit of God; like Israel, cut off from the holy stock. *By faith*, says he, *thou standest; be not high-minded, but fear.*" (Rom. xi. 20.) Judgement follows grace; and, how thou mayest have used the things given, the Judge will enquire. But, if thou knowest not even this, that thou hast obtained grace, but makest grace a corrective of thy own, by an excess of stupidity; thou art not more honourable than the Apostle Peter—saying, '*If all are offended because of Thee, I will never be offended* (Matt. xxvi. 33); who was given up to human timidity, and fell into denial." And, a little farther on, "Therefore justify not thyself, rather than another; lest thou be condemned by the sentence of God, although justified by thine own. '*I judge not myself,*' says St. Paul; '*for I know nothing by myself; yet am I not hereby justified,*" &c. (1 Cor. iv. 3, 4.) In this way the Homily proceeds on to the end. But not one word is to be found on the *general abstract question*—viz., that God is the source of all wisdom: on the contrary, the whole proceeds in the closest connexion with the doctrine in question, and with the express declarations of Holy Scripture. Nor does the conclusion immediately follow the extract of the "Homilist:" the truth is, more than one half of the Homily follows this extract. We join, nevertheless, heartily with Mr. Taylor in saying—"Let the learned reader peruse Basil's homily, and say whether it be" (or be not) "evangelic." We add—And whether Mr. Taylor have, or have not, given a most unfaithful and grossly false account of it. We crave indulgence, indeed, for having quoted so largely from it. Our apology is, we knew of no other means of fairly meeting the scandalous averments of our author, and of showing that his appeal to the context of this Homily is full as groundless as are the rest of his assertions.

We have shown, we trust, to Mr. Taylor's entire satisfaction, that the passage cited by our "Homilist" is by no means *a solitary one* on the doctrine of Justification by Faith alone, in the writings of Basil; and also, that the context in which this passage is found is that which is the most congenial to it. It would be a work of supererogation, perhaps, to show that, because Basil has written on the whole circle of subjects connected with Christianity, and has hence presented to his reader a most *ominous list* of treatises, as Mr. Taylor thinks, he might, nevertheless, have scripturally and fully held the doctrine of Justification by Faith alone; because it is possible—and, indeed, is the fact—that this doctrine might be found faithfully propounded in most of these. We shall now, therefore, deem it quite sufficient to our purpose to cite one or two authorities, fully equal to that of Mr. Taylor, on the orthodoxy of St. Basil, in answer

to his assertion that Basil is not more evangelical than Thomas Aquinas.

Scultetus, cited in our former article on Hilary, tells us, in the close of his 26th chapter, on the disagreement of the doctrine of the Pontificate with that of Basil, that, "Audacter illi" (i.e., Pontificii, whom he styles "Jebusæi"), quidam ad Basilium provocant; loca ex eo plurima transscribunt; sed quæ examinata, non ab illorum erroribus, sed à veritate sunt à nobis adamatâ. Itaque," continues he, "metuendum nobis non est, ne, siquando cominùs cum toto Jehusæorum sodalitio congrediendum sit, à laudatis vetustioris ecclesiæ Episcopis deseramur. Certè nostri sunt fermè omnes, fermè in omnibus. Et ubi nostri non sunt, ibi et a seipsis, et à DEI scripturâ ut plurimum dissident." He then, as before, gives us a list of what he considers the blemishes and singular opinions of Basil; and in most of these we agree with him. Neither does our "Homilist" nor the Church of England bring forward Basil, or, indeed, any other Father of the Church, as authority on which men are to repose their faith. They were but men; and, as men, fallible. It is only so far as they agree with Holy Scripture, that their testimony is sought; and, when this is found to be such as to expose the novelties and fallacies of Romanists, and of others favourable to Romanists, every real friend of truth cannot but consider it as of immense value. And such is Basil, as it regards the Church of Rome.

Mr. Taylor's objections to him, we have considered sufficiently at length; and shown, as we believe, to be as groundless as they are positive and condemnatory; and hence they must tend far more effectually to ruin the reputation of their author, than that of him against whom they have been directed.

We now direct our attention to Mr. Taylor's aspersions of Ambrose: and here our work will not be long. "In this instance," says Mr. Taylor, (p. 9,) we might allow the propriety of the allegation, ... inasmuch as the writings of this Father contain several passages in which the doctrine of Justification is advanced with some degree of clearness." And a little lower down, "Not one of the Fathers speaks so clearly on this point as Ambrose." After all, however, his "forensic habits" "led him to regard, and enabled him dimly to apprehend, this Christian principle." (Ib.) It is added, "But yet with what incongruous matter is this vein of truth mingled? Besides the ascetic illusions and the sacramental error which render evangelic doctrine nugatory, he affirms the principle upon which Romanists found their heresy of progressive justification by grace infused, and of the expiating efficacy of works and penances in the case of certain classes of sin."

It is allowed, therefore, that Ambrose did advance the doctrine of Justification by Faith alone, "with *some* degree of clearness," and that "not one of the Fathers speaks so clearly on this point." His forensic habits enabled him, it is granted, "dimly to apprehend this Christian principle; and therefore "he enunciates it on several occasions." This is, indeed, much in the mouth of Mr. Taylor. But, then, as in the case

of Basil, how much matter of another and incongruous sort has Ambrose indulged in? What an ominous catalogue of treatises do his tomes present? Which must, of necessity, render it quite impossible he could have been sound in this article of faith! But, as Mr. Taylor has specified none of these, we can do no more than allow him the credit, which we know he deserves in the case of Basil. Then, again, his "ascetic illusions and sacramental error," neither of which does Mr. Taylor specify, we must also leave, until he vouchsafes us a little more light upon them.

One thing he has favoured us with: viz., a passage in which "he (Ambrose) affirms, as Mr. Taylor thinks, the principle upon which Romanists found their heresy of progressive justification by grace infused, and of the expiating efficacy of works and penances in case of certain classes of sin." The passage is this: "Beati quorum remissæ sunt iniquitates, et quorum tecta sunt peccata, *alia* enim sanguine Filii tui, abluis *alia* donas nobis, ut bonis operibus et confessionibus nostros errores tegamus. Epist. lxx." "This," says Mr. Taylor, "is that very confusion of the doctrine of Justification whence have sprung the worst errors of Romanism, and against which the main strength of the Reformers was directed. Ambrose, therefore," concludes Mr. Taylor, "of whose religious theory and practice this error was the principle, ought not to be adduced as if he had held the Protestant doctrine of Justification."

Upon this one passage, therefore, which Mr. Taylor has either failed to understand, or has been willing to misrepresent, he determines at once that Ambrose was, of divines, one of the most faulty; and the "Homilist," of men, one of the least honest, because he adduced testimony from an author so desperately heretical. And what, after all, does this marvellous passage mean? All we can see in it amounts to no more than this: viz., They whose iniquities have been forgiven, and sins covered, are blessed: for *some things* (as original and actual sin) Thou washest away by the blood of Thy Son; *other things* thou freely grantest unto us (as the means of grace, and grace itself), in order that we may, by good deeds and confessions, cover our errors. The former part of this, Mr. Taylor will perhaps allow, can in no way militate against the doctrine of Justification by Faith alone, inasmuch as it has been cited by the Apostle Paul for the express purpose of enforcing that doctrine (Rom. iv. 7). It must be from the latter part, then, that he collects the confusion of doctrines, which he so strongly condemns. Let us see how far this will hold.

In the first place, then, whatever those *other things* (*alia*) may be, it is plainly asserted by Ambrose that they *are freely* given of God. They are not the things, therefore, of which man can boast; but, rather, for which he ought to be thankful, as they are the gifts of grace, in one sense or other. What, in the next place, must *the good deeds*, here mentioned, necessarily imply? One would suppose, from their being said *to cover our errors*, that their author had in his eye the passage of St. Peter (1 Pet. iv. 8)—"Have fervent charity among

yourselves; for charity shall *cover the multitude of sins*." And this, again, can be nothing short of that *love* which is shed abroad in the hearts of believers by the Holy Ghost; and is, therefore, as before, a gift of God. (Compare Rom. v. 5, and 1 Tit. iii. 5—7. And in this last place, as in Ambrose, we have, "By *the washing* of regeneration, and renewing of the Holy Ghost;" . . . "that, being justified *by His grace*," &c.) How, then, did Ambrose understand this place in St. Peter? If we turn to his Commentary on Ps. cxviii. (Heb. cxix. 128), we shall see. It runs thus: "Merito corrigebatur, quoniam diligebat." "Charitas enim," adds he, "operit multitudinem peccatorum. Vide quanta operiat, quanta corrigat." 1 Cor. xiii. 4—8, is then cited; and it is added, "Charitas enim omnia sperat, omnia credit. Cum igitur," he goes on, "*spes et fides in charitate sint*, non est dubium quod major charitas sit. . . . . Lex Domini irreprehensibilis, convertens animam. Si lex animam convertit, utique qui diligit, legis dilector est. . . . . Beati immaculati in via, qui ambulant in lege Domini. Si immaculatus est is qui in lege Dei ambulat, utique convertitur qui diligit Dei legem. Ergo si lex immaculatum facit, recte charitas multitudinem operit peccatorum, quia plenitudo legis charitas est," &c. Here, therefore, although Ambrose speaks highly of the law and of charity, still this is not done without express reference to *the faith which justifieth*, and consequent to which is that *love* or *charity* shed abroad in our heart by the Holy Ghost; and, therefore, it is a higher grade in that "scala cœli" which is the glory of the Reformers, and of the Reformed Churches.

What, in the last place, are we to understand by the *good confessions* mentioned by Ambrose? One would think that Paul's "With the mouth confession is made unto salvation," (Rom. x. 10,) ought not to be forgotten here; nor this declaration of the same Apostle—that *salvation* is the consequence of the confession here had in view. He also tells us here, that "With the heart man believeth" unto righteousness," or justification. And is not this a work? Certainly it is, if we may believe the Scripture: "This is the work of God—that we believe on Him whom He hath sent." (John vi. 29.) Nevertheless, to make this effectual, grace must be given from above; for "*Faith*," also, *is the gift of the Spirit* (1 Cor. xii. 9); as is the good confession (ib. v. 3); and which must, of necessity, be included in the "*alia* donas nobis" of Ambrose. So far, then, Ambrose is strictly evangelical, and anything but the originator, to Romanists, of the heresies which Mr. Taylor has laboured to fasten upon him. And we may be sure Mr. Taylor has here chosen one of the most obviously heretical passages, which his long course of patristical reading could supply him with from Ambrose.

Upon a full review, with sorrow we say, in the whole course of our reading we never have met with a tissue of assertions more confidently made, more vain-gloriously advanced and reckoned upon, more carelessly, illogically, or ignorantly carried on and concluded, than are those of Mr. Isaac Taylor, with which we have now had to

deal. Instead of that accuracy of detail, logical soundness and acuteness, and virtue of purpose, which never fail to interest and to inform, what have we here beyond the vulgar expedients of the sophist, the assumptions of the self-confident and ignorant, and the dreams of the theoretical revolutionist? and these pandering to a party of political agitators, which scarcely respects, and never will thank, their author for them? Were we worthy to advise Mr. Taylor, we should say, Be a little more certain, in future, of the goodness of your ammunition before you open a fire, as you now have done, upon a people not an enemy, and which was at peace with you. In that case, however vigorous your attack, or perseveringly carried on, you will have the consolation of having applied that which was good and sound, and will entertain the hope that some will applaud your industry and love of truth, although they may regret the unholy object which called these forth. For ourselves we can say truly, that what we have felt it a duty to express, has been more "in sorrow than in anger." Neither to Mr. Taylor personally, nor to the connexion of which he professes himself to be a member, do we owe the least possible particle of animosity, as we do not fear, in any degree, even one of the revolutionary consequences which he so confidently counts upon. All we have intended here has been, without regard to persons, the faithful discharge of that public censorship which has been committed to us. And we must add, that, as it can be no more pleasing to our readers than it has been to ourselves, to go on with a long-continued exposure of the mistakes and conceits of Mr. Taylor, we propose closing our review here of his attacks on the writers of our Homilies, believing that we have done quite enough to show that no reliance can be placed on Mr. Taylor, and that they are entitled to all that confidence and respect which they have so long enjoyed. We propose, in our next, to examine his criticisms on our Calendar.

APOSTOLICAL SUCCESSION.

THE foundation on which the system of the Tract writers is avowedly built is this—that it is necessary to the very essence of a Church that the sacraments be duly administered; and that they cannot be so but by ministers ordained in a regular and unbroken line from the apostles. Apostolical Succession is, therefore, according to this system, in one sense, the fundamental doctrine of Christianity—the great test by which we are to try whether we are in communion with Christ, or outcasts and aliens from Him. All heavenly gifts, then—not ordina-

tion of clergy only, but justification, redemption, election, adoption, sanctification, salvation itself—whatever there is that is precious and excellent in the Gospel—descend through this line: which, therefore, to break, on any account, would be to cut ourselves off from all union with Christ by a sin worse than that of Korah and his company, or that of Jeroboam and the house of Israel. And the doctrine stops not here, but draws after it naturally and fairly most important and weighty consequences: this body of men, thus ordained, who, as it is said, alone have the power of making the bread and wine the body and blood of our Lord, are invested with great power and dignity—not the ministerial only, which all Christians willingly acknowledge, but the priestly rather; they are called priests, or sacrificers, rather than elders, or ministers; instead of fellow-helpers, they become mediators between God and man. Wherever the notion of Apostolical Succession, as absolutely necessary, is put forward, there we shall find the notion soon of priests, or sacrificers, also; there we shall see the gifts of the Holy Spirit well nigh confined to those sacraments, the administration of which is entirely dependent on that Succession. Now, we believe that this doctrine, thus generally stated, without any qualification or exception, is indeed to be found, in a great degree, in many of the ancient Fathers, but not in Holy Scripture itself, nor in the Church of England, founded on those Scriptures. Nay, we believe that it is diametrically opposed, as well to the simplicity of the Gospel, which rests the foundation of Christianity rather on faith, than on any outward form or ordinance of the Church, as no less to the moderation of our formulas, which are careful of dogmatising on those points, on which the Word of God seems to be silent.

In the first place, then, we know of no passage in Scripture which expressly declares our union with Christ to be dependent on Apostolical Succession; and yet, if this be the fundamental doctrine of Christianity, it is not surely too much to ask for some plain passage of Scripture, asserting, not the doctrine merely, for that is not the point in question, but its absolute and indispensable necessity. Yet, to obviate this plain difficulty, it has been objected that, even granting there be no direct texts of Scripture in support of what is called the Church system in general, and the absolute necessity of this Succession in particular, this is not to be wondered at, for that he who denies these points, as not expressly to be found in Scripture, ought, if he would be consistent, to deny no less the divinity of the Holy Ghost, which is not literally stated in Holy Writ. True, it is not formally written, the Holy Ghost is God; nor do we desire such a proposition as this in Scripture—Apostolical Succession is necessary for all our union with Christ. But we ask, is it meant to be asserted, that the texts which prove, if language means anything, most incontestably the Personality and Godhead of the Holy Ghost, are no clearer than those which assert all our participation of Christ to be derived only through Apostolical Succession? Let any one look at Pearson or Barrow, and see quoted by them the passages of Scripture that proved to them the

Godhead of the Holy Spirit (for they did not found that doctrine on unwritten tradition, or the authority of the Church, or the testimony of Fathers, or the decision of Councils, but on God's Word), and then let him fairly compare these passages, in all their weight, with the silence of Scripture on the other hand, when we come to the supposed necessary connexion between our union with Christ and this Succession, and he will surely wonder that such a comparison of the evidence of the two doctrines could ever have been made. But let us pass on, and briefly consider some of the texts where it is said all our Christian benefits are spoken of, if not literally, yet virtually, as derived to us through this Succession. "How shall they call on Him, whom they have not believed? and how shall they believe in Him, of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, unless they be sent?" Most true is it, faith comes by hearing, and hearing by the Word of God; and that Word has been handed down to us and preserved by the Church, the witness and keeper of Holy Writ, and explained and enforced by her preachers; and they could not have preached of themselves, but were sent by God. Yet, what is there here of a material and formal Succession in a particular line, and by unbroken ordination? The Apostle is speaking of the first preaching of the Gospel, not of any particular method according to which ministers are to be ordained; of the fact of ministers having been sent, not of the manner according to which they were to be sent: and this their mission he connects with their duty as preachers, not with any notion of the priestly or mediatorial character, which, we must observe, is the main element of the Succession, according to the Tracts. But there is another text, very often alleged: "And no man taketh this honour to Himself, but he that is called of God, as was Aaron." Now, not to insist on what we might as Protestants answer, that the passage cannot refer to the ministers of the Gospel, who are not priests, or sacrificers, as those of the law were, and therefore do not take to themselves the honour of the priesthood here spoken of; that the Apostle is speaking plainly, not of Christian bishops or presbyters, but of Christ himself, our only High Priest; since he adds immediately, "So, also, Christ glorified not Himself, to be made a High Priest:" not, we say, to insist on this, but to grant that the passage may be applicable to Christian ministers; yet, neither here is anything said of the particular method according to which priests are to be called of God, whether it is always to be by a particular line of descent—a line which may never, on any account, be broken; nor are all our spiritual blessings made here to depend on the preservation of this line: so that the passage would seem to fall very short of proving the doctrine of the Tracts. But let us take one passage more, cited often for the same purpose: "And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Now, this text also, like that above cited, "How shall they preach unless they be sent?" is free from all allusion to the priestly

notion of the Succession, and speaks only of the transmission of true and apostolical doctrine, which was to be effected by the regular and duly appointed ministry of men, preserving and expounding the Word of God. And we must observe, they were to be faithful men, willing to hand down the same doctrine that St. Paul taught Timothy—not such as would teach, in the place of the commandments of God, the traditions of men. But, on the other hand, the sacerdotal idea of the Succession is entirely independent, not of the moral character only of the ordained (which is plainly not the point, and which we do not wish to question), but of the teaching, also, conveyed in that line—it being a line not of teaching mainly, but of ordaining and consecrating—a Succession, not of doctrine, but of ministers: and so this idea would seem, so far from being supported by the passage, to be opposed to it, as it expressly requires that the transmitters of the doctrine should be faithful men—that is, that they should teach one and the same doctrine. To be short, we object, as we said before, to the Tract doctrine, as unsupported by Scripture, and yet taught, not as any minor point, but as, in fact, the foundation on which all is built.

But, further, it is said—which is, indeed, the most formidable objection—that, take away the belief of Apostolical Succession, as taught by the Tracts, and the Moravian or Southcotian has as good claims to ministerial authority as any clergyman of the Church of England. Now, here the question is brought to a fair issue; and far be it from us to seek to raise objections to one system, without endeavouring to set up another—to deal only in negations, without teaching anything positive: this, as it would be neither commonly fair towards those who differ from us, so it would be unsettling men's minds for nothing, and raising disputes to no purpose. What, then, do we believe to be the scriptural doctrine of Apostolical Succession? We believe, that as Christ appointed his Apostles to baptise and teach all nations, so they, on their part, ordained elders in every church, who should feed the flock committed to them in their absence, and, after their death, hand down the faith once delivered to the saints. And this order of ministers was in the Church threefold; neither could any man take their office to himself, unless he was called of God, publicly entrusted with the holy charge by prayer and laying on of hands. How, indeed, could all things, according to the Apostolic command, be done decently and with order, if every man might at his own pleasure take upon himself the ministering of the Word and Sacraments? If it were so, where would be the observance of the Apostolic charge, that what he had taught should, by due authority, be committed to the care of faithful men? Now, if this statement be true, plainly, we think, it is sufficient to make it unlawful for any one to take upon himself this ministry, in a country where is already planted the old Church, faithfully teaching God's Word and dispensing his sacraments: which, of course, we believe is the case in our own land. But, suppose the case also—which, alas! experience

has shown to be no imaginary one—where the old Church has become grossly unfaithful to her trust, shutting up the Word of God, and denying one part of the Lord's Supper to her communicants: is this the same case as the former? or do not the Apostle's words find place here? "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." If the Apostle himself, or an angel from heaven, preach another Gospel to us, we are to hold them accursed. Are we, then, to allow uninspired men to do so, because they are the regularly ordained descendants of that Apostle? Are we to pay a blinder submission to them than to the Apostle himself, or a messenger speaking directly from heaven? Yet this we must affirm, if we say that the Succession is never on any account to be broken—if we place almost on the same footing those who have separated from a reformed branch of the Church, and those who have come forth from the errors of man's own invention. We may, indeed, lament that that Succession had to be broken, as was the case in the foreign Reformation; (for who is there who must not lament disorder and division in the mystical body of Christ?) but the blame, we hold, rests not on those who broke that Succession, but on those who obstinately withheld the Gospel. The foreign Reformers were but men, with the faults of men—betraying, often, the hot and angry tempers of eager disputants; yet, in the main, they acted without precipitancy and passion, submitted themselves to lawful authority: not till Bishops and Councils had wilfully opposed the Truth, did they feel that it would be woe to themselves if they preached not the Gospel—that they must love truth, rather than unity—Apostolic doctrine, more than Apostolic order—God's inspired Word, more than His uninspired teachers. And do we say this in excuse or palliation of their conduct? No; much rather to their honour and praise: for that, in spite of all their difficulties, they could do so much—make the right and true choice in the midst of such conflicting claims—claims not lightly to be disregarded: on the one hand, Church authority, and all the veneration they must have felt for that which in their childhood they had learnt; but on the other, the truth of God's Word, and all the light they had thence received. To make the right choice here, required, indeed, all the courage of Luther, and all the wisdom of Calvin—all the honesty of Zuingle, and discerning charity of Melancthon. And if the Churches, which they rescued from error, have still, by God's will, been denied the great blessing of Apostolic government in all its completeness, is that any reason why we should seek to magnify our differences with them, and speak harshly and severely of their defects? It is not, at any rate, by doing so, that we can hope to recommend our own polity to them; but rather by friendly intercourse and words of charity, and a disposition to dwell on points of agreement, rather than dissension.

But neither can we at all admit the doctrine of the Tracts on the Succession, even when applied to Dissenters in our own country. They, indeed, have, we believe, dissented without good reason, and were there-

fore guilty of the sin of schism: their ministers are not, certainly, as the duly appointed ministers of our own Church; nor have they the like necessity to urge in their defence that the Reformed Churches abroad have. We cannot, then, consider their preachers as duly authorised ministers of the Gospel: yet neither, on the other hand, can we place them, as the Tract system would, on a level with heretics—nay, even with Turks, and Jews, and Infidels; leaving them, all alike, to what are called the uncovenanted mercies of God: words which, if they mean anything, plainly imply that they are utterly cast forth from the covenant of God in Christ, in no sense in communion with Him. True it is, indeed, they have no proper ordination among them; yet have they God's written Word, one great means of grace; they have many of them almost the same doctrinal expositions of it that we have; above all, they have had men among them, as Baxter, and Doddridge, and Hall, the holiness of whose lives has plainly declared that they were not aliens from Christ and his Spirit, though they belonged to a system defective in itself and opposed to Christian unity. Lastly, the priestly and mediatorial character of the clergy, which is so prominent a feature in the Tract doctrine of the Succession, we must utterly disavow, as unsupported in Scripture, and almost encroaching on the honour of our Lord and Saviour, our only High Priest, the only Mediator between God and Man. It is this last notion which, added to the old doctrine, gives it such an exaggerated character, that we can scarcely recognise it again, or distinguish the truth, as is in its simplicity, from all that has been mixed up with it.

And this our doctrine of the Succession, which we have thus briefly stated, as opposed to the Tract doctrine, inasmuch as it is distinct from any idea of sacerdotal power, as it is a doctrine of a Succession conveying ordination mainly, not all-saving grace whatever, of a Succession to be carefully preserved in all ordinary times of the Church, nor to be rashly broken even in days of difficulty and trial, yet not to be esteemed so highly as to be maintained at the expense of the truth of God's Word; this doctrine, we believe, is that of our own Church. The Church, we are told in our Articles, is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly administered; neither, again, may any one take to himself the preaching of God's Word, or the ministration of the Sacraments, unless he be lawfully sent and chosen by those who have authority given to them to send ministers into the Lord's vineyard; and, further, it is evident to all men reading the Holy Scriptures and ancient Authors, that from the Apostles' times there have been three orders of ministers in Christ's Church—Bishops, Priests, and Deacons. And therefore, to the intent that these orders may be continued, and reverently used and esteemed in the United Church of England and Ireland, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the United Church of England or Ireland, except he be called or admitted thereunto. Now, here there is all reverence paid to the godly order of Christ's Church, all anxiety shown to maintain the same in our Church;

yet it is to be remarked, at the same time, no judgement passed on other Communities, which have lost this Succession, or are without Episcopal Ordination. No person who has not such ordination is, indeed, to be a minister of the Church of England; yet it is not said he cannot be a minister in Churches where there has not been the same opportunity given for retaining the like privileges. Indeed, no opinion whatever is delivered about other professing bodies of Christian men; only regulations are made for the order and discipline of our own Church. Plainly, to the perfection of a Church these Apostolic orders are esteemed necessary, yet not to its essence; still less is all-saving grace either here or anywhere else, that we know of, in our Church formulas, confined to this Succession; and least of all can we allow that any priestly or mediatorial character in the clergy is acknowledged by them. How, indeed, any one can hold that the Tract system of the Succession is that of our Church, seems to us incredible, when we consider that that system excludes from the Church of Christ those foreign communities whom our Reformers acknowledged as Sister Churches, whose pastors they held free intercourse with, consulted in doubts and difficulties, whose scruples they respected even in the compiling of our Liturgy, whose guests many of them had been in the days of persecution, of which how grateful was their recollection, let the "Zurich letters" testify. This one consideration alone proves, we believe, most convincingly, how wide is the difference on this doctrine between our Reformers and the Tract writers. Bishop Hooper, indeed, could say, "that the Church is bound unto no title or name of men, nor unto any ordinary succession of bishops or priests, longer than they teach the doctrine contained in the Scripture; no man should give hearing unto them, but follow the rule of St. Paul: he that teacheth any other Gospel than Christ's, must be accursed." And Bishop Pilkington, arguing against the local succession, says generally, "Succession of good bishops is a great blessing of God: but, because God and his truth hang not on man nor place, we rather hang on the undeceivable truth of God's Word in all doubts, than on any bishops, place, or man." And so Archdeacon Philpot argued, "that if you put to the Succession of bishops, Succession of doctrine also, I will grant it to be a good proof of the Catholic Church: but a local succession is nothing available." And it has been confessed that the doctrine of the Succession was in abeyance till the days of Hooker. Yet Hooker himself nowhere, that we know of, binds the Church down to this Succession; nay, rather he speaks unhesitatingly of the French Church, of which he says Calvin was the wisest teacher; language that he never could have used, had he believed all Presbyterians to be out of the Church. In his charitable judgement, even heretics, in one sense, belong to the Church; and, surely, herein he followed our Prayer-book, when she teaches us to pray for the good estate of the Church Catholic, that all who profess and call themselves Christians may be led into the way of truth; implying, plainly, that the very profession of Christianity makes the professors in a certain sense members of the Church Catholic, even though they have not yet been

led into the way of truth, or hold the faith in unity of Spirit. So, also, Hooker does not deny, that "where the Church must needs have some ordained, and neither hath nor can have possibly a bishop to ordain, in case of such necessity, the ordinary institution of God hath given oftentime, and may give, place." So little, even with those they claim as in agreement with themselves, do the Tract writers often agree. Alas, indeed, for the moderation of our Reformers! alas for the charity of Hooker! not the moderation of those who had no fixed religious opinions, but of those who were unwilling to decide arbitrarily on doubtful questions, nor the charity which is without zeal in essentials, but that which can hope and believe all things, where it is lawful.

But while we are on this subject we are naturally reminded of one who passed away from us two years ago, yet whose memory is still fresh among us, and whose name will not be forgotten as long as there is a school or university in the country. Yet, lately we have been reminded in an especial degree of all his singular excellencies, his unwearied activity, his clear vigour of intellect, his great affection for his friends, his wonderful influence over youth, his entire freedom from all party spirit, his unbending honesty, and, above all, his singleness of purpose—perhaps the most remarkable of all his qualities, by which he was enabled, as much as any man, to do all things to the glory of God; we have had all this placed before us by the publication of the Life and Correspondence of Dr. Arnold, by his friend and pupil, Mr. Stanley. It is quite unnecessary for us to attempt to praise the execution of a work which has met with universal approbation, approbation that has already made a second edition necessary. If Dr. Arnold was happy in his death, which was so emphatically the death of the righteous, happy, too, has he been even after his death, in having such a pupil and friend for a biographer, that, though dead, he may still speak—still promote the cause of the kingdom of God, for which he so earnestly laboured while on earth. From this his Life and Correspondence, we see that in the latter years of his life he took, as an earnest and religious man, the deepest interest in the Oxford movement. He could, indeed, admire the excellency of many of its promoters, and praise much of their system—their self-denial and zeal, their earnestness for daily prayer and more frequent communion: nay, some of their opinions, as the respect they paid to the great men of the middle ages, their love for the outward symbol of the Cross he had himself anticipated. But it was the foundation of their system—the making all our heavenly graces and hopes in Christ dependent on the succession of the priesthood—that was so painful to him. This, in language most decisive and energetic, perhaps at times severe, he condemned as preaching men rather than Christ, as putting the Church in the place of its Divine Lord, substituting human mediators for the only Mediator between God and man, and returning again to the spirit of the middle ages and the Judaisers of the days of St. Paul. To him it seemed as the old enemy of the simple truth, as a reliance on human ordinances rather than the Gospel of Christ. He foresaw clearly, what since appeared, that the reception

of these notions of the power of the clergy, must necessarily prepare the way to the return of those errors of doctrine which prevailed at the same time of old, and which are, indeed, the natural consequences of them; that Apostolical Succession meant nothing except when joined to the idea of a sacerdotal authority. For many reasons must we feel rejoiced at the publication of these memoirs, and, amongst them, for the honest and uncompromising hostility which they wage against the idea of a formal and material succession, which, if it be broken in one link at any one time, would deprive us, we are told, of all our claims to the blessings of the Christian covenant; which represents the question of whether this be a Christian land or not, to depend entirely on the settlement of the point of the so-called Nag's Head Ordination. We know, indeed, of no way by which the further spread of these opinions could have been so happily checked, as we believe they would have been, had Dr. Arnold been permitted to carry into effect his intention of passing the latter part of his life in that university to which, in spite of all the errors, as he considered them, which it had been mainly instrumental in teaching, he still bore the greatest affection. For this reason it was that he was so thankful for his appointment to the Professorship of History there—that it gave him a new connexion with the university, by which he was entitled to be a teacher within its walls. And who can tell what would have been the effect of his residence there? who can foresee how far the presence of one who united such intellectual abilities with such an entire devotion of them to the highest object, might have infused a more healthy and manly tone into the place, and substituted something better and nobler for that controversial spirit which unhappily has so long prevailed there? His lectures on history, never directly controversial, and containing nothing in them needlessly offensive to those who differed from him, yet full of a vigour and absence of party spirit, singularly opposed to the prejudices and sometimes almost childish refinements of systems now so popular, must, if continued, have produced a great and beneficial effect on young men, over whom he exercised such a surprising influence. But it was not to be so: and however difficult it may be, yet plainly is it our duty to believe that his sudden removal was best, as undoubtedly for himself, so for us also, who, by his teaching, and still more by his example, should be stirred up to like energy and devotion.

THE WIDOW OF MILTON:

A CHARACTER STUDIED IN RELATION TO THE CHURCH AND CONTROVERSY OF THE DAY.

CHAP. II.*

It will be allowed that I have presented to the reader, in the character of Widow Dewberry, of Milton, a very favourable specimen of an English Protestant. It may be urged against me, however, that the good qualities inherent in her character must be ascribed to her peculiar good sense and moderation, rather than to the principles implied in her faith; and that these principles, comparatively harmless when associated with such a character, may develope evil tendencies in others, who will carry them to extremes. Now, so far am I from being disposed to deny this charge at once, that, though I might argue that Mrs. Dewberry held no principle capable of being stretched to a dangerous extreme, yet, as I mean to look realities in the face, I must admit that her Protestant principles were liable to be mistaken; for her eldest son, Matthew, became associated with a class of extreme dissentients from all Church order and authority.

How did this come to pass? I will tell the reader. And in explaining how the son of Mrs. Dewberry departed so far from his mother's way of faith, I shall, perhaps, explain how, in our days, ten thousand sons and daughters of good Church people have turned Dissenters.

In his boyhood, Matthew was bound apprentice to a shopkeeper in a manufacturing village—one of many places where tall chimneys have grown up without the company of a church-tower, where twenty discordant bells call to labour every day, but no bell calls to prayers on the Sabbath. There was no church within the distance of three miles; and there, in a little village, was service once on every Sabbath. But the curate of the place was a man of routine, and kept things as he found them—dull enough. A good, well-instructed, and determined Churchman, certainly, would have walked, Sabbath after Sabbath, to that almost deserted church, and have contributed his share of influence towards the restoration of life in the service; but it could not be expected that it would prove attractive to the young, the untaught crowds of the manufacturing village, who associated with the word Church no idea but that of a peculiar bidding.

---

* Part of this chapter has already appeared in "The Church of England Quarterly," and is now introduced in its connected form.

Matthew Dewberry was a steady and serious boy, and, happily, kept away from the degrading companionship of the young people of the place; but he did not like to be quite alone, and have nothing to do. The Church did not stretch out to him a maternal hand to engage his faculties in her services: he had no catechism to learn, no psalms to sing, no prayers to attend; and so he became a Dissenter, for want of something to do. And such is the case with tens of thousands of the people, while we are busy in our controversies.

It is a most singular and unchristian thing, that, while we are so busy to prove our Church accordant with the doctrines of theological writers in the third and fourth centuries, we neglect the practical argument of a far greater accordance with the opening proclamation of the Gospel, "Good-will to men." A learned clergyman, writing to his bishop, says—"And thus, my Lord, it again appears how a jealous adherence to the high Catholic doctrines of antiquity is, at the same time, a safeguard to retain the affections of our people. *Such is not our end.*" Why not? Why refuse to avow that the idea for which you strive is the happiness of the race to which you belong? Why dare you not identify your zeal for the Church with a genuine and universal philanthropy? What other object can you have in view? The glory of God? What! purely and abstractedly? That is indifferent to all our endeavours. But if you strive for the glory in its true mode of manifestation, as it was in the person of the Saviour, why fear to use the word philanthropy in connexion with the Church? If that word has been degraded by a shallow and secular application, you can only redeem its true meaning by a deeper, a more religious—in short, a Christian application.

It is a curious thing to see how many of the respectable writers of the present day run away from realities. In reading the Latin Classics, I suppose we have conveyed to our minds a tolerably correct view of the realities of Roman life; in reading the Gospels, we have implied, rather than fully described, a most accurate general impression of the Jewish people in our Saviour's time; and in reading the Fathers, we become penetrated with the tone and spirit of the early Church. But, would any one, from the perusal of our modern English authors, our poets, divines, and moralists, be able to form a just view of the realities of England and the English people in the nineteenth century? How many scenes are exhibited in our towns and villages, of which you will find no account in our respectable literature!

Let it not be supposed, for a moment, that we would choose the scenes into which Mrs. Dewberry's eldest son, Matthew, will conduct us, as objects of shallow contempt. By no means: we would exercise a grave philosophy on all these concerns, which relate to the welfare of the human race. We have explained the good principles on which Mrs. Dewberry's attachment to the Church was founded: we shall now see how, from the want of activity and Christian charity in extending such principles, a race of neglected people grew up in the villages around Milton Church, and naturally fell into the extreme of secta-

rianism; and we would also indicate the means by which we may reasonably hope to lead them back to the Church from which they have wandered, not from a positive hatred of its character and institutions, but from ignorance of its principles and design.

One Sabbath afternoon, I walked out, with a friend, three or four miles from Milton, to one of those places which have grown up in this busy age—a manufacturing village. We were amused by the placards upon the walls announcing, in large black letters, that anniversary sermons would be preached in the Penfold, at Cragside, by the Rev. Matthew Dewberry, and collections made in behalf of the Sunday School there.

I had heard Margaret talk of her son, and felt some curiosity about him: so we proceeded to the place appointed for the preaching. It was a rude hamlet, on the edge of a moor. In a yard, surrounded by cottages, was the chosen spot fitted up for the occasion. The day was pleasant, and over the moor came troops of little damsels clothed in white. The rude youths of the neighbourhood assembled in groups of stupid faces, and a band of village musicians, with horns, clarionets, and bass-viols, hastened to the scene of labour. On a platform, erected on one side of the yard, the little Sunday School damsels were arranged; the congregation assembled in the yard; and the preacher took his place in the centre of the children, on the platform. The children then sung a short anthem, assisted by the horns and clarionets. It was sad poetry: who composed the music, I cannot say; but it was only worthy of the verses.

After the anthem, followed prayer; then singing again; and now the preacher announced his text, which contained the account of the Pharisee and the Publican, who went up into the temple to pray.

He began his discourse by assuring the children and the rest of the congregation that he had been greatly refreshed by hearing them sing those beautiful verses, but that now he must address them on a subject far more important than singing—important to all, to the children, the players on instruments, and all the congregation. "Singing," said he, "is good; but praying is better. Without praying on earth, we shall never sing in heaven! David was the sweet singer of Israel, and a very fine player on the harp; but, unless he had prayed, 'Have mercy upon me, O Lord!' he would never have struck a golden harp in heaven." He then went on to say that there had been many mistakes in the world, and, he was sorry to say, also in the Church, on the subject of prayer. He specified the Pharisees; and, with considerable humour, and some coarseness of expression, exposed their mode of performing their devotions. He then attacked the reading of prayers; and gave a humorous illustration of the impropriety of the practice, in the instance of a supposed beggar, who would come to your door and coolly read his petition. "You would think," said he, "that the man wished to display his scholarship, rather than to beg a bit of bread." He then took to pieces the character of the Pharisee and his pretended prayer, which contained no petition; and likened him to many characters of

the present day, of which the prevailing sin was Pharisaism, or self-righteousness. With this he forcibly contrasted the conduct of the Publican; and argued, from his case, that the work of conversion was a very speedy work; and that, therefore, all his congregation—men, women, and children—singers, and players upon instruments—might be converted then and there. He exhorted all members of his congregation to adopt the Publican's prayer, and the little children to say it every night before going to bed, and every morning before going to the factory.

A collection was then made, and the people seemed to give liberally. Mr. Dewberry announced that he would preach again in the evening, and that, meanwhile, tea would be provided for the children in the school-room. The children walked to the school-room, singing—

"O that will be joyful,
When we meet to part no more,
With them that's gone before,
On Canaan's happy shore,
And we'll sing Hallelujah
When we meet to part no more."

We looked in, and had the happiness of seeing the poor children plentifully regaled with tea and buns, and were very much pleased to observe that some of them had bestowed considerable pains in decorating the room with flowers and green boughs.

I did not stay for the evening service, but walked down to Milton, meditating on the interesting scene which I had witnessed, and found matter enough in it to keep my friend in talk for several hours. He agreed with me in regarding it as a singular mixture of good and evil.

First we talked of the condition of the children, the poor factory girls, of whom such a display had been made, and we could not help saying some little things on the cant and practical hypocrisy for which this age is so remarkable. What a strange ambiguous state of the human mind was displayed in this mode of securing the salvation of the young! It would be well to study it in the mood of a true philosophy, which leads us to wonder at common things, and to esteem the common-place as the miraculous. Surely, Christianity is a mighty religion, and still heart-strong, or it could not have survived the centuries of extravagant caricature through which it has had to pass. Judaism was a mighty system, and had to endure the prodigious caricature of Scribe-and-Pharisaism; but it sunk under the burden. Christianity must rise again unto God's cheerful daylight as sure as it has a soul. The moulds or rather mountains of the accumulated impostures of centuries are beginning to stir and show symptoms of a life beneath. The act of resurrection cannot but predict some curious spectacles—living hands stretched forth from the crumbling ground, and new-kindled eyes peering from graves; but the result will be glorious.

But look at the band of poor Christian children led away from the scene of exhibition to the annual feast. God grant that they may enjoy

themselves, and never think of the bell that will call them in the morning, weary with Sunday's excitement, to take their places amongst the other machinery—wheels, drums, straps, spindles, &c., all luckily without nerves—in the six-days-worship Mammon-Church. I say, what a picture this band of children must present for the reflection of any Christian man whose mind is not absolutely hardened by habitual cant. There is something sublimely touching in the young martyr of the early ages, looking up to the sky while under the hands of his persecutors; but in the martyrdom of these poor creatures we see only mere wretchedness. Here and there, in large ugly houses on the hill sides, barely clothed with young trees, are the masters of these poor children gazing from their windows upon the tall chimneys of their factories, sending forth subdued Sunday columns of smoke. Is it incense for the sacrifice performed in these piles of brick-work? Six long days in every week, with scarcely a holiday allowed on Christmas day or at Easter, these children are confined out of the reach of God's sunlight and pure air, "'mid horrid sights, and scents and sounds unholy." But the masters patronise Sunday schools by contributing now and then half-a-crown at a collection; and is it not a wonder if the children are not very good and happy? At the Sunday school they are told of many little victims who have died happily, are frequently reminded that the present life *must be* one of toil and misery, and are taught to sing—

> "Here we suffer grief and pain,
> Here we meet to part again;
> In heaven we part no more!"

Yes, their life *must*, indeed, as things are, be one of toil and misery; but who says that it *must be? Those who make it so.*

Is it not a fitting subject for wonder, that a religion which sprung from an infinite love of mankind—whose Founder made all His teaching, so clear as to admit of no mistakes save wilful ones, converge to one point, the showing forth of the glory of God in the happiness, bodily and spiritual, of human nature—should, after the study and practice of nineteen centuries, present such a spectacle in the most boasted Christian land? Is it not a wonder that on this earth, so profusely endowed with divine bounties—where the doctrine of God the Omnipotent and Benevolent has been diffused, and not abstractedly, but clearly set before us in the life of the Son of God—we should have no better doctrine to teach our infants than that they should look up and pine for the skies, or look down and long for the grave, because we are making the present world so oppressive by our selfishness, thoughtlessness, and multitudinous hypocrisies, that true humanity can hardly breathe in it? *Men are the makers of the world.* It is time that we should know that in the matters of which we talk *we are agents*, and are doing as well as describing. We must have our mists and false exhalations of sentimental piety purged away altogether, and come to the sound and sober doctrine *that every man is, and believes just as much as he does, for the world,*

and not a jot nor a tittle more or less. And whatever men talk about and profess, which *they are not,* because they *do not,* is just so much wilful hypocrisy or self-delusion. Let us have this fully made out in all our churches and chapels.

Is it not true that old heathen Greece, with its care for the healthy and beautiful developement of human life, of both body and soul, may shame our northern frost-bound Christianity? The people are perishing amid all our definitions of faith, and going astray like lost sheep, while the shepherds are contending about diversities of paths. In the present state of the European mind, our current theological reasonings and counter-reasonings are just so much breath spent on the desert air; and to listen to them is as painful as to hear the squabbles of contending quacks around the death-bed of their victim. The great fact of our case is this: Christianity, the record and institute of the life of Christ in the world, is divorced from the movement of the human mind. Correlatives, that might produce the greatest happiness if duly united together, are lying apart in dead separation. Movement and order, inner conviction and outward practice, truth and freedom, soul and body, heaven and earth, are split asunder, and demand a mighty labour for their reunion.

But let us not look all on the evil side. Good must be more surely re-established by this sad experience through which the human mind is passing. The powers that must work together for good may be disordered, and seem to work apart in wild confusion; but they cannot be annihilated.

We must learn not to content ourselves with protesting *against* this or that evil, but keep in mind that evil is a defect in the developement of the good. The distinctions upon which most of our quarrels are founded, are totally false. The mode of viewing all right on one side, and all wrong on the other, must be abandoned.

There is good even in the curious spectacle which has suggested to us these remarks. Look at these poor children! Hear their voices lifted up in harmony! You would rather hear them wakening the echoes of some venerable pile by chanting the Catholic Psalms of Israel. So would I: but recollect the education of these poor creatures. They have never been taught to blend their affections cheerfully with the life of the Church upon earth. The Prayers and the Psalms seem to have no meaning for them. If ever they have been to Church on a Sabbath morning after the toils of the week, the long repetition of three services has made the holy day seem a work-day for the performance of all religious tasks left undone during the week. And what is there for them to do at Church? The poor little things have life—they must live. Those eyes were made to brighten; those lips were made to smile; those tongues were made to speak and sing forth cheerful songs of Christ, and of His mild reign upon earth. But the very religion that should be the supporting breath of their existence, is heaped upon them as a crushing burden, as to them a great body of death. I know very well many will adjudge all this to be mere extravagant declamation; but

they shall not prevent me from saying what I most deeply believe—that, under the burden of an uncongenial, unchristian religion, human nature's highest faculties, best affections, and dearest engagements, are crushed into the grave. The simple cause of the misery is this: that the great mass of our sombre theologians *do not understand what Christ meant.* The miserable progeny of the Scribes and Pharisees, whom he foreknew as the great corrupters of his words, have been at work upon his system. Men without insight, without love, without joy—men who have no more idea of the purpose of the Being whose name they profane—have so entangled, wrapped up, buried, and fastened down Christianity, that were it not a divine truth, with all God's power in it, it could never have a resurrection. Our hope is not in this or that scheme of doctrine, drawn out by the learned Mr. This or Mr. That; it is not in any voice that can issue from Oriel college; but in this—that the idea of the life of Christ is so deeply mingled with the life of thousands of souls, that, under its influence, all the constituents of the old death-system must perish, *and the life* will go on conquering and to conquer.

I am not declaiming against this or that party of men. The day for such follies ought to be past and dead. We must abandon that old mother-heresy which attempts the mere expression of falsities, and begin to "overcome evil with good."

Let the lover of order and obedience, the Churchman, the professed adherent to antiquity, regard the wildest Quixotism of reorganisation that has marked our times; let him look at the schemes of St. Simon, Fourriere, or even Owen of Lanark, and will he content himself with mere declamation against them? If he can, he must have a very little soul. Does he not know that it is life and power, repressed and arrested in their due course, which produce such irregularities? that it is the limb, not duly exercised, which assumes a condition that endangers the health of the whole system? These unfortunate and superficial reformers of society have cut away the ground from their own feet, have severed the sacred link between the past and the future, which would have transfused union, life, and power into their enterprise. Because men have been so deeply sunk in reflection upon abstract theological doctrines that they have allowed the practical world to grow into a wilderness about them, these *renovators ab extrà* imagine, that the only saving plan must be to call men away from all the doctrines of the past to a new practice, without any deep doctrinal basis. But that which is to be, must be surely linked with that which has been.

On the other hand, the adherent to the past finds only, in the novelties and extravagances of reformers, a justification of his endeavour to make the future a perpetual dead copy, rather than a living developement of the past. Now, this very onesidedness, this wilful abstraction of our view from all that is positive and good in our antagonist, was the cause of the French Revolution, and must continue to be the cause of every violent disruption of civil and ecclesiastical society. And the lawlessness which commences new enterprises by treading underfoot all ancient foundations, will be its own punishment; for that which aims to destroy

the past will work as a destructive agent in the best schemes for the future. *Nefas est ab hoste non doceri.*

Amid all the scepticism which is the necessary consequence of past ages of disputes, there is one sure resting-point on which we may build a new world, one indestructible germ from which a new creation may be unfolded: it is the idea of Christ living still in the hearts of men. All sure good for mankind must be linked with THAT NAME.

Our cathedrals are deserted. The life of the people is divorced from the life of the Church. The sorrows and trials, hopes and joys of humanity, no longer find free expression in the devotions, the prayers, and songs of our Holy Zion.

Our children are growing up like wild Ishmaelites of the desert. If we imagine that we can renovate society by a few so-called practical reforms, we are as foolish as one who would change winter into spring with the help of a little green paint. From the kindling heart of earth must come forth the verdant life that shall pervade every bud and every leaflet; and from the deep recesses of sacred thought must come forth the power that shall throw a flood of life throughout the courts of our solemn temples and the families of mankind. Our superficial renovators are ignorant of the union which subsists between the internal and the external, the deep-thoughted and the truly practical.

And this leads us back to Mr. Matthew Dewberry's sermon. What can such preaching at random do for the world? Just contemplate the picture of a *wilful* preacher. Before him lies the Sacred Book, recording the events of many ages in the history of mankind. He can take his hearers back to any age or condition of mankind; he can give prominence to any one particular phenomenon of the religious mind; he can make the strongest separation of parts, and invent the strongest reconstructions; he can make just such subordinations and accommodations of divine revelations as he pleases; he is his own centre and standard; his head contains the whole cyclopædia of his logic. The idea of a divine thought pervading the world of revelation and history, and capable of interpretation in perfect distinction from every mere human individual opinion, never entered his mind nor the minds of his hearers. Hence, they do not listen to him with the devotion which led the ancient Greeks to consult their oracles. They are evidently hearing how Mr. Matthew Dewberry can preach; and that is all. Surely, no *such* "foolishness of preaching" is to save the world!

Now, for the order and union, the divine logic, and system of religious thought, which ought to hold and guide the minds of mankind, some would substitute merely an ecclesiastical order, founded upon tradition; but this has been broken, and can never be restored again *as it was*. It must henceforth be more deeply founded upon a divine *order and union of thought*. A mere external order may be thrown, as a cloak, over an aggregate of incongruities; but that avails little. The Church must be the true soul of mankind, and the home where every

individual heart may strengthen and refresh itself, in communion with the universal glory of humanity—the glorified Christ.

But some will say that such a union, founded upon congeniality of thought, can never be, by such mild measures as we recommend, induced upon the multitudes of mankind: they must be held in subjection to a stern authority: no mild, reconciliative process of thought, but fixed, unbending, positive assertions and claims, must keep them in order. Now, we grant all this in a certain way: there will be realised no heart-and-soul union of mankind, if you employ no heart-and-soul arguments. If, instead of asserting the claims of union for its own absolute beauty and goodness, you rest all your arguments for it upon mere tradition; if, instead of pleading for a willing and reasonable sacrifice, you attempt to force a surrender of individual perversions of truth, then you will do nothing to hasten on the better day, "the kingdom of heaven." But we do say that the rudimental ideas, the first principles of such a union, might be explained to the people, and would be understood and felt by them; and we speak from some real experience.

Such propositions as the following might be explained to the people; and men, women, and children, would understand them:

1. You might make them understand the different applications of the word TRUTH in a dead, historical sense, and in a living, comprehensive sense; and you might prove to them that the life of Christ in His Church is the TRUTH in the latter sense; that it must be realised; that it must fill all things, and flow through all things.

2. You might awaken the mind of the people to a general expectation of Christ's Truth, developed in a fuller and more cheerful form, more closely applied to the life of mankind.

3. You might explain to them, that the developement of the future must be closely allied to the past; must be unfolded from it, as the flower is unfolded from the bud.

4. You might, without using any hard Greek words, explain to the people the necessary transition from the analytic or dividing period, through which the Church has passed, to the synthetic or uniting period. You might show to them that the separations made between ecclesiastical order and vital piety, faith and works, doctrine and life, sign and substance, are not to be rested in. "What God hath joined together, let no man put asunder."

5. Yes; and you might instil into the popular mind the due reverence for deep thought and sound logical teaching, as opposed to random *ad populum* preaching. You might make them see that there is the TRUTH in the world, independent of whatever opinions this or that sect may hold concerning it.

Well; but you say we have realities to deal with, and what must we do with them? We must hold the mind of the people in due subjection, or we cannot prepare them for a cheerful liberty. And for this we must have some positive claim upon them; such as the authority of Apostolical Succession.

Well; for all practical purposes, you have sufficient claim upon them. Urge it, but do not rely upon it alone as an absolute principle; but urge it home with all its correlative reasons, and make it be felt throughout the land that you are striving for the union and happiness of mankind.

How would it please you if you could take all these people and children out of the hands of Mr. Dewberry, and consign them over as slaves to the priests of Stonyhurst College, on the mere motive of fear, leading to a poor, outward, constrained subjection? I know that would not satisfy you. You would aim at a higher union; and therefore you must be patient, for it is not so easily got up as a *sham*.

If an error occur in the movements of the planets, there are two ways of curing it: either by paralysing the whole celestial living system into the order and serenity of death, or by giving greater energy to the due orderly movement, by which the irregularity may be transmuted. If a tree is encumbered with a few withered branches, you can either cut down the tree, or dig about it and dung it till more energetic life overcome the evils attending an imperfect life. You choose the latter way; and therefore, I say, you must be wise, and patient, and hopeful; for the work of life is not like work performed with carpenters' tools.

Into this long dissertation Mr. Dewberry's sermon has led me; and now I have got back to Milton, where I am sorry to say that I have heard the worst thing I know about the gentleman—and that is, that he does not think his mother is *quite in the right way*. He suspects her, because she is attached to the Prayer-book, and has lately been holding some disputes with her about *faith*.

In the simple account which we have given of Mrs. Dewberry and her son, we have laid before the reader a fair type of that movement which has taken place in this country, on a vast scale, during the last fifty years. Instead of a people of a quiet, obedient, and catholic character, like the widow of Milton, all parties must confess that the poor population has widely severed itself from the Church, by a religion of wild excitement and self-will, from which the very ideas of union, order, obedience, and reverence seem to have faded away, leaving very little or no distinction, in fundamental principles, between that which is popularly esteemed as a religion, and that which is avowedly atheistical.

It is a serious question, How shall this state of things be remedied? How shall the disciples of Mr. Matthew Dewberry, and the large classes of which they are types, be brought back to the principles and conduct of good Church people, like the widow of Milton?

We believe that an anxious desire for the return of the people to unity and order in the Church, has been in part the excitement of the efforts made, of late, to extend extreme principles of ecclesiastical authority among the people.

On certain points, we cannot accord with the spirit in which these efforts have been made. And, in the first place, we cannot agree with the dread of freedom, manifested by those who are aware of the evils

of an abused liberty. They would (but it is impossible) simply *put back* the whole movement of the mind of the people to that age and position in which the absolute authority of the Church was confessed, and every member hung upon it, as wholly dependent upon it for salvation. Abused as it may have been, freedom is happiness still; and towards this happiness the mind of mankind can never cease to aspire.

And, in order to maintain at once the freedom of the mind and the order of the Church, we must change the style of argument which would teach us that the salvation of individuals is absolutely dependent upon the maintenance of due Church order and communion, and rather insist upon the doctrine of the true and perfect concurrence of the happiness of the individual with the reasonable claims of the Church, in behalf of unity and due subordination.

We may argue that all sound faith must necessarily tend to edify and support the institutions of the Church; and that, therefore, a professed faith which works in a contrary direction, must be denounced as erroneous.

Instead, therefore, of trying to make out, against many real instances of the contrary, and against the strongest convictions of the mind, that the whole validity of personal faith is dependent upon the means of the Church, instituted, in conjunction with that faith, for its edification and support, we should uphold these means by the due developement of a sincere faith, which, in its practice and results, will always be affirmative, and not negative, towards the realised and visible system of Christian communion. We may surely make the people see the absurdity of such a professed faith as would scatter the members of the human family abroad into a thousand sects, rather than gather and consolidate them in one body. But, if we turn away from urging the natural and due *concurrence* of individual faith and Church ordinances, and use the argument that one depends for all its virtue absolutely upon the other, we cannot save ourselves from the extreme of Popery on the one hand, which, as surely as day follows night, will *beget* the opposite extreme of a negative Protestantism and stanch dissent.

We do believe that the simple, and, as it may appear to some, impotent argument, of the due developement of faith in unity and external order, would be more availing with the people at large, than the argument now urged by the High Church party, to the effect, that upon this external order the internal condition of the souls of men is purely dependent. Let us see the two arguments contrasted.

Now, for the latter mode of argument, the first absolute principle is derived from tradition, or, if you please, history: say, for instance, on the subject of episcopacy. It is argued, first, that this is an established fact and authoritative precedent; that through this historical medium grace is conveyed to mankind; and that those, therefore, out of episcopal succession are in a state of uncertainty and peril. A few plain words about this argument.

In the first place, without attaching any suspicion to the history of episcopacy, we see that the bare historical fact, dubious at least to the unlearned, is presented at the outset without the protection of any leading idea which would cover trifling deficiencies of evidence, and prepare the mind to be satisfied with a reasonably established precedent, even without absolute demonstration of its necessity in all cases. And as the whole argument begins with and utterly depends upon this historical fact, the opponent may justly and consistently refuse to go a single step further with you, until he has, by proper research, convinced himself of the certainty of the fact. Here is a most serious obstacle in the way of the unlearned people! And how can you blame them for standing fast here, unless you maintain that they should credit your *ipse dixit*, which, as a mere *ipse dixit*, is like that of any other man?

Again, with regard to this argument—which, if consistently carried out, must lead to a dismal bondage—it stands opposed to a vast world of realities, against which it maintains a most uncatholic, a most utterly sectarian, exclusiveness. We know that a rule is not to be condemned on account of a few apparent exceptions; for it is true of rare cases, *exceptio probat regulam*. But the argument of *traditional salvation in one exclusive form* must use some of the strangest tricks of sophistry, to make anything like an agreement between its conclusions and the realities of history. To prove that the countless numbers of religionists who have been defective in Church order, have therefore been out of the pale of salvation, it must forbid all judgement upon appearances and facts. It is true that a few isolated facts may deceive us; but the general rule, "By their fruits ye shall know them," cannot be disturbed without a disturbance of common sense. The external character and conduct *must*, in general, display the internal condition. How hardy must that reasoner be in his adherence to a principle, who, to carry it out, will, despite all facts, pronounce the whole body of Protestants in all ages, including the Donatists, the Paulicians, the Cathari, the Waldenses, John Huss, and Jerome of Prague, with all their followers, Lutherans, Puritans, and Covenanters, all utterly excommunicate and without the guidance of the Holy Spirit!

But, to avoid the sweeping desolation of such a conclusion, we have another hypothesis set up, which we do not like to name in the irreverent terms which have been employed by those who talk much of the sin of irreverence, and yet also talk of *two* systems of showing the Divine favour, the *covenanted* and the *uncovenanted*, so that men may be *lost* according to *one*, and *saved* according to the *other*; so that the latter attends as a help upon the former, to include those who are unhappily left out or passed by. This absurd theory does not deserve any answer.

But, again, if neither of the above conclusions is accepted, we are told that we may be satisfied to leave the whole matter in utter uncertainty.

Shameful! Impossible! Can any *man* do so concerning his brothers? This proposition deserves no answer but an expression of indignation. But there must be some valid argument to lead the people back (or rather *forward*) to union and order. Certainly, there *must* be such an argument; it is needed, and therefore it is already provided for us, and we have only to find it.

And let us consider that if the argument of charity and freedom seem, at first sight, as powerless and inefficacious when compared with the argument of exclusiveness and compulsion, as the mild gale of spring-tide contrasted with the stern wintry blast, yet it is an argument little tried: and if the energy and perseverance which have been bestowed on the other side had been expended in it, happy results might ere now have appeared. Let us, then, explain to the people how a faith which unites them to the centre of unity, *ought* to lead and *must* lead to the unity of mankind in the Church. Let us show how such a developement of the unity of the faith will be impossible unless the institutions of the past be preserved. For instance, on the question of episcopacy, let us argue that if an institution of such venerable character be contemned on the ground of a mere private opinion, the necessary rule of unity which bids us acquiesce with the voice of the Church on all matters otherwise uncertain will be broken, and that faith which does not work in unity and order, edifying the whole body, must be suspected. Surely, we may make such an argument, duly expanded and enforced, intelligible and available for all purposes of order and union, without infringing upon liberty or tending to superstition and bondage.

We think that those who plead the authority of tradition or history in behalf of the idea of Christian unity, put dishonour upon the idea itself by seeming to prove that all its power and authority depend upon the mere fact of a certain order of things once existing. But we say, if there never had been a Catholic Church in unity, *there ought to be.* The idea of it remains deep in the souls of men, and the idea is in itself divinely powerful and authoritative, commanding that all reasonable means be employed for its realisation. The idea is not to be forced upon the mind of the people by authorities, but must be evolved out of the very heart of the people; for *there it is*, as surely as God has planted it there. What joy could we have in a multitude of *forced converts*, submitting to the outward laws of Catholic unity, but without any perception of or love for that itself? Go and force a man to allow that the Apollo Belvidere is a beautiful statue, not because he sees and admires it, but because a number of authorities says that he ought to admire it, and how much better do you make the man? How far have you advanced in bringing him to think like yourself about statuary?

Let not, then, our argument be rejected because it may not be arranged in such an irresistible series of conclusions that it will work like the Archimedean screw. We would no more use such cogent argument to drive the people into the Church, than we would surround them with a wall of brass when we had secured them inside. It would

be like trying to expand the affections of the soul with syllogisms, or opening a blossom by machinery. We would not make the Church a prison, into which men are dragged in chains, and where they stay because they cannot escape; but, rather, a paradise of Catholic unity, whither they may be attracted by "cords of love," and whence they shall never have a mind to depart.

Yes; we say, the very idea of Catholic unity is in itself authoritative, and implies the means to be used for its own realisation, whether it has the recommendation of a Council in the fourth century or not. No council, no authority, can make that Catholic which is in itself the reverse: witness the Council of Trent and the Bull of Pius the Fourth mixing those matters on which men necessarily differ, if they think at all, with the necessary articles of a saving faith. The history of any assumed Catholic Church must be judged by the idea of a Catholic Church; or if this be denied, then we suppose there is but one other way, and that Church which most loudly asserts itself to be Catholic must be believed.

We say, then, that we would have the idea of the Church more clearly explained to the people; and we have faith in the issue of such an endeavour. It is from the decay of great ideas that the endless questions of controversy arise, as ancient physics traced the origin of the ephemeral insect tribes to the decay of nobler natures. The ancient Church was so filled with the mighty ideas of redemption, of the maintaining of the life of Christ in His Church, that no *spare room* was left for the discussion of petty historical difficulties. Our later discordant noises of controversy could no more have been heard amid the voices of the great and powerful Christian ideas in which the Church had its birth, than the wrangling of Thersites could have been heard:

παρα θινα πολυφλοισβοιο θαλασσης.

If we seek now to heal the disorders of many ages, it must be in the same way. We must not waste time in uttering faithless lamentations upon the faithlessness of the people; but we must go forth and awaken in their minds great ideas of the nature of the true Catholic Church and its destiny: and these ideas will conduct us onward in a course as different from our past controversial career, as the march of a victorious army is different from the faltering pace of a benighted schoolboy, fancy-haunted and stumbling over every pebble in his terrors.

Historical principles must be dependent for evidence upon a chain of facts; but ideas are self-evident and necessary. And yet many of our stanchest advocates of Church unity represent that the object which they have in view is impossible; as they seem to deny the existence, in the minds of the people, of those ideas which alone can lead us to unity. They dare not assume, boldly, that the true Catholic Church is that which the mind of the whole human race is seeking after. They have not the charity and large-mindedness to claim those who fall short

of the perfect form of the Church, as members of that Church. They cannot believe that the foundations of the Church are laid darkly and deeply in the mind of the human family. Everything defective or erroneous they must regard as absolute evil; for they do not know that every error and defect contains in itself a clue by which it may be led to self-understanding and self-correction. They have, in short, no faith in the possibility, after so many centuries of controversy, of bringing men to *think alike* upon religious truths; and any other Catholicity must be merely formal, and not worth striving for.

It is midnight, and the earth lies shrouded in darkness; but beneath the veil of that darkness are hid a thousand mirrors for the light—gems, and streams, and dew-drops—all made to reflect the light of the sun when he arises. And what the sun is to the earth, the Church should be to the world; finding its existence presupposed, and its beams of truth desiderated in the thoughts and feelings of mankind at large.

To expose to the people the full idea of the nature and design of the Catholic Church, and to call upon them to contribute their aid to support it in unity and strength, is the way of argument which we would advocate.

We may surely make the people understand, if we try, that controversial exclusiveness or one-sidedness must be of a temporary nature; that, because a quarrel has once taken place between the external Church and internal religion, it is no reason why the quarrel should be maintained for ever. We may show that the Church, rightly understood, includes all the truth *on both sides* of every well-founded controversy. The doctrine we would teach is this:

That when any one necessary element of the Christian life in the Church has been neglected or offended, as individual piety was neglected amid external pomp previous to the Reformation, it is necessary that the neglected element should set itself forth in a prominent position, and maintain a controversial aspect towards the offending parties, until its due claims are admitted, and it is restored to its right place in the full system of Christian truth and order. But this doctrine affords no ground for the supposition that individual piety must always be an enemy of external order; that the conscience of every Christian in the present time must act in total disregard of all authorities and examples of the past; that, because true religion *has existed* separated from the sacraments of the Church, this separation must always be maintained.

One very important thing we have to do, is to dissuade the people from all those arguments of evil to which they have been long accustomed. We shall never be able to prove to them that saving grace has always attended the external administration of the sacrament of the Church; but we may prove to them, if they are reasonable beings, that corruption or neglect affords no reason for the abandonment of the institutions corrupted or neglected; but that the zeal which has been

too often expended in declaiming against the evil, or protesting against the institution liable to corruption, ought to be directed to restore the institution to its due condition, to supply what is wanting to its integrity and validity.

Lastly, let us not be afraid of upholding the Church as an institute of genuine philanthropy. Really, the people are not dissenting from us on any of those abstract points of doctrine and ecclesiastical rule about which we are making such a stir; but simply because they are straying elsewhere in search of that happiness which they do not find in the Church. Let the laity be awakened to the labour of philanthropy; let the poor and the afflicted be visited; let the Church "go about doing good" to men; let our children be trained up cheerfully to love the exercises of the Church; let them learn to sing psalms; let a soul of happiness and benevolence animate all the services of the Church; and we shall be spared the pains of writing books, and preaching austere discourses against heretics and schismatics. The people want food and comfort, and it is of no use driving the poor sheep into the ancient enclosures if you have not good pasturage for them.

Into these remarks I have been led by considering the way in which Mrs. Dewberry's son became a dissenter; and now I shall conclude this chapter by giving, as a contrast to the sermon preached at Cragside in the afternoon, the outlines of the discourse which I heard at Milton Church in the evening. My friend preached from the fifty-fourth stanza of the 119th Psalm: "Thy statutes have been my songs."

In his introduction he expatiated upon the beauty of a truly Catholic worship, and explained it as the only way of happiness for all mankind.

"To sing a song well, a man must, as we say, sing it with liberty—with a free heart. Nothing can more detract from the pleasing effect of singing, than an air of constraint and difficulty in it. Nothing can better express ease and happiness, than simple artless singing like that of children in their play.

"The good man who wrote this Psalm, puts together two things seemingly widely different—the observance of statutes, and the singing of songs. Let us see how these two things may be likened together—how the keeping of God's statutes may become as simple and cheerful as songs sung by innocent children.

"The simple difference between liberty and slavery is this—that in the former we act *from within*—from our very heart and will; but in the latter we are constrained to act *from without*. To be at liberty, therefore, in keeping God's statutes, we must have them *within us;* that is, we must understand and love them so as to obey them willingly—we must have faith that God has preserved in the Church all those statutes necessary for our life and happiness; that our Saviour, who knew all things pertaining to our well-being, has left us all things needful; and that as thousands of holy men, of our own nature, have tried and

found these things, so we are bound to make the trial of the way or obedience, in hope that it will lead us to perfect happiness.

"So we must join in the prayers and heartily chant the psalms, and sincerely will, and desire, and endeavour to do whatever we promise with our lips. And this will be enough, I am sure, when we all *mean* and *do* what we *say* in the service of the Church, to make ourselves and the world about us happy." Amen.

EVILS IN THE CHURCH, AND THEIR REMEDIES.

PART I.

"Sermons bearing on Subjects of the Day." By John Henry Newman, B.D., &c. 1843.

HOWEVER true the theory of PROGRESS, we can distinguish scarcely any period in which a peaceful advancement in civil improvement and social happiness is prominent. *Macte Virtute*, is the motto of few patriots, or benefactors of states, whom history celebrates. They always seem to have fallen upon degenerate days, and the spell by which they have wrought the minds of millions into intense and overwhelming energy, has uniformly been uttered in denunciations of abuses and corruptions. We are sometimes tempted to wish that some grave historian had left us a minute history of Eleia, preserved in peace and quietness under the sanction of the Olympian games, while Athens was growing great in the drama, in philosophy, in arts, and all the embellishments of taste, amidst wars without and turbulence within, discovering fearful corruptions, and remedying them by the most violent measures from day to day. But, perhaps such an Eleian history could not be written: and though the country, different in this respect from all other parts of Greece, with a happy population spread through its rural districts, instead of crowded into cities, looks beautiful in the distance, yet the absence of everything to stir the mind, and prompt to heroic deeds, produced, perhaps, a deterioration of character, which would render the interior of life, could it be laid open to view, unsightly and repulsive. Where are its poets and philosophers? If exempted from the necessity of producing warriors, patriots, and rulers of a fierce democracy, why is it not illustrious in the fame of such men? Does not its want of a history, surpassing in

interest that of other states, imply the want of genius and worth? Quiet is not always happiness, and happiness, in this historical sense, does not always imply virtue. In short, in Greece and Rome, in the modern states of Europe, even in the changes the memories of the living embrace, every great event seems to have originated in the recognition of some evil, and, when beneficial, to have consisted in some painful, heart-searching, and disturbing remedy of the same. Evils and their remedies seem to constitute the history of human society. They are the dark and bright alternations of the picture, by which principally it charms the beholder. Even peaceful periods, when we congratulate ourselves that humanity has escaped the storm and winter of its fate, seem like the seed-time of future misfortunes—its continuance is but the time necessary for their growth; and sooner or later, we may be sure, the thought of ripe and gigantic evils will overpower enjoyments and privileges, and all existing happiness be staked on the chances of their remedy or removal. As the tendency of man in society seems to be to change, for the sake of improvement, so the infelicity of his condition appears to compel him to seek this change in the presence and absorbing contemplations of certain evils. The fact of enjoyment—the sense of happiness—diffused among a people, has little power to promote contentment, when evils in laws and government are recognised and discussed. The savage, it is said, may have a sense of enjoyment; the slaves of an irresponsible power may have their happiness consulted by their master: but are barbarism and despotism to be borne? And on the same principle, when a council or senate, though it labour for the benefit of the community, is inconsistent in its construction or conduct with admitted principles, it must be remodelled. Its advocates may say that "it works well," and it does so; but, like all human agencies, only partially so; and therefore this argument, as used in the presence of certain evils, is always doomed to be rejected.

We distinguish, in history, periods of movement and transition. There are seasons when the mind of a nation seems to be passing into a new mould of circumstances, and a new developement of the highest influences by which men are governed. Now, all such seasons are marked by the anxious consideration of whatever evils exist. But, then, this consideration is not confined to what is most obvious, and might be easily remedied in practical detail. The political sagacity of the people is sharpened to the utmost, and their moral sensibility refined into a thrilling and dangerous extreme of tenderness. They enquire and examine. Their art is not only remedial, but tentative. They test their soundness at the risk of injury. They go to the foundation of their system. They probe their wounds. They lay open their sores as much with a morbid anxiety to learn their nature as to effect their cure. Then supervenes what Burke describes as "the distemper of remedy." Not only are evils to be removed; but the constitution is to be renovated; and, instead of treating particular diseases according to established means of cure, everything is suspended on untried attempts to remove their cause—till relaxation ensues—the spring of life, perhaps, is injured—

and the remedy is proved to be worse than the disease. But the study of what we may call a political pathology is not all. This study becomes ethical; and the more the political passion is merged in the study of a moral pathology, the more likely is the real nature of our social and national evils to be discovered. We believe political science is a thing of naught, if its study be not joined with the greatest patience and anxiety in moral enquiries; if, indeed, the name of science can be given to a subject disjoined from the principles on which it rests, since politics are a part of moral science, and can never be understood without a comprehension of such things as are essential to the whole. The mere politician is a very contemptible sciolist. The study of ethical pathology, we therefore regard as a favourable sign in periods of excitement and transition; for, though we do not subscribe without qualification to the sentiment of the poet—

> How small, of all that human hearts endure,
> That part which laws or kings can cause or cure—

because we believe that governments and their institutions may be made to bear remedially on all but the universal evils of our nature, yet at the same time we maintain, that it is only by investing them with a distinctly moral and religious power that this happy influence can ever be produced. It is true that politicians talk of moral ends; but they generally undervalue and reject moral means. They profess to believe that their measures will operate beneficially in relation to the passions of men and corruptions of society; but they study morality in its results, and not in its causes; and they make it to consist in remote consequences for which they profess to hope, instead of a present power, which it is their solemn duty to recognise and employ. A fallacy, the nature of which we may thus discover, seems to pervade the political mind of England at the present day: and because the exercises of political power must act upon our moral nature for good or evil, men arrogate to themselves the dignity of a moral agency, and depend upon remote results, when all their measures have been adapted to party and economical exigencies. And in general the end of such men is as purely political as their means; for moral results are with them something adventitious and accidental. The truth is, political power must be contemplated, not only as acting on our moral nature, and so, peradventure, producing good results; but it must be purified into a moral power itself. The politician must learn to study direct causes, as well as predict accidental results. He must not only lessen danger and remove temptation, but act positively in training the public mind to good. He must not only recognise a moral and religious power in the land, and profess, alas! as much as is possible in relation to other things, to make his measures no impediment to its efficiency; but he must regard the Church and State as parts of one whole, operating to the same end. He must, in short, make the power of the State a moral and religious power in the land, operating distinctly, directly, and with

a subordination of every other consideration to the intellellectual, moral, and religious improvement of the people. The public mind, through all the divisions of labour to which our condition compels us, must be emancipated from slavery to the body; and, left free to its own spiritual instincts, it must be educated and disciplined in knowledge and true religion: and, finally, it must be placed within the sphere and under the influence of the Christian Church, by all the means of encouragement, enlargement, and support, the condition of the Church may demand. How far we are from such a political state of things, some recent decisions in the legislature may show, and especially the manner in which they were adopted in relation to principles at issue. But, without pursuing such reflections in relation to our own position at the present crisis, we think it is plain that the season of political excitement is one, when the study of ethical pathology becomes important and necessary. This excitement may be a misfortune, and in a healthy state of things would not exist: but when the moral condition is unhealthy it is inevitable, and it is worse than useless to complain of its presence. Let us turn to enquiries by which the real nature and extent of existing evils may be ascertained. Let us rather favour than decry the study of ethical pathology, in the hope of preventing fundamental misconceptions, and the fatal consequences of political empiricism.

How is this study to be conducted? What are the principles on which it should be pursued? What the laws and institutions around which our energies must meet, as the centre to which all our thoughts, however large the orbit of speculation, must be made to gravitate? These are important questions, the admission of whose pertinency will be a great point gained, and the solution of which must bring us near to the discovery of our evils and their remedy. The misfortune of the ethical speculation which generally prevails in the world, is, that whatever be the vices and virtues it enumerates, it rests on no ultimate principles, and centres in no adequate system of treatment or cure. To describe the diagnostics of disease, and to detail the external causes of its occurrence, may be all to which the physician pretends: but in this case he laments the imperfection of his science. He acknowledges his incapacity to cope with the power of disease, and the necessity under which he acts, compelling him to remedies inefficient if he would be safe, and perilous experiments whenever he is bold. In the same manner our pathologist may catalogue our vices, describe the occasions of their appearance and growth, prescribe preventions and alleviations; but, as long as he refrains from decided and deep views of religion, he leaves his science baseless, confessedly in want of the ultimate principles, without which the true state of the case can never be ascertained. Our first object must be, therefore, to ascertain the direction in which moral enquiries should be pursued, believing there is an imperative necessity to seek for a basis of principle beyond the range of fashionable speculations on this subject. The alternative at this point seems to be, to tread the circle of political science as prescriptive of moral evils and their

cure, or to enter upon enquiries definitively religious and Christian. Every one feels that the duties of men in society are of two kinds, giving rise to the distinction of duties of *perfect* and *imperfect* obligations; i. e., that there are duties no political principles can prescribe or enforce. But, though imperfect in relation to these principles, the latter are duties without whose entire and cordial admission society can never become virtuous and happy. They are precisely those in neglect of which vice prevails, society corrupts, and states decay. If they are not recognised, and under their approximate sanctions enforced, no civil laws or institutions can produce national virtue; or, rather, no laws or institutions will be established to this end. Governors and the governed lie under an equal obligation here. The necessities, therefore, of moral obligation point to something more than political regulations, and lead us inevitably to the religious view of our condition.

But here an essential difference between ethics and religion must be recognised as necessary to all enquiry. Ethics are a speculation; religion is an institution. However important, in regulating the opinions or prescribing the faith of men, the speculative or doctrinal part of religion may be, the exercise of its spiritual power, by means of its institutions, is infinitely more important. We are not contrasting or in any way separating the two; they must always be united, and their true union is absolutely necessary to a religious efficiency: but we can never realise this efficiency by stopping at the former; for the practical importance of religion is made to rest with its institutions. This brings us to the consideration of the Christian Church. Evils prevail in the State because men are not true Christians; and Christianity is inefficient or otherwise, according to the perfection and purity of its institutions. We need scarcely say, that we do not overlook the glory of the Gospel as the administration of the Spirit of God, causing its holy results to follow the operation of Divine influence on the heart; and we shall not be suspected of confining this operation to one class of men, as possessed of certain institutions, though imperfectly maintained and administered by them: but in the terms in which we are compelled to speak of the Gospel, as the means by which the Spirit converts and sanctifies the hearts of men, we imply the instrumentality of the Church, as the means in which the dispensation of the Gospel consists. And when speaking of our own Church, as it exists in the country, the only view of it which is necessary to our argument may be more or less exclusive, according to the different convictions of our readers, provided it be considered as the dispensation of the Gospel to ourselves, the means an Almighty Providence has bestowed upon us, and according to the perfection and purity of which we may expect to receive the influences of the Holy Spirit of God.

This brings us at once to the efficiency of the Church: and let us observe how, in approaching this question in the way we have indicated, it is relieved from the limitations with which it is usually surrounded by the common prejudices and habits of men. The question of the Church is frequently treated as an isolated one; and on this account

politicians and philosophers, in the general comprehensiveness of their views, are tempted to treat it with contempt, or at least to reject it from the circle of their deliberations and arrangements, as fit only for the consideration of a particular class of men. They are very ready to acknowledge that religion is something very important in its place; but they utterly fail to discover its true position and relations. And, indeed, they regard it as if it had no relations—a naked and solitary phenomenon among men, or as something whose practical importance wholly relates to eternity. Were this delusion solely confined to men who make no pretension to the religious character, we might hope to see it speedily destroyed; but it is favoured by the manner in which multitudes of religious men speak of the Church, and especially by the unreligious manner in which they speak and act as philosophers and citizens. The fundamental error of both classes consists in the separation of *the religious principle* from *the moral power* recognised in states.

We consider it no objection to the existence and magnitude of this error that the Church is recognised by the State, and that a principle of association between them is indistinctly affirmed. This may be done for the purpose of limiting the religious principle; or, the *principle* being viewed merely as a *power*, it may become a part of political wisdom to subordinate it to the authority of the governing power as a civil one. We believe that, in fact, a peculiar infelicity has belonged to the Church in modern times in this respect. Modern alliances of Church and State have been framed according to a painful necessity, which grew out of the contests to which Pope Gregory VII. gave so precise a form and name. Protestant establishments, therefore, have almost always been placed in embarrassments of which their enemies have taken an unfair advantage. But the subordination of the ecclesiastical power, and the supremacy of the religious principle, are distinct questions, the separation of which remains to be established, and the obligations of the latter to be fully developed, in the treatment and cure of the evils by which society is afflicted. Modern "alliances," as they are called, of the Church with the State, fail to recognise the unity of a Christian State; and therefore, instead of preventing, have rather promoted the separation of the Christian principle from the means of improvement sought both by statesmen and philosophers in their direction of the public mind.

When, after advancing from political evils to their moral nature and causes, we learn the imperfections of our moral agency, and seek for its efficiency in the developement of the religious principle, we arrive at a point where the necessity of an improved religious efficiency calls for the most patient and anxious investigation. The proposal to impart a greater efficiency to our religious instrumentality, involves the painful necessity which belongs to all other means of improvement. We are compelled to a grave consideration of the evils by which this existing instrumentality is impaired; and thus, in ascending in our enquiries to principles of the highest practical import, we advance from the ethical

to an ecclesiastical pathology. And, though we regard the Church of Christ, originally and prospectively—not merely theoretically, but by moral necessity and divine appointment—as the cure of our disorders, we feel ourselves impelled by the current of opinion and passion in the midst of which we are placed, to tent and probe its evils, and to make their cure the means of its efficiency. Many will condemn this feeling on religious grounds as unhealthy; but we believe it is natural and necessary, and under certain regulations ought to be indulged. It grows, indeed, out of our unhealthy condition, and ought on this account to be considered as a counteraction to that feeling of false security which blinds to danger and destruction. Just as in politics and morals we obtain important results by the remedy of acknowledged evils, instead of sitting still, and, in expectation of a tranquil course of improvement, waiting till everything around us corrupts and festers, and the gangrene requires amputation, as the only possible means of escape from death; so in the Church we must study the imperfections of its means, the decay of its principles, and the injuries its spirit has probably sustained, if we wish to establish and extend its power in the world. It will always be the misfortune and trial of the men whose measures are emphatically of a remedial character, to endure suspicion, opposition, and censure on this account. Formalists of every name, those who love to be "at ease in Zion"—ecclesiastics of a worldly spirit, who are content that the Church should be acted upon by the world, if the State will but secure its privileges, even taking from the morality of the world its standard of purity and zeal—and others of timid and cowardly dispositions, alarmed at the remedies as much as the detection of evils, like the patient who is frightened at the prescriptions of his physician—all unite in mistrust of their motives, and resistance to their efforts. The peculiar embarrassment to which such men are exposed, is the suspicion of disaffection to the Church of which they are members. Men, indeed, whose ecclesiastical relations are merely hereditary, may think more of its evils than its blessings, and even those among them who have made a deliberate preference of them to other forms of religious profession may indulge in the same onesided view of its condition, and agitate for a course of remedy or reform without a due apprehension of its claims on their affection: and all this in the case of a Church appealing to the people at large, whether viewed as an establishment or not, is the sad consequence of leaving its evils without remedy, till it loses the respect and love of thousands whom it might otherwise include among its most fervent supporters. But, surely, there are others whose ties to the Church have been preserved and strengthened by attachment, who unite the calm convictions of their judgement with the ardour of love, and who are yet anxious, to the degree of fear and trembling, for an acknowledgement and remedy of its evils. To be dissatisfied with any condition, does not necessarily imply disaffection to the institutions of which we speak. And as this is obviously true in all the civil arrangements of society, we can conceive of nothing to obscure or qualify this truth in relation to the Church. The Church, in the aspect in which it

appears to us a Divine institution, must always be loved and defended. Apostolical ordinances, and scriptural forms, and many subsidiary appointments essential to its being and action in society, must be vigorously maintained, in resistance to all the assaults upon them, made on the ground of abuses and corruptions. And in this sense the Church may be most ardently loved by men who complain most bitterly of the evils with which it is afflicted. In fact, we believe, that in its true individuality and proper integrity it will never be purely, and with disinterestedness, beloved by any others. But if we make any present condition of the Church essential to its integrity, as the precise object of Christian love and loyalty—if, because its enemies dwell on its evils, we deny permission to its friends to examine and cure them—if to attempt this, be to secure to a discriminating and holy friendship the reproach of an enmity it dreads, as the destroying sin of the soul—if it be made the mark of true Churchmanship to refuse the admission of every evil which enmity or party feeling may allege, converting the tactics of the forum into the morality of the Church—it requires little penetration to perceive that a day of misfortune must come, when sore judgements will fall upon cherished evils, and upon what perhaps were only imperfections at first, but which have been suffered to ripen into crimes. All this, we know, may grow insensibly into the policy of a national Church, or the Church of a particular age, till good men are deceived by its prevalence, and ascribe a religious virtue to feelings in which such errors lurk as make them dangerous to the institutions they defend.

It is worth pausing, to consider if any policy or general feeling of this nature has grown up in the Church to which we belong. Our own painful conviction is that there has. Its prevalence, we imagine, has mainly contributed to occasion our present embarrassments. And though it has been shaken, and in some quarters entirely exploded, yet, as false views of the welfare and duty of the Church have arisen out of this state of things, the danger of this policy recurs, and many are seeking, in quelling their alarms, to close their eyes on the truths—the true facts—alleged by their opponents. A Church, whose main defence for three centuries has consisted in asserting its superiority in contrast to another, has been under peculiar temptations on this point. As long as the Church in England viewed itself as a part of the Romish Church, the ecclesiastical feeling of satisfaction or pride was not greatly injured by the admission of its own local and national evils: but when it took the character of a reformed and protesting Church, this feeling was centred in its own excellence. It was defended as true in opposition to Romish errors—as pure in opposition to Romish corruptions—and apostolic in opposition to Romish inventions. The warfare its leading divines had to maintain so frequently with the Church of Rome, threw them upon the assertion of the pure and apostolic character of our Church, to the neglect or extenuation of whatever evils belonged to its new condition. We ought not to make it an objection to them, that they overlooked and underrated—if, indeed, they did so—the natural

inconveniences belonging to such a change as the Reformation—the defects belonging to its manner, or the degree to which it was carried—the imperfection of discipline which, in removing a system of error and superstition, had almost entirely to be recast—and the restrictions and corruptions in relation to the State which necessarily followed the conversion of the State itself to a Protestant character. Neither ought we to be surprised, if the great and learned men whom God raised up for the defence of our Church in opposition to Rome have transmitted to later times the habit of merging the imperfections objected to it, in the praise of the excellence it possesses. In the management of controversy, this in their case was the true mode of argument; for imperfection is incidental, and excellence essential: and if any obliquity of feeling has been entailed, this has been the necessary result of controversy, which, however great the triumph of truth, always generates evils of its own, requiring the future correction of calm and impartial minds. But never let us lose sight of the claims of our Church on present veneration and love. We must not suffer existing evils to blind us to the reality of its excellence now, any more than our fathers permitted its original imperfections to abate the high and firm tone of their affectionate devotedness to its support. In its reformed Liturgy, in its distinct recognition of all the doctrines which gave to the Reformation throughout Christendom a theological character of truth and simplicity, and in its recognition of the authority and sufficiency of scripture, with a relegation of its own authority to this source of faith, we inherit the richest privileges with the Church of any people has ever been permitted to transmit through successive generations. We are happy and blessed of God in having such a Church, if we only know and appreciate its true character. Its excellence is far more than historical, for it is a present possession. The same qualities that won from its members in former days the most ardent professions of veneration and love, remain for us; and though we may have to assert and unveil them, and by laborious exertions to preserve them from injury when opposed by Romanising Catholics within its pale, as once by Roman Catholics without, yet there they are: the form we venerate as apostolic—the features we love as evangelical—are still there. Some among us may wish to overload and conceal this form with gaudy vestments stolen from Rome, and to make a cast from her features whom the Saint in Patmos once saw with a name of opprobrium upon her forehead, serve as a mask for this countenance: but we have the original beauty of our Church to preserve—let us not leave her to the meretricious arts by which others seek to disguise her, and when they have accomplished their work, turn from her as though she had changed her nature and lost her charms! Let us be sure she will not wear the disguise prepared for her. It has been tried before, and though, perhaps, weakened by her struggles in rejecting it, there are many reasons why we should hope that exhaustion will not follow her present efforts, but that strength will be given her from above, both for the achievement and improvement of her triumph. No greater misfortune could

happen than to lose our love for the Church as she now is, what she alway was, reformed and evangelical, though evils may have grown up around and within her, injuring, and concealing her true character from sight.

As the real excellence of our Church, in opposition to the Church of Rome, has promoted insensibility to the evils of its condition, the nature of the warfare it has had to sustain with Protestant Dissenters has aided in the same effect. Though the Dissenting controversy, if worth half the interest it always excites, must be one of principle in relation to the original organisation of the Christian Church, the most prominent topics of debate have ever been the alleged imperfections and corruptions of our particular institutions. From the days of Hooker to the present, every advocate has had to defend these from misconceptions and disparagements. A cavilling and captious temper has often demeaned the controversy on the one hand, the effect of which has often been to produce panegyrics on the other, as more befitting the case than arguments; and to make the whole case a collision of love and hatred, rather than the calm comparison of reasoning and enquiring minds. And though Dissent has been mainly promoted by imperfections and evils in the Church, yet, when these have been alleged as justifying separation, and even as reasons for its destruction, they have not obtained due consideration as real and remediable, but have been met by the assertion of excellencies for which it always has been and still ought to be loved. Thus the position of the Church, in relation both to Romanists and Protestant Dissenters, has produced an exclusive regard to its excellencies, and an insensibility to its evils.

We are far, therefore, from rejecting that love for our Church—which we have known some of our brethren condemn as a low and unworthy feeling—because we can trace its origin and growth in causes honourable to the Christian, and discover reasons for its moral fitness in our present condition, in the advantages and privileges which our Church still confers on its members. We know, indeed, that in rejecting false views of Catholicism there is a true Catholic feeling to which this love ought to be subordinate. We know that a devout regard to the end for which the Church is established, will qualify our attachment to it as at best a system of means. And we believe that the piety of individuals may be so elevated in the study of the purity of the Gospel, that this passion may be chastened down in the greatest modesty of expression, and even into habits of silence and reserve. But we also believe, that, as the spring of a quiet submission amidst evils, and of thankfulness to God, and hope in His blessing, it will never be banished from minds the most regulated in their temper, and exalted in their piety. But while we defend its indulgence, we wish to purify it from corruption. A love most pure and noble in itself, and most honourable to the pious mind in which it is cherished, may be simulated by men of inferior principles and worldly dispositions. Such is naturally the fate of our Church. Many love it for its honours and emoluments, and for the secular advantages belonging to their position in its service. Many love it,

not on account of its true character, but for the sake of the circumstances with which they are surrounded in its communion. These circumstances may be a part of its corruption, to which worldly minds cling with all the love compatible with their selfishness. Yea, they love it from motives of self-interest the most sordid; and, as they are always the most forward, though seldom the most distinguished, in the hour of danger from without, they are also the most prominent in opposition to every complaint of evils among its members. This species of character has many varieties. It is one of the basest exercises of mind, to love the Church merely in drawing from it an income lavished upon personal indulgences; but it is scarcely more inconsistent with the spirit the Gospel demands of its members, to regard it only with an affection which terminates on professional reputation and power. Men love other professions for the interest their duties impart to what would otherwise be a vacant and weary life—for the excitements they produce—for the importance success confers upon them in the eyes of others—for the sake of influence with the people, since the feeling of the tribune seems deeply implanted in our nature; and from some, or from the implexity of all these motives, many men love the Church, and have always, we fear, had too many advantages in its condition in favour of their prosperity and eminence. Thus the love of our Church, which, as an object of pious culture, we defend, and which, in the controversies to which it belongs, may inconsciously and honourably have grown blind to its faults, is in danger of being corrupted, not only into a feeling of secondary worth, but of degraded and guilty worldliness.

We recognise, therefore, the presence of good and bad motives in the practice which makes a profession of love for the Church an answer to serious complaints of its evils, and the ground of censure towards those who indulge in such complaints. We believe there are good reasons for this profession, and that it ought to be distinctly and boldly made; and that the feeling it professes ought to be devoutly cherished. We repeat our conviction that we are not only bound in honour and consistency, and by such stern obligations of principle as often constitute our duty when affection expires, to support the Church; but that love to it is necessary as the bond of a perfect adhesion. We consider that, instead of making our present union to it the cold dictate of reason, while we calculate and compare the chances of future separation from its as our probable duty, to which revolted affections turn with restlessness, if not with desire, we cannot fulfil the duties of our position unless we make it cordial and affectionate, feeling the least surmise of any possible separation from it as a blight upon the dearest hopes of the heart. But at the same time we dread such an operation of this love, whether occasioned by the indulgence of good feelings to the excess of blindness, or the presence of bad motives in the corruption of character, as regards the discussion of evils as disloyal and traitorous conduct. Such an exercise of love does, we fear, prevail in our Church at the present day. It has its excuse in the kind of attacks

made on its present form and condition; but, overlooking the causes out of which they have grown, its mode of resistance to such attacks may prove the most fatal mistake. We entertain grave apprehensions of danger on this point. It is natural, and according to universal experience, that such danger should arise. The beleaguered city will have many a breach in its walls, and many a bulwark overthrown, though the enemy be repulsed. In the crisis of violent controversy true principles are often disturbed and injured. An objector must be met at every point, and therefore he is contradicted whether right or wrong. Truth is conceded, and error adopted with equal heedlessness, when whatever he asserts is denied. Illogical arguments lead to the abandonment of principles far more important than the premises of a syllogism, but which, regarded in this light, inflict injury on the cause they were intended to promote. A sophism in argument sometimes leads to a whole theory of defence the most false and mischievous. Feelings are perverted; prejudices, growing into the intensity of passions, are formed; moral obliquities, of which few who are deformed by them are conscious, are produced; and the holiest cause is injured by the means by which its enemies are overcome. We confess the greatest anxiety lest our Church at the present time should be found verging towards the gulf of this danger: and while we think the greatest scrupulosity of defence necessary in managing such controversies as have arisen in our day, we believe that there is no point on which caution is more necessary than the allegation of evils in the Church impairing the spirituality of its tone, the purity of the Christian life it prescribes, and its general efficiency in the land. Mr. Newman, in the volume of sermons we propose more particularly to notice, has given unusual importance to this point. No volume, we imagine, which this gentleman has published, is more pervaded by the essential spirit of an erroneous system than this; but in no one are his objections to the state of our Church more worthy of the anxious consideration of its friends, whether made as gentle insinuations and devout complainings, or in the less impressive form of fretful and impatient charges.

But, before we enter upon any particular examination of these sermons, let us notice the manner in which Tractarian objections to the evil condition of our Church, are met by some who rest its defence on the excellence of its reformed character. This defence may, of course, be made to include its evangelical character: but we speak of those who sympathise with the Tractarians on the most important points of doctrine, and only part company with them when they assail the Reformation as itself an evil, and adopt the most offensive peculiarities of the Church of Rome. If they sympathise with the Tractarians on the one hand, we sympathise with them on the other. They stand between both, extending a hand to each, and profess to place themselves in what they call the *via media* of the English Church. This middle way, we scarcely need observe, is a very broad one. It contains many different tracks, like the footpaths over a common, and which, though they often intersect each other, preserve the most marked separation, and often

place the travellers who use them widely apart. Those, therefore, who define the *via media* of the Reformation as their own position, to the disparagement of other Protestant Churchmen, fall into the error of particularising what is general, or restricting what is comprehensive; instead of conforming to a recognised standard, erecting their own opinions into a standard for others. Without dwelling on their peculiarities, we observe how in this way a party grows up, distinguished by its professed attachment to the Church as reformed, and demanding love for it in opposition to the evils alleged. It is not surprising that efforts should be made to save our Church from the Romanist censures and Romanising exertions of Mr. Newman and his friends, by men who agree with him in all the principles of a doctrinal and practical separation from the evangelical party in the Church. But it is plain that a third party is thus formed, as assuming certain principles, yet rejecting the developements into which they have grown. This party may claim to be considered the representatives of a large body of divines in a former age of the Church, and therefore speak of themselves, not as a new party, but as "the Church," in opposition to Tractarian and evangelical objectors; yet it must be remembered that our practical concern with parties as they arise in the present day, is a matter of more importance than the adjustment of historical relations. This party has been formed by present influences, in relation to present circumstances, and has this peculiarity—that it is formed out of the fundamental principles of the Tractarians, in opposition to their results. In seasons of excitement, and when controverted principles are in a process of vigorous and rapid developement, men of a prudent, though unworldly, temperament will be found to check this developement at some point sooner or later assumed. In short, there will always be rash men on one side, and moderate men on the other, irrespective of the principles at issue: and this moderation, let it be observed, may be as much an affair of principle as of policy. Men may be honestly convinced that principles are true up to a certain point, and false beyond it; because other truths then come in to check and subordinate them, requiring, in the comprehensive views belonging to this point, the developement of a new truth, rather than the extended application of an old one. It is plain, therefore, that we have no quarrel with the motives of those who are aiming to check the advancement of Mr. Newman and his friends in the path in which they themselves have been travelling in their company, though we confess we regard their efforts with mistrust, and even with considerable apprehension of danger to the Church. We have never been among those who have discovered nothing but error in the writings of the Tractarians, and who have expected nothing but unmitigated evil in the divisions and searchings of heart they have produced. We have looked with anxiety on what we have considered a trial of the Church, divinely ordained for its good, and humbly prayed that we might all have grace to improve this trial, instead of being suffered to pervert it to our future punishment. When, therefore, we found a party arising among the Tractarians themselves, to oppose Mr. Newman and others, we looked

for some modification of the principles to which they were pledged in common with him, and, in frank acknowledgement of the evils he deplored, for some remedial suggestions, which might give us the hope of good from the divisions he had occasioned. We are disappointed: and, though we regard with respect and affection those who step forward to allay the Romanising zeal of their friends, we look with no small concern to the result, as probably a neglect of the good, and a realisation of the evil tendencies of the contentions through which we have recently passed. It was long since plain to many, who devoutly watched the rise and progress of such contentions, that among certain classes of Churchmen the standard of holiness was elevated, that self-denial and all the habits of devotion were prominently enforced, that worldliness in all the guises belonging to our present civilisation was more boldly detected and exposed than had ever been known in such quarters, and that no labour was to be spared, at no risk of inconvenience or sacrifice, to make the institutions and services of the Church popularly effective throughout the land; but it was equally plain, that in all these things the system slowly developed was inconsistent with the spirit and habits of multitudes on whom it relied for support. The life of superstition and labour to which it invited was seen to be such, that very many of those who were attracted by the glare of certain principles were sure to be repelled by the stern and severe practice demanded of them. Fascination was one thing; the devotion of the heart is another. The first may be superficial; but the power which compels the latter, must proceed from the heart of the system to the heart of the individual. Formerly men were kept within the Church of Rome by the necessity of their condition. Escape was impossible—not because they were fascinated, but on account of the universality of its influence. Civil society was but the complement of ecclesiastical power, and it required the most extraordinary combinations of changes the world has ever known, and finally involved the necessity of a violent disruption, to open the way of deliverance to the oppressed and anxious spirit. Many, indeed, found the fascination of their souls in its spells; but they were the men who corrupted it, with whom it was not only false, but worldly; who changed superstition into a fraud, and made a form of religion, which required the greatest spiritual elation of mind, the minister to their sensuality. But in the redintegration of the Romish spirit in the English Church, it was necessary that the men who were first fascinated should be bound in the full purpose and daily practice of their lives, to a superstitious and operose course of conduct. Otherwise, the fascination of pomp and power soon expires; and the worldliness of the age, being denied its appropriate gratifications, falls away in resentment and disgust. Professional exaltation, hopes of priestly domination, and, above all, the repugnance of the unhumbled heart to the evangelical spirit of Protestantism, carried many within the circle of Tractarianism who were never likely to remain there. This has been especially the case with youth and inexperience. Even soft and downy

doctors, who recoiled from everything calculated to ruffle the repose and dignity of their lives, with whom any complaint of evils was treason, and who would sooner have died of dyspepsia and plethora than acknowledge their need of a physician, dreading equally the nauseous drug and a spare diet, looked with an indulgent smile on the early labours of the Oxford divines, and for a long time recommended the Tracts to youthful curates, as an antidote to zeal and error. And it must not be forgotten that there were others in whose well-disposed minds it was easy to awaken hopes and desires favourable to the authority of Tractarianism. With an honourable ambition to become respectable and exemplary in their profession, and adding to professional zeal an æsthetical love of religion and the Church, they were attracted by transcendental theories of Apostolical Succession, sacramental efficacy, and Christian unity and Catholicism; but, as without theological science in the first instance, so always without a pious devotedness of heart to raise them above the level of worldly aims. These are only some of the illustrations which might be given of the kind of troops by which the Tractarian army has been augmented to a very formidable extent. But it is plain, that without waiting for the shock of battle, the fatigues and privations of a long march towards a distant conquest, will weary and disgust many. The host, in the technical sense of the term, is likely soon to become demoralised. And if some men, capable of dividing authority with the leaders, are seriously convinced that the march is taken in a wrong direction, or that the projected conquest ought to be abandoned, defection may soon prove fatal to the undertaking. But, in such a case, the auxiliaries who withdraw are not easily united under other leaders; and those who promote their defection, may be painfully disappointed in the result.

Now, considering how the love of our Church, in the moderation of its principles and peculiarity of its services, as established at the Reformation, has long blinded many to the evils of its condition, we only follow the instructions of experience when we say, that a recoil from the spirit of Messrs. Froude and Newman, and "The British Critic," upon this kind of loyalty to the Church, will probably be followed by a blindness, formality, and worldliness, the most painful to contemplate. The effort may strenuously be made to fix the best excitements now produced at an assumed point of decency and restraint; but we think all such efforts must be in vain. A standard of faith and duty different from Mr. Newman's, and better than what formerly prevailed among the majority of the crowd who lately followed him, may be erected; but checked excitements generally fall to the lowest mark on the scale, and, unless they be embodied in something more than the forms previously known, speedily sink into inactivity and insensibility. Who would wish to bring back the Church of England to that state from which, apart from evangelical piety, Tractarianism aroused its members? Certainly not those of his former friends, who now step forward to declare "that Mr. Newman's

views *have changed*—that they have received a developement, which has caused them to diverge from the sound and genuine principles of the Anglo-Catholic Church; and that those who combine with Catholic principles a warm attachment to the English Church, and a conscientious repugnance to the errors and superstitions prevalent in the Roman communion, can no longer expect the co-operation of this distinguished and eminent writer:"* but, in stopping short of *his* present developement of *their* principles, and refusing any future co-operation with him, let them not suppose that they can make their stunted and unevangelical Anglo-Catholicism as powerful as the mighty invention of this theological Frankenstein. We do not hesitate to avow our conviction that he is right, in opposition to them. His reasoning is more logical than theirs, his general views are more philosophical, and his conception of the religious spirit to be developed more consistent and more true in theory, however false in principle. We consider the great body of Roman errors and corruptions a consistent and natural developement of certain principles; and whoever adopts these, is under the necessity of making essentially the same developement, though without all the absurdities and immoralities of former times. It is a reproduction, then, which is required, not a new creation—not a Protestant Church, in essential opposition to the Roman—but, according to the eternal laws of generation, a being of the same nature and form, "the living creature after his kind." This truth—the necessity under which he is acting—has, perhaps, gradually dawned upon Mr. Newman's mind, and accounts for many things for which his former friends now oppose him, and which those who at the first were his opponents regard as confirmations of their original objections. But if this, indeed, be the truth, what can be expected from a party formed merely for the purpose of checking the developement in question, without renouncing the principles from which it proceeds? If our principles be not made the means of our improvement, and if for this purpose the cure of the evils with which we are afflicted be not sought in their developement; or if other principles be not adopted, instead of their expansion, so as to give that degree of flexibility and growth to our practical system, which every system that aims to renovate the world must possess, we sink into a merely formal and stationary life, and one in which our state must become corrupt.

In the volume before us, Mr. Newman seems tenderly alive to this state of things. There are many remarkable passages, in which he seems rightly to estimate the value of that popularity his party have enjoyed. Even in what men of different parties have usually regarded as the best consequences, or accompaniments, of recent excitements, he dreads the admixture of evil; and, far from partaking of the rash presumption upon success of many of his disciples, rejoices with

* The English Review, No. 2, p. 334.

trembling, and anticipates the future in a sad and foreboding spirit. In the following extract, our readers will learn what his appreciation is of the nature and extent of this success:

"There is at this moment a growing feeling of the beauty of religion, a growing reverence for and insight into the privileges of the Gospel. Persons begin to understand, far more than they did, that Christianity is not a mere law, a Jewish yoke: but a new law, a service of freedom, a rule of spirit and truth, which wins us as well as commands, and influences us while it threatens. Hitherto, it has seemed as if all sense of the privileges and pleasures of religion were possessed by those who had but erroneous views of doctrine, and who, however well intentioned and respectable in themselves, came more or less of an heretical stock; while men of correcter and more orthodox views seemed to be a cold and forbidding school—nay, the less fervent, the less spiritual, for their very exactness: but all this is gone by. A more primitive, catholic, devout, ardent spirit is abroad among the holders of orthodox truth. The piercing, and thrilling, and kindling, and enrapturing glories of the kingdom of Christ are felt in their degree by many. Men are beginning to understand that influence which in the beginning made the philosopher leave his school, and the soldier beat his spear into a pruning-hook. They are beginning to understand that the Gospel is not a mere scheme or doctrine, but a reality and a life; not a subject for books only, for private use, for individuals—but for public profession, for combined action, for outward manifestation. Hence, there is an increasing cultivation of all that is external, from a feeling that external religion is the great developement and triumph of the inward principle. For instance, much curiosity is directed towards the science of ecclesiastical architecture, and much appreciation shown of architectural proprieties. Attention, too, is paid to the internal arrangement and embellishment of sacred buildings. Devotional books, also, of an imaginative cast, religious music, painting, poetry, and the like, are in request. Churches are more frequently attended on week-days, and continual service is felt to be a privilege, not a task. And two services are felt to be short of that measure of devotion which the religious mind desires to pay to its God and Saviour."*

This passage is immediately followed by complaints and misgivings:

"Now, no one can suspect me of meaning to imply that such signs of the times are not in themselves hopeful ones. They are so: but, O my brethren, be jealous of these things, excellent as they are in themselves, lest they be not accompanied with godly fear. I grieve to say that the spirit of penitence does not keep pace with the spirit of joy. With all this outward promise of piety, we are jealous of that which alone is its inward soul and life; we are very jealous indeed of personal strictness and austerity. We are alarmed at any call to national or personal humiliation and amendment; *we like to be told of the excellence of our institutions, we do not like to hear of their defects;* we like to abandon ourselves to the satisfactions of religion, we do not like to hear of its severities. We do not like to hear of our past sins, and the necessity of undoing them: and thus, however gay our blossoms may be in this our spring, we have a fault within which will show itself, ere our fruits are gathered in the autumn."†

In the following passage, his estimate of that bustling multiplication and parade of religious services, which in many places have been chiefly occasioned by his influence, is rendered peculiarly significant by his discouragement of the practice, that, above all others, so many of

* Pp. 130, 131. † Pp. 131, 132.

his disciples are accustomed to urge, without the least sense of danger:

"I fear a number of persons, a growing number, in various parts of the country, are likely to abandon themselves to what may be called the luxuries of religion; nay, I will even call them the luxuries of devotion: and the consequence of this, it is very distressing to contemplate. They are tending to 'feast without fear.' For this reason, I should even look with jealousy on any considerable revival of weekly communions. We are not fit for them. I am sure, men in general, such as we are, even religious persons, are not fit for them. We need a much deeper religion, a more consistent creed, a keener faith, a clearer insight into things unseen, a more real understanding of what sin is and the consequences of sin, a more practical and self-denying rule of conduct, before such a blessed usage will be safely extended among our congregations. I really do trust, as I have already said, that the effects of this observance among ourselves have been such as we could desire; but, if ever it is introduced into our great towns, much evil will come of it. It is a very merciful provision, if we may thus speak of error overruled for good, that there should be so much opposition to it as there is at present." . . . "I am not at all sorry for it, and the clamour that follows upon it; for it hinders a great evil, it represses a luxuriant, rank, unhealthy vegetation in our religious habits."*

There are many passages in which the study of personal salvation, repentance, humiliation, and attention to "inward religion," rather than the catholic improvement of outward forms, are so inculcated as to show the writer's deep sense of their absence or imperfection among his followers. In several places, especially, he labours to check the heedless and presuming spirit which, we fear, has impelled many persons towards Tractarianism, under the name of religious joy, in contrast to the profound seriousness which certainly, in the writer himself, assumes the complexion of severity and sadness. Take the following instances:

"'All is not gold that glitters,' as the proverb goes; and all is not catholic and apostolic, which affects what is high and beautiful, and speaks to the imagination. Religion has two sides—a severe side, and a beautiful: and we shall be sure to swerve from the narrow way that leads to life, if we indulge ourselves in what is beautiful, while we put aside what is severe."†

"Too many men at this time are for raising a high superstructure, ere they have laid a deep foundation. They shrink from sowing in tears, though they would fain reap in joy. The austere doctrines of the Gospel, they turn from them, like him who said, 'Be it far from Thee, Lord; this shall not be unto Thee.'"‡

"These things being so, misgivings of mind arise, of necessity, at the present growing attention which is seen on all sides of us, to church architecture and church decoration; not as if all this were not right in itself, but lest we should be too fast about it; lest it be disjoined in the case of the multitude from real seriousness, from deep repentance, from strict conscientiousness, from inward sanctity, from godly fear and awe. There are other things to be done first."§

"Let us recollect this for our own profit—that if it is our ambition to follow the Christians of the first ages, as they followed the Apostles, and the Apostles followed Christ, they had the discomfort of this world, without its compensating gifts. No high cathedrals, no decorated altars, no white-robed priests, no choirs for sacred

---

* Pp. 133, 134.
† P. 442.
‡ P. 443.
§ P. 444.

psalmody—nothing of the order, majesty, and beauty of devotional services had they; but they *had* trials, afflictions, solitariness, contempt, ill-usage. They were 'in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.' If we have only the enjoyment, and none of the pain, and they only the pain, and none of the enjoyment, in what does our Christianity resemble theirs? What are the tokens of identity between us? Why do we not call theirs one religion, and ours another? What points in common are there between the easy religion of this day, and the religion of St. Athanasius, or St. Chrysostom? How do the two agree, except that the name of Christianity is given to both of them?"*

"My brethren, let what is inward be chief with you, and what is outward be subordinate! Think nothing preferable to a knowledge of yourselves, true repentance, a resolve to live to God, to die to the world, deep humility, hatred of sin, and of yourselves as you are sinners, a clear and habitual view of the coming judgement. Let this be first: and, secondly, labour for the unity of the Church; let the peace of Jerusalem, and the edification of the body of Christ, be an object of prayer, close upon that of your own personal salvation."†

No one can read such passages without believing that Mr. Newman clearly discerns an imperfection of principle and motive in the excitements he has produced, and no one can be supposed to understand this particular of the case better than he does. But if his views be true, what can be expected from checking these excitements; and, taking them as good at the point where he wishes to turn them into deeper than their present channels, fixing them in a love for our Church, as reformed and unevangelical? Will the daily service, the universal celebration of saints' days, the weekly communion, and all the graces and luxuries of ecclesiastical architecture, do good with checked rather than growing excitements? Or will the effect of denying any tendency towards Rome, to such Church principles as Apostolical Succession, sacramental efficacy, *ex opere operato*, and a catholicism generally limited by the extent of episcopal ordination, be enough to make them the present salvation and future glory of the Church? In short, is Mr. Newman right in his view of the evils and dangers he considers to surround these excitements; and if so, how is the Church to be benefited in merely staying what is called their divergence from certain principles, by a love for it in little more than the negative aspect of Protestantism? Mr. Newman ascribes to it what, on certain principles, makes his Romanistic developements desirable and necessary, when, in rejection of his developements, the truth or fairness of his representations is questioned. Opposition to him, therefore, becomes merely negative; and love for the Church is demanded on grounds, on which the true devotion implied by this term can never be known. Let it be distinctly observed, Mr. Newman describes a double class of evils, which are evaded, if not denied, by his new opponents; first, the evils of the condition he originally proposed to alter; and secondly, the imperfections and moral abatements of the spirit he has succeeded in awakening. In the latter case we foresee the danger to his party which

* P. 445. † Pp. 445, 446.

he apprehends, though we cannot sympathise with him in his sadness on this point; and we, therefore, dread the recoil, for which well-intentioned but short-sighted preparations have been made in some quarters, as likely to produce a worse condition than prevailed a few years since. But it is the first class of evils with which we are principally concerned. Here, no doubt, Mr. Newman includes in his list many things from which we hope for good, and others, as in points of doctrine, to which we are sincerely attached; but here, also, he has been successful in exposing the corruptions of the religious spirit in the Church, and in the conduct of Churchmen of the present day, in a manner which has often made us, with almost the yearnings of friendship, lament his awful errors, and pray that his pathological discoveries and exposures might not be lost upon the Church. The great practical question, therefore, in regard to which it has long appeared to us that our safe deliverance from the dangers his party has created consists, is the nature and remedy of the evils on the experience of which much of this success has rested. And if our deliverance be sought in this way, it will include a gain upon all the trials through which we are passing. But if the consequence should be, first, the disgust and dismemberment of an evangelical party in the Church, giving the advantage of present excitements to Dissent, which in another form we might secure to ourselves; and then that love of complacency with our ecclesiastical condition, which some of Mr. Newman's opponents seem so anxious to promote; we fear the general result would be disastrous for many years to come.

We are thus brought back to the point from which we long since started, the importance of the study of an ecclesiastical pathology. This study has unquestionably been promoted by the Tractarians, though in forms which unhappily require laborious correction, and involve the most fundamental errors. The way, therefore, to oppose them, with a supreme regard to the highest and permanent interests of the Church, is to take advantage of the spirit they have awakened, so as to separate between the truth and error of their representations; and, in exposing the danger of theirsystem as a remedy, to suggest, at least generally, the nature of the cure our Church requires. Postponing the reflections on these subjects suggested by Mr. Newman's Sermons to a future paper, we shall conclude for the present, by directing attention to the manner in which the whole history of our Reformed Church illustrates the importance of our principles.

This history is in many respects a painful and humiliating one: and though we look with admiration the most exalted on the Reformation itself, we read the subsequent history of the Church with various alternations of mind, and a general abatement of grateful feeling. We need not elaborate this topic. Men of all parties recur with mournful acknowledgements of serious evils to almost every period of our history; for we are not speaking of the principles or constitution of the Church, but of its moral condition and efficiency in the land. And though there has been no period in its history in which it ought not to have

been loved and supported as reformed, as evangelical, and as affording the means of grace to its devout members, its excellence in these respects has been often obscured by its evils, and its public efficiency in this proportion impaired. Indeed, it is a serious reflection, and one which in the fullness of our Protestant zeal we must not refuse to entertain, that the Reformation throughout Christendom has not accomplished what might have been expected. The obvious causes of this are different in different places, and we have had our own separate reasons for participation in this humbling result. But the Reformation is not, therefore, what its enemies describe it to be, a failure. As well might the infidel say, in enlarging his view of the case, that Christianity is a failure. And as we reply to him that Christianity was never intended to produce a sudden and universal triumph over the evils of the world, but as an element in human probation to experience all the alternations essential to this condition; so we say of the Reformation, that, under the same law, the evils existing in the Church have impeded its success. Our Church, with the advantage of the Reformation, is not what it ought to have become. Without the Reformation, it would have been worse; with it, it ought to have been better. O! let us not fall into that mistake of superficial minds, that error of zeal without knowledge, which renounces privileges as worthless, because they have not been duly improved: and let us beware how the facts of our ecclesiastical history are assumed in the present day, as objections to the form and essentiality of our Protestant position. But if this advice be good, it is equally important that these facts be assumed as the foundation of enquiry. We believe that throughout the history of our Reformed Church its actual evils have operated in the same way as those which we have now to remove, have produced the Tractarianism and Romanism by which we are surrounded: when, for instance, the history of Dissent in the country shall be written in a more profoundly religious and philosophical spirit than that in which it is usually discussed, it will be admitted that the moral strength of Dissent has always consisted in opposition to the real evils of our condition. And a belief that as this has been a continuous fact in our history, so it remains "a great fact" at the present time, animates our hope of the Church's cure of this evil by the remedy of those evils, on account of which, in weakness and prejudice, it is often shunned. But we must not attempt to trace the signs of this in the different phases of Puritanism and Nonconformity, down to the modern Dissent which so largely partakes of a political character; always remembering, however, that this political religionism is chiefly sustained by objections without the Church to what is sincerely lamented by its friends within. We must content ourselves with briefly referring to the character of the era which has just closed. A religion of great feeling, and which with serious deficiencies and disproportions has rested on the primary obligations of the Gospel to repentance and faith, has spread widely beyond our pole; while a sympathetic spirit, taking a complexion of restlessness and dissatisfaction, has been frequently manifested among our members.

There has been a movement, formerly described by Mr. Newman as "towards something deeper and truer than satisfied the last century;" and as this movement has been a general one in religion, in politics, in philosophy, and in literature, it has produced a demand for remedies and improvements in nothing more than in the Church, viewing it simply as the circle of the religious influences of the land. The rise of Methodism, and the Evangelicalism formed on the model of such men as Romaine, Cecil, and Newton, are illustrations of this fact. The secession some twenty or thirty years since connected with the names of Baring and Snow, might also be mentioned. The parties distinguished by certain interpretations of prophecy, and which ran into extremes fostered for a time by a man of powerful genius and undoubted sanctity of heart, must be added to these. And we have now remaining the association of "Plymouth Brethren," with several filiations, spreading, we believe, at this moment in the provinces. And if we include Tractarianism in the same category, it is not because we underrate its importance, or overlook its peculiarity; but because we attach the greatest significance to all we have just mentioned; and cannot help thinking that, as arising out of the same moral causes, Tractarianism was chosen as the alternative of an Evangelicalism, to which at least, and on the authority of Dr. Pusey, some of the party were originally disposed. Nay, we believe it now numbers among its supporters many an earnest-minded man, who, if left to the primary bias of his excitements, would have chosen the evangelical side of our divisions with a probability of the greatest extremes therein. And, also, we have known some individuals, and we can easily imagine many others, of a kindred temperament, who have paused amidst these excitements to question the fundamental nature of their principles, and the direction they would necessarily take, and have chiefly been led to their rejection by discovering their subversion of the grace of God in the Gospel, and the necessity of urging them on to Romanistic results. And in this way we are convinced that Tractarianism owes much of its popular acceptance to its nature as a professed remedy of evils; and that those who adopt only a part of it are generally men of narrower views and more superficial motives than Mr. Newman and his friends; while those who reject it entirely, do so because they regard it, if not as empirical, as delusive, resting their defence on the widest possible views, and the deepest anxiety relating to our evils and their remedies. In short, a long period of repose to the Church, after the decline of the Non-jurors, and the settlement of the House of Brunswick on the throne, gradually brought it into that condition out of which all these movements arose. None of them have succeeded. Individuals have been benefited, and a freshening influence has sprung up in some localities; but our Church is now in an unhealthy state, though we do not doubt its soundness, nor despair of its recovery. Few are satisfied with it, except the worldly lover of his ease, who luxuriates in its honours and emoluments; for such men have never doubted of its state. They have rejected every remedy for disease as dangerous to their presumed health. Yea, more

than this; they have refused the extended application of its principles, or the arrangements necessary to the extension of its means, because they have involved changes; and every change being felt as a disturbance of somebody or something, they have rejected it as an innovation. That such men are few, and becoming every day less influential in the Church, is in our view an encouragment to hope. There never, surely, was a time when the conviction more generally prevailed that remedies for real evils are to be sought. These are the great "subjects of the day:" and if the aphorism be true, the knowledge of a disease is half its cure, any united conviction on the nature of these evils will go farther than anything else we can imagine to heal our present divisions. The knowledge of disease also often involves the value of certain things as remedies which may be otherwise despised; and we, therefore, indulge the hope that truths and principles now rejected will ultimately be accepted, and measures violently opposed ultimately adopted, when those who are now separated will rejoice together in the healing efficacy of the gospel of our salvation. Deep and serious feelings pervade our divisions; and only let us be charitable, as far as is just, towards each other's motives and principles, and we may find in this fact the preliminary of future union in the faith and services of Christ.

SYMBOLISM.

No. V.

Beautiful as is the Ancient Screen-work, one must not shut one's eyes to the fact that the object of these screens was to hang veils on. Two hangings only were retained in Lent, one hung all round the choir, one between the choir and altar. Durand says what was symbolised by this veiling of the sanctuary and its cross, c. iii. s. 34. There were three kinds of veils: that concealing the Mysteries; that dividing the sanctuary from the clergy; that dividing the clergy from the laity: the first denoting the Law; the second, our unworthiness—nay, inability to behold things celestial; the third, coercion of our carnal pleasures. The first, that hung on each side of the altar when the priest went into the Holy Place, Durand paralleled with the veil on Moses's face: the second, that hung before the altar at Mass during Lent, with that of like cunning work between the Holy and Most Holy Places: the third, because the peribolos or enclosure of the choir only rose as far as the elevation of the choir at first, and in some churches in Durand's time, that the people seeing the clergy at their psalmody might follow their good example, was in Lent suspended between them—"as if to say, in

very deed, TURN AWAY MINE EYES LEST THEY BEHOLD VANITY." A valuable antiquarian note of the translators of "Durandus," on this passage, must not turn away our attention from considering the apparent *vanity* of the text thus introduced. With that nervous irritation in the laity which designates the priest's Orientation in worship, as "turning his back upon us" (which literally it *is* of course, but which we will do our opponents the justice to allow it is not virtually meant to be)—the laity might naturally infer from this passage that they in the eyes of the clergy are vanity, and a thing of naught. Far be the wish for any approach to the interval anciently set between them! May nothing like the distinctions of the ancient ritual ever be restored! On Holy Saturday the Lent curtains were taken away. The symbolism is obvious from what has been said. Durand gives it at length, c. iii. s. 36. But, the veil separating the sanctuary from the *choir* was drawn or lifted at vespers every Saturday *during* Lent, when the Sunday office began: Sunday commemorating the Resurrection; and there being no age wherein "joy, and that joy eternal, was not made in some sort manifest, that joy which is concealed in heaven, as is signified by that veil. Thence it is that we fast not on the Sundays," . . . . &c. And thus Durand proceeds to typify different ages by the six Sundays of Lent. If their Church chose to have these symbolic hangings, our only quarrel with this exposition is, "why might not the laity look within the veil on those days?" The sanctuary was thus unveiled on feasts of nine lessons, when occurring during Lent, in Durand's time, but not, he allows, in Primitive ages. The colours of the festival curtains are symbolised in s. 39, the white signifying pureness; red, charity; green, contemplation; black, mortification; livid, tribulation. Over white curtains, too, were sometimes various coloured hangings, curtains of virtues, hangings of good works. The four-coloured curtains of the Tabernacle are, in c. i. s. 6, of Durand, as they were long before, made symbols of the four divisions of creation then considered elements. Durand, c. iii. s. 40, could furnish symbolisms of rich hangings for those who displayed such, of poor hangings for those who had such, and of no hangings at all for those who required such consolation. Some decked their Easter altar with three veils: at the end of the first lesson and response, a black veil was drawn off; at the end of the second and its response, a pale veil; and, at the end of the third, a red veil. He could symbolise each: the black was the time before the law; the pale, that of the law; the red, the time of grace through Christ's Passion. But what did the simple people see in this? Pomp! Nothing more. As to them, it kept alive attention, indeed. But for what good?—These colours of the veils, too, were made available for denoting the holy days of different saints.

One *real* use of screen-work, and of hangings may be mentioned. The choir, or that now called the chancel, was the place of worship. The worship was the prayer of an interceding priesthood. It was not "Common Prayer," as it has grown to be with us, let us hope, in most of our congregations. The laity were spectators: they could go, and come, kneel at their private orisons, or lounge about, and make or keep

their assignations of business or of pleasure; and, if not otherwise engaged, the gallant, "with Powle's windows carven in his shoon," might "dine with Duke Humphrey" in the nave of Powle's. Those good old times! Even mundane business was consecrated by transaction in their churches. So devotional they were! Nothing like the spirit of our fashionable congregations, satirised by the demi-translators of Durandus. Still, under such circumstances it might be as well for the singers of the service to have their eyes turned away from beholding vanity: and besides, in such places strong screens and rich thick hangings would be less a comfort than a necessary on a November day. The nave is become our place of common prayer. It requires the same. Might not the cause of many of the eyesores beside stoves and smoke-pipes, which disquiet the hearts of those engaged in our holy expedition against the pews, be at once removed by combining the forms and principles of the old screen-work into designs for small parcloses, to screen off and over-canopy the old doors and doorways, and shut out the draughts of air with hangings and curtains during service?

In the additions to p. 30 of Durand, his testimony is remarked, that, in his time and country, seats, except in the choir, were unknown: and that, though Early English and Early Decorated English open seats occur here, they are rare, and take up little of the church. But that semideification of the clergy, which offends one in some symbolical views of church arrangement, seems, after all, far from Durand's idea. Referring to an arrangement which his translators show to exist in St. Giles's, Cambridge, and some Sussex churches, he says, "the chancel—that is, the head of the church, being lower than its body, signifieth how great humility there should be in the clergy or prelates." (P. 31.) Unless the words rather refer to the roof than to the floor of the chancel; for the universal practice was to roof it less loftily. Again, he adds, "the rail by which the altar is divided from the choir, teacheth separation of things celestial from things terrestial." Whereas, in the Introduction we find the choir or chancel itself becomes the symbol of heaven: p. cxxxii. "Gazing steadfastly on that," (the Image of the crucified Saviour as displayed in the great East window) "we pass up the nave—that is, through the Church Militant, till we reach the rood-screen, the barrier between it and the Church Triumphant." . . . . "Through the delicate net-work, and the unfolding holy doors, we catch faint glimpses of the chancel beyond. There are the massy stalls, for in heaven is everlasting rest: there is the Piscina, for they have washed their robes and made them white: and there, heart, and soul, and life of all, the altar, with its unquenched lights, and golden carvings, and mystic steps, and sparkling jewels, even Christ Himself, by whose only merits we find admission to our heavenly inheritance." Surely, this description smacks of the pomp of those times, in which Durand made this dry remark: "In the Primitive Church the sacrifice was offered in vessels of wood and common vests; for then were CHALICES OF WOOD, AND PRIESTS OF GOLD, whereof the contrary is now." (C. iii. s. 44.)

A passage of Durand, commented on by his translator, shows chancel rails to have existed in his time; as, indeed, does much more that we have quoted; and one of the additions at the end interprets his phrase, "the altar *in medio*," of an altar in the chord of the segment of a circle formed by the apse. The *table* in medio, and surrounded by rails of the reign of Charles I., may be seen in Lyddington Church, Rutland. Durand, in c. vii. s. 28, and his translators' note, remark the Lateran altar as being of *wood*; and yet what an embroglio have the Camden Society raised by their determination to have a *stone altar* at St. Sepulchre's. By the by, if it be illegal to remove in the nineteenth century what we were ordered to remove in the sixteenth, would it be too vast an undertaking to have a table made just sufficiently gigantic to stand over it while it remains obtruded on us there? All this is symbolical of something, as surely as the Pope's throne above the altar at his consecration. It might savour of a similar profaneness, were one to endeavour to illustrate, by inscriptions from scripture, such symbolisms as the celestial interpretation of the seats of the prelates or clergy.

It was very well for the Jews to consider as a symbol of heaven, their Holy of Holies, that chamber of the palace of the Divine Presence, into which, whether in Temple or in Tabernacle, when once set up as an image of things above, no mortal might enter, save on one solemn day; and then but by blood, without which could be no atonenent for sin: the sacrificial sin-offering, that one awful point of difference between the Temple and the Palace. But we cannot think of symbolising heaven by a place wherein mortal sinners have to chant the penitential psalms, and where sinful men, however richly or purely robed, and however highly or peacefully installed, have to sit and contemplate their own mortality, not yet swallowed up of immortality. We cannot typify Christ under the form of that which has been trampled under foot in the pomp of an altogether earthly although spiritual sovereignty, by Him who hath "exalted Himself above all that is called God or is worshipped, so as to sit in the temple of God, as God, showing forth Himself that He is God."

But simply pomp and show will not avail to draw men always to a worship, if they themselves be studiously shut out from a participation in it. The exquisite tabernacle canopies still remain, under which stood the *Images* which it was thought would draw the mind to heaven. The removal of white-wash and underlying strata, of every description of wash, and every description of dirt, is constantly revealing shadowy ghosts of *pictures* which it was fondly hoped would help to enliven devotion: and these last even the Iconoclast Greek Church has tolerated. But, allowing them to be in principle allowable, the working out of the principle cannot be left without a test. Fashion should not sway it; committees of taste are out of the question. There is something deeper here than composition, chiaroscuro, colouring, or drawing. The voice of Scripture may censure; or the silence of Scripture may condemn. Take the Judgement Scene over the altar at Llan Danwg, Merion, described in a note at p. 57 of Durand. There is St. Peter in *Eucharis-*

tical Vestments, in spite of our last quotation from the Bishop. There are *Devils torturing souls in caldrons of brimstone*. There is no inscribing chapter and verse over these things. Impossible! How different from the solemn scene Scripture describes. Let us not have our "Churches horrible with the works of faith," to use the expression of the amusing but somewhat flippant Forsyth, lest we offer to common minds the never-failing temptation, exemplified in one of the Roman Churches, where are, he tells us, "two ugly enigmatical devils, which pass with the vulgar for Luther and his wife, blasted by a fine young woman named Religion." One may add, that if these are the kind of terms and this the mode of description suggested by ecclesiastical painting, the less of it the better. Shall we, in matters connected with faith, allow any latitude to fancy; or take in excuse Durand's reading of Horace—

> Pictoribus atque poetis,
> Quodlibet addendi semper fuit æqua potestas?

No! nor the original "audendi." This daring seemed more needful once; for they thought thereby to tell the story which could not be told to the eye of the ignorant without. Then "Pictures were the Scriptures of the Laity," as Durand says, c. iii. s. 1. Poor laymen! And Blockbooks were not only the Bibles of the poor preaching Friars, who royally enriched their order by becoming mendicants themselves; but were also the Bibles of the poor hearers, who looked to the pointing of their finger, and were fed not according to their own wants, but their talent or their will. In this respect, such an excuse will hardly serve for historically painting our churches now. Even in the thirteenth century Durand pleaded but for what he called "a moderate use of pictures," c. iii. s. 4. But in the same section he has granted that "the simple and infirm may easily, by an excessive and indiscreet use of images, be perverted to idolatry." Is it easy, then, to draw the line between the moderate and the excessive? And, supposing ourselves at liberty on this point, is it not safer to bear in mind the Apostolic precept, "*Take heed lest by any means this liberty of yours become a stumblingblock to the weak?*". . . "*Through thy knowledge shall the weak brother perish, for whom Christ died?*"—How fervently did Wilberforce reason out such passages of St. Paul! And should the name of Wilberforce degenerate in the first generation? The charges lately laid against that name might make one long for the coming of Elias, to turn the hearts of the Fathers to the children.—But to return to Pictures. "The Agathensian Council (605) forbade pictures in churches, and also that that which is worshipped and adored should be painted on the walls. But Gregory saith that pictures are not to be put away, because they are not to be worshipped: for paintings appear to move the mind more than descriptions," &c. (Durand, p. 56, and note.) If, then, council and Pope be opposed, Protestants need not at any rate tamper with reason, to side with the latter. Among the subjects represented in churches, Paradise and Hell are mentioned by Durand. A

instance of the latter in a Welch church has just been noticed from the note. It is one of those commonly represented, according to the Archæological Journal, p. 63. With it are enumerated not only the Instruments of the Passion and the Tree of Jesse, but the Seven Sacraments and the Seven Works of Mercy—the Seven Mortal Sins and the Seven Cardinal Virtues—sundry allegories of Angelic beings, and the Wheel of Fortune. Now, the Introduction to Durandus, p. cv., treats of the difference between ancient and modern monumental symbolism: the former as always real—Our Lady, St. John, St. Pancras, St. Agatha, and so on:" the latter as "always allegorical—Faith, Virtue, Courage, Eloquence, and the like." To which of these classes belong Fortune, and the Seven Virtues, and the Seven Sins? But in the same page we find—"Where our ancestors would have represented St. Lawrence, we content ourselves with a representation of Fidelity. And it is in accordance with this easy and self-indulgent age rather to personify a thing which, as having never had real existence, cannot be brought into comparison with ourselves; than, by representing a really existing person, to run the risk of a contrast between his virtues and our own. This allegorising spirit is more in accordance with the general Paganism of our architectural designs; though, be it observed, a feature of the very worst and most corrupt state of Paganism. It is worth noting, that in heathen countries evil qualities have always been personified before good." This is, then, well accounted for: but, passing that, here in our favourite middle ages, we find, as in our own, "the allegorising spirit of the most corrupt Paganism." How is this possible?—But, dismissing the personification of non-existences, how would any of us relish the sight of our churches adorned, even under all the modifications of the most refined and graceful taste of our own age, with such subjects as those copied in the Archæological Journal, from M. Didron's first part of the Iconographie Chretienne, the Histoire de Dieu? The Divine Lamb of cent. x., Christ crowned with the nimbus and enveloped in an aureole of cloud, of the same century: or, as in cent. xiv., Christ carried to heaven by angels in the elliptical aureole, which we are justly censured for calling the *Vesica Piscis* and the *Mystic Almond*, p. 77: or, as in Greece during cent. xviii., Christ on the throne and footstool of the double rainbow: or, as in France during cent. xv., God and His Spirit engaged on the work of creation: or, the Father triply crowned and the Cross-bearing Son, and the dove-crowned Spirit between them: or, the same Three Divine Persons raising man from the dust and inspiring him with life? The treating of these can never succeed in displaying more than man's inadequacy to represent to the eye, as even to the ear, his own conceptions on such subjects. If we wish to see how dark nations and misguided ages worship their God, let it at least be with fear and trembling, lest we or our countrymen ever be in any degree tempted to sin and do in like wise. Let us steer off the Beacon-lights—not let ourselves be driven toward them. One expression in the Review of Didron may be objected to, *en passant*: "The Father is properly represented as the Creator. Yet in some monuments, and

especially among the Greeks, the Son *usurps* the place of the Father, and is frequently represented in the act of creating, as in other acts and attributes belonging to the Father." Even delegated authority is not usurped. And it is probably by the theory of such a delegation that the Arian would get over such texts as, "The Word was with God—and the Word was God—the same was in the beginning with God. All things were made by Him. . . . And the Word became flesh." John i. 1, 14. The Arian, who evades these texts, was by the Jews (as by the Hebrew writer of the "Record of the Histories of Rome" in the case of Constantius, son of Constantine) not reckoned as a Nazarene—that is, a Christian. How the Socinian evades these texts, is among the many mysteries of man's mind. But *that* theory, only, seems to warrant the above-quoted term, "usurps;" however unfavourably others, also, may look upon the pictorial monuments alluded to. Hailing with real pleasure the appearance of the Archæological Journal, and the forming of the association under whose auspices it appears, one would yet wish its discussions not interrupted by theological controversy—nor its pages sprinkled, even accidentally, with allusions that invite it. Its object is apart from ours.

But the supposed ornamenting of churches with pictures considered beautiful, was still not adequate to awakening the devotion that was wanted. The line admitted of a little stretching. The legend of the giant, "St. Christophore," so well adapted to the tastes of the romance-reading ages, was depicted opposite the entrance of the churches, with the full understanding that none on the day they beheld the picture of St. Christopher should die by sudden death. Those were sad days for the blind: very unfair. And thus men, through fear of death, were all their lifetime subject unto bondage! Such a picture is said to have been discovered and to be still visible, though not improperly concealed from the sight of men at worship, in the church of Orton Longueville, Huntingdonshire.

Strange as it seems, the rites of Symbolism were still not sufficiently attractive. The oriental custom of hanging ostrich eggs in the mosques was probably introduced into churches by the crusaders. (Note in Durand, p. 79.) This is the naked reason Durand assigns for it: "In some churches two eggs of ostriches, and other things which cause admiration, and which are rarely seen, are accustomed to be suspended; that *by their means the people may be drawn to church* and have their minds the more affected." No wonder, if such gifts were turned to such account, that "on high feasts the treasures of the church were brought forth, ... Firstly, by way of safeguard, that it may be made manifest that he who hath them in charge hath been careful in his care of them. Secondly, for more reverence of the solemnity. Thirdly, for the memory of their oblation; namely, for the commemoration of them that bestowed them on the Church." It might happen that the eggs might bring forth ostriches. And what congregations the ostriches would draw! The wonder was that, through the zeal of such benefactors so commemorated, the churches did not become museums of

animated and inanimated nature. A wild beast show in the crypt below might, if proposed, have been strenuously advocated on the same principle. And, truth to tell, they were not far from the attractions of our amphitheatres and circuses: for the mysteries and moralities, attempting a transition still loftier and lower than

"From grave to gay, from lively to severe,"

graced the high festivals of the Church. And anthems, sung in character, associated themselves with the above-named rarities, in mummery quite as irrelevant as the mowings of the mystery-players ecclesiastical with the moppings of the jibing clown. On Easter-day, after matins, at Angers, (we learn from De Moleon, cited in the last-quoted note,) two chaplains took their place behind the altar-curtains: these were the angels. Two corbeliers (cubiculares) in dalmatics, amices, and *mitellæ*, with gloves on their hands, presented themselves: these were the Maries. The anthem was of course in Latin: That of the angels, "Whom seek ye?" The Maries, "Jesus of Nazareth, the Crucified." Angels, "He is risen, He is not here." The corbeliers then took from before the altar, TWO OSTRICH EGGS wrapped up, and went forth, chanting, "Alleluia! Risen is the Lord. Risen is the Mighty Lion, Christ, the Son of God." Can we marvel such a Church should sin? But the query is not now, whether such absurdities were allowable to such as could edify or be edified by them—if any such there were—but whether the principle of such things is an example for a nation's worship, and that nation the English of the nineteenth century? Surely, it will be no great self-exaltation for that nation to answer, "No." Let our Churches—nave, and choir, and chancel—in "the scrolls that teach us to live and to die"—address the intellect and the heart through the eye and the scripture. And let painting and sculpture not supersede, if they adorn, the Word of God. And let the Church not lower her service to the level of vanity and folly, but raise the unlearned to the level of her "reasonable service."

Whether or no the recurrence of that reasonable service according to the Rubric every morning and every evening in the parish church, would tend to foster formality, is hardly a question for this paper. Perhaps it would no more so than the ordering of it in a small sequestered village every Sunday instead of once a month, or twice during the Lord's day instead of once. It may be a question rather to be hinted than asked. Whether that service appears to be, or is, so reasonable—when its several morning services are thrown into one, with or without authority, early or late in our Reformation, the great wonder of which is that nevertheless it contains so few repetitions and is so little tedious. Whether, supposing this corruption not discontinued either voluntarily or by charge from the superiors of the Church, whether in the case it is well in the ears of a mocking world that the church-bells sound at three several times in the morning and only one service follow, and twice in the evening and still only one service, is a question connecting itself with the subject of hours and of bells; two important subjects in

Durand's Symbolism of churches and church ornaments. The canonical hours regularly measured the canonical day and night, which were the day and night of the equinoxes, and consequently of twelve hours each. At our three o'clock in the morning, the last watch of the night—the cock-crowing—was opened by matins, the mattutina of the Latin Church, the uð-ſanȝ of the Saxon. The next four services sung were named by the Latin Church from the first, third, sixth, and ninth hours of the day: prima, or prime, ꝑꝛım-ſanȝ, at six o'clock; tertia, tierce, unꝛeꝑ-ſanȝ, at nine; sexta, sexts, mıððæȝ-ſ, at mid-day; and nona, nones, non-ſ, at three in the afternoon. The vespera of the Latins, æꝑen-ſ of the Saxons, our evensong, was thus at the equinoctial sunset, six o'clock. The completorium, compline, or nıhꝛ-ſ, was at bedtime, nine. It was between the tierce and sexts that the mass was celebrated: and this time our Church, when she abandoned this burdensome ritual, seems to have retained for her communion office: up to which time, from a variety of causes, our matins have crept on, much as men's breakfasts have to the dinnertime of their ancestors. The excessive inconvenience of this—to say the least of it—would be worth while to remedy; not in the spirit of the Romish practice, by having matins before daylight, to make room for seven services in the day; but by reasonably arranging the first and last of our three services at as convenient times as possible, without huddling them as close together as possible, like tasks. With the Symbolism of the seven hours, we have nothing to do but to remark at once its ingenuity and its very slender foundation in truth, as expressed by the verses given in the note at p. 91. At matins Christ is bound, at tierce condemned, at sexts crucified, at nones pierced, at vespers taken down, and at compline buried:

"Hæc sunt ſeptenis propter quæ psallimus Horis."

A very unnecessary imagining of reasons, for the most rational and obvious arrangement of hours of worship, when once men had resolved so to fulfil literally the Psalmist's declaration, "Seven times a day will I praise Thee for Thy righteous judgements;" by which he probably meant no less than seventy times seven: though the worshipper in the synagogue is said to do it literally in another way, twice before the decalogue, and once after, in the morning: and in the evening twice, both before and after.

It would be quite impossible to follow the Symbolist in his typifying of the bells, their mouths, their clapper, their hardness, the link of the clapper, the wooden beam, and its wooden pegs, and its iron cramps, and its hammer, and the rope and its pulley, and its three strands, and its connexion with the wood and with the priest's hand, and its motion up and down, and the number of times it is pulled in the day, and the six kinds of bells—the squilla in the refectory, the cymbalum in the cloister, the nola in the choir, the nolula or double campana in the clock, the campana in the campanile, and the signum in the tower. The science of bell-symbolising seems less beautiful than that of bell-ringing. Yet delightful as is the effect of the latter, "when the village

bells ring round," soothing and gentle in the distance, as even the solitary curfew-bell,

> "Over some widewatered shore
> Swinging slow with sullen roar,"—

yet how is the illusion dispelled, when you enter the belfry redolent of beer and tobacco; and its often exquisite architecture defiled by every kind of desecration! Or if, in compliance possibly with the Camden Hints to Churchwardens, or with common sense and decency, an order has been given that no beer or liquor be brought here; the matter is little mended to one's mind, if ringing nights be drinking nights elsewhere, and if the ringing be at the bidding of every buyer of the sweat of the men's brows, and if every political party that happens to be in favour have access to this music! The line is not easily drawn between national and loyal rejoicings, and those of faction and partisanship. These abuses of bellringing descend to us, therefore, from those good old times, when we were hardly a free people, and to beat the French was the crown of earthly ambition; and to hear they were beaten, the height of earthly happiness. Perhaps we might deduce the descent a little higher, to the time of the crusades, when honour and happiness were inseparable from sharing in the slaughter of infidels and hearing the glad tidings of the same. And thus we shall not have to thank "Erastianism" for all our abuses. If these be the uses, and not the abuses, well may men laugh to scorn the blessing of bells. Frivolous in itself, to our habits of thought it becomes profane. The Mahometan's abhorrence of bellringing might become almost sacred; and the Italian custom of a separate campanile, rather more than a matter of taste. One could almost hope for a bellringing engine, in connexion with the temperance cause, to follow the invention of the calculating and typecomposing machines. It certainly seems not impossible for the doing what one man has been known to do by force of muscle. The man had been a soldier, and after the Peninsular war occasionally travelled the country from his home in Somerset, chiming tunes upon the bells. Tying the ropes to the clappers, he fastened the ends together, and sat upon them on a table, pulling the ropes as required with his feet, hands, knees, elbows, and shoulders. Either near, or at the utmost audible distance, the effect was very pleasing. This was, perhaps, what Durand's translators define his "*compulsare*" to be, "to do to several bells what *depulsare* is to do to one;" as "*depulsare* is to ring by tying a rope to the clapper of a bell and pulling the rope to and fro," which they translate, to *chant* a bell.

Bells have been mostly named after and literally bear the name of some saint: where only one, that of the Saint in whose name the church was dedicated. In some cases these are local saints; and these in some cases those who first made Christianity known in the place, or built a house of prayer there. "Who"— it is said in the Words to Churchbuilders—"who would found churches in England, once the England of saints, without some allusion to the local memory

of those holy men whose names still live in the appellations of many of our towns? Who in the diocese of Lichfield would forget St. Chad? in that of Durham, St. Cuthbert? in those of Canterbury and Ely, St. Alphage and St. Etheldreda? Surely, near St. Edmund's Bury a churchfounder would naturally think of St. Edmund; of St. Botolph, at Boston; in the west of Wales, of St. David." Now, without questioning the claims of any one of these saints as living individuals, if their memory is less revered than it once was, who is responsible? Rome, founding her canonisations on lying legends: Rome, seizing on lies as subsidiaries to truth. Ceres, travelling the world with her corn, may have been as estimable a character as Sir Walter Raleigh, bringing home the potatoe; but her memory is at least as much associated now with her worship as with her benefits. Hermes and Apollo may as individuals have been as respectable as Shakspeare and Mozart; but we do not associate their names with their humour, or eloquence, or poetry, or genius: we but think of their shrines and their mythologies. Apollonius of Tyane may possibly never, or seldom, have told a lie; but, if we believe his history, he seems to have connived at falsehood: and if so, he has his reward, for his memory is inextricably linked with the fallacies attempted to be passed off in the story of his life. The ancient Indian kings who forsook thrones for hermitages, may have been good, but misguided, or possibly sensible men; but we do not pin our faith upon the fact, since their names are but written in the "Golden Legends" of the Sanscrit fabulists. Our own old Saxon saints unfortunately stand in something of the same predicament: with the additional blot, that the religion which has degraded them with its honours, knew how far truth was above falsehood. Fortified by these considerations, let us dive to the depths of the next extract: "The dedications most usual among our ancestors were St. Mary, St. Peter, St. John, St. Andrew, St. Clement, St. Laurence, St. Martin, All Saints." Now, it is supposed by some there is an organ of causality. Certain it is, some of us seek for causes. All are not willing to follow a track where it was *most usual* for *their ancestors* to walk. The end they seek may not be quite the same: or they may think there is a better road. *Why* were these dedications most usual? If the first of them was most usual of all, *why* was it so? If St. Peter perchance was next in favour to St. Mary, why so? Was not Clement the hero of an ancient and very interesting romance? Perhaps so. But if so, and if his story be founded on fact, is that his claim to have his name on our bells, and his martyrdom in particular a favourite feast in our villages? Was Martin of Tours really a saint? Probably. But how can we profess to know it? We do not suppose his life as full of miracles as his legend of fables. "Frequently a local saint was added," proceeds the beforequoted modern tractate on church-building. "Thus the dedication of Croyland is in honour of Sts. Mary and Guthlac of Eltisley, Cambridgeshire, Sts. John and Pandiana." As to Croyland, looking at the temper with which the Virgin Mary was regarded in those times, one may think even that part of the dedication was improper: judging

Guthlac, as we must judge all men, by his times, we have nothing to say against him; but looking at his legend with the talking crow and the litter of pigs, one would almost as soon think of now dedicating a church in honour of pious Æneas and his pilgrimages. As to the next dedication, one is tempted to follow a very ugly example, and say, "Jesus we know, and John we know; but Pandiana, who is she?" One would not for the world deny her existence. She is called the daughter of a Scottish king. In the first half of the fourteenth century her remains were translated to Eltisley church from a neighbouring nunnery, where she is said to have taken refuge with a kinswoman, the abbess, fleeing from the unbridled lust of some savage of the time. More may—or may not—be known, to accredit the not unlikely tale. But what name lies hid under that of Pandionia, or Pandiana, there seems little chance of knowing; nor whether the latter be not a Greco-Latino-Christian adaptation of it to that of the heathen goddess of chastity. These few facts, for the honour of the women of those ages, we will not hold sufficient for the maiden's canonisation; though enough to inspire an interest in every generation, as in the simple people among whom she found an asylum. But this is the question seems forced on us: Might not a church in that neighbourhood well bear her name? Now, one may own that what is avouched on the same page of a Dissenter's naming a "Margaret Chapel" in memory of his wife, seems quite as reasonable. Emmanuel Church seems to this author an inappropriate name. Why, more than Christ Church? Christ Church and St. Saviour's inappropriate for a small building. Why so, more than St. Mary and St. Gutlac for a great one?

But each of these saints had his festival-day; and in England, of saints, the foundation of the church being laid towards the sunrise on that day, of course in summer and winter considerably disturbed the Orientation of the church. This, it is observed in a note on Durand, is proved not to have been the practice in his age and country, by his words—that the head of the church must "point due east: that is, to that point of the heavens where the sun ariseth at the equinoxes, to signify that the Church Militant must behave herself with moderation both in prosperity and in adversity: and not toward that point where the sun ariseth at the solstices, which is the practice of some." The passage proves, at least, that Durand knew of no such reason for the variation. He has observed that the Temple and Tabernacle were entered from the east: in these they prayed toward the west. He has noticed some churches at Rome entered from the east, wherein the priest, in salutations to the people, "need not turn round, because he *always turneth to the people.*" (B. v. c. 2, s. 7; cited in Appendix.) This should seem a weighty authority against those who argue that, as the spokesman of the people in prayer, he ought to look the way they do. But a note, citing St. John Lateran as an instance, observes that "the reasons for the Orientation of churches must have been very strong, to have caused a universal disregard of an example thus set at the centre of Western Christendom." Have not both the Roman

Catholic Chapel in Moorfields, and the Protestant Church in Bishopsgate, their chancels toward the west, or nearly so? However, we will consider these strong reasons. The first given by Durand, is the memory of Him who is the "DAYSPRING FROM ON HIGH" of Zacharias, in St. Luke (i. 79); Malachi's "SUN OF RIGHTEOUSNESS ARISING WITH HEALING ON HIS WINGS;" and the "*Man whose name is the East*" (c. 6, v. 12, of the Book of Zechariah, according to the Greek and Latin, for the original does not bear this interpretation). It may be remarked, that, where Orientation is observed in the building, the first two texts alluded to will be well adapted for inscription on the outside or inside of the eastern wall. He cites, also, verse 28, ch. 16, of what is called the Wisdom of Solomon, as follows: "We ought to pray eastward, where the light ariseth;" apparently unconscious that such a version would almost decidedly invalidate the authenticity of the book; since, if Solomon had any turning-point or Kebla, it would be that of the Temple, westward. The context, however, and the parallelism, prove that our English version is correct—"*at*" (not "towards") "*the Dayspring.*" The second reason is, "that our souls be thereby taught to turn themselves to things that are more desirable." This would hold good of Occidentation, or any other turning which should be supposed symbolical of turning toward God. The third, "because they who praise God ought not to turn their backs on Him," was the idea suggested by Jehovah to Ezekiel as a reason for *not* turning eastward in the Temple of Jerusalem: neither can it apply as Durand applied it, without assuming his first reason to be conclusive, and putting aside an admission of his own, "not that the Divine Majesty is locally in the east." The next four reasons he quotes from John of Damascus: namely, one, to show that we seek our country. But every one is not from Damascus: and our heavenly country is no more east than west. Another, that we may look on Christ crucified, who is the true east, is but a repetition of the first. Another is to prove that "we expect Him to come to be our Judge, for God planted a garden eastward, when sin exiled him westward. Therefore, looking to our ancient home, we pray eastward." If our "ancient home" be equivalent to "our country" in the fourth reason, it will give a meaning to that reason, but will include it in this; which, on the hypothesis supposed, will not do for churches in the longitude of India—nor on *any* situation assigned to the earthly paradise, for those in China, or Australia, or Tahiti. Will the reader pardon this trifling? If old books are appealed to, we must meet them on their premises. The next reason is similar: because "our Lord at his Crucifixion looked eastward, and when ascending into heaven ascended eastward, and *shall come again in like manner as they saw him go into heaven.*" The first two assertions require proof; and, if proved, would not prove the applicability of the text; for "in like manner" does not necessarily imply "from the same quarter." The eighth and last argument is, that "Daniel in the Jewish captivity prayed toward the Temple." He therefore prayed toward the west. So must our Indian and Chinese colonies, if they

would pray toward the same point. And by this rule, prayer even in Europe ought *not* to be made *due* east. As to this vexatious and frivolous question, there do seem some more rational arguments why a priest should not look absolutely towards the people, when not addressing them: and yet there seem stronger still against his turning his back to them, when they are to hear him. The institution of Annual Dedication feasts, Durand dates (c. vi. s. 1) from P. Felix III.; i. e., from the end of the fifth century. They certainly appear with us anything but religious festivals.

The reader may now have been led a weary pilgrimage. But had he visited all the shrines, how weary had he been. Had we stayed to do homage at all the resting-places of this newly discovered corpse of Symbolism, now being translated among us, and expected to work such wonders—alas! . . . . . As it has been pointed out how ingeniously a man can symbolise symbols or no symbols, or contradictory ones, so might the inconsistency of the system have been pointed out. Thus, as to reading the Gospel and Epistle from the two ends of the Rood-loft—the reading of the first is made symbolical of the preaching of the Gospel; but the Epistle symbolises something totally unconnected with itself—namely, the Law and the Prophets. (Pp. 220, 224). By the by, how ever men in sacerdotal vestments could ascend some of these winding roodstairs is a marvel. There is scarcely elbowroom for a man in close clothing. *Experto crede.* Perhaps these mediæval demigods had, like Sir Humphrey Davy's visions of beings of other planets, bodies like elephants' trunks.

Let us not forget—let us not allow ourselves to forget—how easily man's mind slides into confounding the example of God's servants with an order from God. A notable instance of this occurs in Durand (c. viii. s. 5): He states that "For the Oil of the Sick, we have authority from the apostles; for the Oil of the Catechumens, from apostolic men: and, though God can grant the spiritual oil without the material, yet, because apostles have used this rite in the case of the sick, and apostolic men in that of catechumens, this practice, consecrated by their authority, cannot be omitted without sin: just as anciently the just pleased God without circumcision, but after circumcision had been enjoined such as omitted this rite were subjected to sin." Sin, then, is not only a breach of God's command; but a deviation from man's example is sin: two very different things—to be considered identical, or alike, or equal. Man's example and authority countervailing God's commandment are, indeed, the grand secret of man's corruption in all things. The authority of the Fathers is as freely appealed to by Swedenborgian commentators on Scripture, as by Tractarians, to sanction a symbolising and allegorising of the whole. The success will be equally triumphant in both cases perhaps. Scripture becomes a chaos of darkness instead of a creation of light. We have no great quarrel with the Fathers themselves for their interpretations in this kind: they did their measure of good. Minds differently moulded from ours, spoke to minds similarly moulded to their own, in a language the spirit of which is strange to us, but was native to

them. We look back on their writings as a phenomenon. Their authority is frequently as alien to us as their accent would be. Their modes of interpretation amalgamate not with our modes of thinking. In modern Europe and in the New World, Northern sense, instead of Oriental mysticism, has been engrafted on the Greek and Roman genius. It was not so with the Greek and Latin Fathers of the best times, nor with the Christians among whom they lived: and it is but by degrees in later ages that the Asiatic exuberance of fancy has worked itself off, or worked the more vicious portion of itself off from the European intellect. To return to simple Symbolism and to mysticism, unmingled, or little mingled with sterner stuff, is, it is to be hoped, a hopeless experiment among us. It might take with the Hindoo; but one had rather see his mind strengthen into sympathy with the European. The Greek and Roman Fathers shall be our models of interpretation, when the active Englishman is seen hurrying along the Strand in the dogdays to an Exeter Hall Meeting enveloped in the stately Roman togo, or tripping to church on Christmas-day morning in the Greek tunic and sandals. Till then we are willing, whenever we have time and can lay hands on them, to read Philo the Jew, and Origen the Christian of Alexandria, admiring even when we disagree with them; and that without the painful alloy of feeling with which we do, both in reading some writings of Tractarians, who willingly shrink back as much behind their age and nation as the Fathers boldly stepped in advance of theirs.

The result of what has here come under notice seems to be this: Ecclesiastical Architecture sunk with, and perhaps in some degree in consequence of, the introduction of a worldly Symbolism, which is truly asserted to have crept as a corruption on the Doctrinal Symbolism of the Decorated Style. That perfect English Gothic thus blossomed for a brief period only to shed the fruit which should have been developed from it. The bloom of its beauty was partly the Symbolism of Faith. And that was a devotional developement of the Historic Symbolism of the Norman period; while that Historic Symbolism grew out of the unsymbolic forms of real use. Good sense adapted forms to requirements: Genius, Fancy, and Faith perceived their aptness for Symbolism and accommodated them thereto. And we believe that *whatever* forms utility demands can be in like manner, by Faith, Fancy, and Genius, moulded into beauty and expressiveness. Thus the requisite qualities of sacred architecture may perhaps stand in this order of precedence: Usefulness with Reality, Symbolism with Intelligibility, and Beauty with Simplicity. The second portion of this triad it has been a main object of these papers to illustrate.

THE RELIGIOUS DRAMAS OF CALDERON DE LA BARCA.

THERE is no way, perhaps, by which we can enter more fully into the spirit of an age, than by the study of its poetry. It is, as it were, an unsuspected witness of what was going on around it. Sometimes, indeed, it may happen that a poet is not of his own age; in his writings may still linger the feelings and thoughts of the past, the opinions and belief of days gone by; or he may be before his own time—the leader of those with whom he lives, the genius who is to guide the minds of men into new creeds and maxims of action as yet unknown. But this is rarely the case: poetry is written generally to please rather than to instruct; the poet's style and character are formed by, rather than from, those of his age and country. And if this be true of all poetry, obviously it is so of popular poetry—of those writings which we know to have been admired and loved by those for whom they were written. Who sees not, in the unrestrained and lively wit of Aristophanes, the unbridled spirit of an Athenian democracy? in the polished and chastened remains of Menander, the character of the same people curbed and subdued? In the rude but vigorous verses of old Ennius, appears no less clearly the manly and uncouth simplicity of the Roman Republic; in the magnificent and stately poem of Virgil, the dignity and majesty of the empire of the Cæsars. The divine song of Dante is to us as the voice of the middle ages; the spirit of Ariosto represents faithfully the scepticism and carelessness of his age; while in the poem of Tasso we see as plainly the rapid reaction in favour of ancient Catholicism. The heroes of ancient Greece and Rome, on the stage of Racine, are, after all, but the gentlemen and courtiers of Versailles; the stiff and formal age of Queen Anne displays itself everywhere in our poetry of those days. And the character and feelings of the Spaniards of the days of Calderon de la Barca, cannot but appear in the dramas of a poet who, during a long life of 80 years, enjoyed an uninterrupted popularity among his countrymen. He lived in the days of Philip II., Philip III., and Charles II., when the Spanish monarchy, retaining yet its vast dominions, and the outward appearance of unimpaired strength, still inspired fear through Europe, though its power was really gone, through the corruptions of an indolent and unjust government, and the general ignorance and inactivity of the people. Yet Castilian pride still believed that the glories of the monarchy of Charles V. had not passed away, and looked with contempt on the industry of England and Holland, though they had destroyed the navy of Spain, and were robbing her of the riches that should have been hers. With this contempt was joined an ignorance, partly real, partly affected, of all that concerned the northern countries of Europe—nay, even of their geography and position; their affairs being considered of too little importance to interest a Castilian. And this appears in those dramas

of Calderon, the scenes of which are laid in foreign countries, to a degree that is at first astonishing to us, who know that those who applauded them on the stage were the descendants of the navigators who had discovered the greater portions of the world. The same is true no less of the plays of Lope de Vega, and the works of Cervantes, where, no less than in the dramas of Calderon, the northern countries of Europe are considered either as the lands of darkness and eternal night, or as the regions of romance, in which all the prodigies and wonders of the imagination may safely be considered as happening. Imaginary kingdoms and nations are there created at pleasure, with no less license than we find allowed in the Arabian Nights, or the fictions of fairy tales. This seems, indeed, wonderful in an age of printing and navigation, of history and science. And if we turn to those comedies of Calderon which represent to us the domestic life and manners of Spain, we are introduced to a new world, to scenes of plots and intrigues, notions of honour and duty, of love and jealousy, of which we have no idea whatever. Yet our wonder will cease in a great degree, when we remember the isolated position of the Peninsula, and the vigilance with which everything foreign was kept out by a suspicious government; when ignorance of everything that could remind the Spaniard of his former liberties, or instruct him in the advantages that other nations enjoyed, was encouraged as the sole means of supporting a corrupt and debased government.

But we have not yet touched on the most important point, the mainspring of the whole system; and it is with this that we are at present concerned. The historical dramas of our author, his mythological pieces, and his comedies, have little interest for us, compared with his religious plays. These religious dramas, too, were his favourite productions; to them, as a priest of the Church, he naturally devoted his chief attention; as he advanced in years, so he grew to consider these as the sole exercises worthy of his art and genius. He looked upon his other plays as trifles and amusements, upon these as exercises of faith in himself and others. His more modern admirers, as Schlegel, have told us, that "religion was his true flame; that for her alone he touched those chords to which his soul most deeply responded." Now, if ever there were a country and age in which the Roman Catholic religion was fully tried, in which it had full scope to develope itself, it was Spain, and the age of Calderon. Everything, in a wonderful degree, seemed to conspire in its favour. The natural position of Spain, separated from the rest of the world; its political relations, in which the enemies of the faith were the natural enemies, also, of the kings of Spain; the remembrances that were left of the ancient and long struggle with the Crescent, and its illustrious conclusion at the walls of Grenada; the wonderful success that had attended the Spanish arms in America under the protection of the apostolical benediction; the glory that had been acquired by the labours of Ignatius and Xavier; the fact that the Pope resided at a distance, in a foreign city, the intrigues and worldly policy of his government being thus removed from closer observation: all this

and many other causes united, in a most remarkable manner, to strengthen the power of the Church of Rome in Spain. Nothing that could in any way injure its influence was ever admitted: all books which in the least degree might be supposed to impugn its doctrines, were rigorously excluded; the first growth of heresy was immediately suppressed by the dreadful power of the Inquisition. Not in the days of the greatest glory of the Papal See, in the twelfth or thirteenth century, was the authority of the Pope obeyed with such submission as in this age in Spain; the vast influence of the Church extended alike over the Court and the poorest village in the provinces; the Escurial was half palace, half monastery; the princes were educated under the watchful care of Jesuit confessors; in the thinly populated country of Spain were no less than sixty thousand monks and friars, many of their monasteries vying with palaces in extent and grandeur, and the most eminent men in the country often retiring to them in old age; a hundred canons, with innumerable retainers, officiated in turn in the cathedral of Seville; the revenues of the Archbishop of Toledo exceeded those of several sovereigns: in short, whatever influence, wealth, rank, literature, numbers, could give the clergy, was all theirs. Nor were they slow to use their credit with the people: the defeat of the invincible Armada, whose flags the Church had blessed, was attributed to the fact that the Moors had so long been suffered to remain in the kingdom of his Catholic Majesty; the common people were instructed to believe that the heretics of England and Germany lived in darkness even upon earth; the most astounding miracles were published as wrought in favour of the Conquerors of America, in front of whose armies St. James fought visibly, and whose newly erected cathedrals angels descended from heaven to complete. Now, as we said before, we believe that never any system had a fairer trial than the Roman Catholic in Spain; the civil power, so far from restraining the sacerdotal, was there one of its main supports; there was there no Protestantism, as in France, to divide or disturb its influence; no lawless and independent barons, as in the middle ages, to plunder and waste its revenues; no Jansenism, to introduce disunion where the infallibility of the Pope was believed as the main article of Christian faith. Whatever, then, of practical good or evil is here to be found, may be fairly supposed to be part of the real system, as it would work without hindrance. And the religious plays of Calderon, the most popular poet of his age, the representation of whose dramas was considered as an act of religious worship, and a means of instruction to the people, will, we think, not unfairly give us the religion of his age, as practically believed.

Now, perhaps the most ready way of obtaining information as to the character of the religious teaching conveyed in these dramas, is to give a short analysis of one of them, with reference to a doctrine commonly supposed to be taught practically by the Church of Rome: we mean that of the "opus operatum," as it is called; that is to say, that there is a certain virtue and charm in forms and observances, apart from any influence on the heart of the person who uses them. Whether the

[illegible] Calderon [illegible] whether [illegible] is another question; we [illegible] with what, after all, is the most important [illegible] and practical teaching at an age and in [illegible] scope. Let us take, then, a drama [illegible] "La Devocion de la Cruz." The hero's name is [illegible] and he is found [illegible] under a tree, in a place full of [illegible] by them, because he lies under a [illegible] is so evil and perverse that he is [illegible] escapes unhurt, and his hands are found [illegible] for it happened on the festival of the [illegible] and his mistress. When she is forced to retire [illegible] the captain of a band of robbers. Then it is [illegible] a mysterious sign of the Cross on his breast. [illegible] a monk called Alberto, who is on his way [illegible] by a book ornamented with a Cross. Julia [illegible] on her flight from it to rejoin Eusebio, she [illegible] who shows her the way, one who takes her on his [illegible] her. She also has the mark of the myste- [illegible] and is [illegible] by her own father, who is in pursuit [illegible] is turned; but at the voice of the monk [illegible] and after confession of its sins, the spectators [illegible] Eusebio. His sister Julia, on the point [illegible] for her sins of murder and incest, [illegible] miraculously ascends to heaven, and saves [illegible]. Now, such a monstrous perversion of [illegible] we have here, such fanaticism as this, (for [illegible] a most implicit faith in his [illegible] credible. We can scarcely believe that the *non operatum* could have been carried to such an [illegible] wickedness of Eusebio and his sister, so shocking [illegible] and his hearers the triumph of their [illegible] of the power of that Cross, the sign of [illegible] and the Lutherans, which had, when carried [illegible] Peru and Mexico, worked, as we read in [illegible] "the most wonderful miracles, [illegible] of the Indians, and turned their spears [illegible] and his sister had been represented as [illegible] have been supposed that they were saved by [illegible] heart, and not by the outward sign of the [illegible] sacred emblem would have been thus [illegible] people have believed, when the savage [illegible] beholding what they have gazed on the cross. [illegible] Indians could work such miracles, when it was [illegible] which the [illegible] was essentially [illegible] and [illegible] of their [illegible] how little could they [illegible] and amendment of life is necessary, and [illegible] sufficient. Yet we cannot but think [illegible] and incredible perversion of religious [illegible]

was much good left; much simple, though misdirected, faith; much self-denial and charity; many holy men both in Spain itself and in her colonies, who still by their lives showed that there was much good left which rose above the defects of the system.

But let us pass on to another doctrine of the Church of Rome, a doctrine on which her real sentiments have ever been most difficult to be arrived at; for if she has seemed at times willing to define them, yet at other times she seems anxious rather to retract and explain away her more decided teaching; we mean the doctrine of the worship of the Virgin Mary. But, in the age of Calderon and the Inquisition, and in the country of Ignatius, when, if ever, opportunity was given for the full developement of her practical teaching on this head, there was no reason for reserve, no prudential considerations to withhold the Church from instructing her children in the full import of the doctrine; and accordingly, as in all the literature of Spain, so especially in the religious dramas both of others, and our author in particular, we shall find what is really her popular teaching on this article of faith. Let us take, for instance, the play of "El Principe de Fez." The future convert to Christianity, the Prince of Fez, reads, in the Koran, that Mary and her Son were alone exempt from the power of Satan: it is to Mary that he prays when overtaken in a storm, Mary who appears to him in the sky; it is at her will that the winds and sea calm their wrath, when the rainbow of peace shines forth in Mary. Again, when Pizarro lands in Peru, as represented in the play of La Aurora en Copacabana, it is to Mary that he prays for protection, the honour and worship of Mary he professes himself zealous to propagate. The honour due, according to the Church of Rome, to the other saints, also, is here forgotten; the name of our Lord Himself is scarcely mentioned. When the Spaniards are in danger of being burnt in an Indian temple, it is to Mary, as the chosen daughter of the Father, the spouse of the Holy Ghost, that they pray for deliverance; and a voice from above assures them that he who places his hope in Mary shall save not his life only, but his soul also, from more dreadful fires: it is Mary that appears in the heavens with her Son in her arms, pouring forth snow from above, till the fire is quenched: to her alone is the praise given, as having appeased the flames: for if Mary be with us, who is against us? It is of the future glories of Mary, that Idolatry, who is introduced personified, entertains the greatest fear; to Mary, the converted Indian offers first his prayers, as the Mother and Queen of angels and men, the Empress of the heavenly host; and for her he labours to work an image, in which he is unsuccessful, till the Virgin herself sends two angels from above to retouch the imperfect statue, till it attains the infinite perfection of the divine original. Throughout this play there is scarcely any mention made of our Lord, while all the wonders and miracles, all the honours and praises, are ascribed to the Virgin alone. In another play, styled "La Origen, Perdida, y Restauracion de la Virgen del Sagrario," the heresy of Pelagius is represented as a denial of the immaculate conception of the Virgin; breach of faith with the subdued Moors for the sake of her

image, is rewarded by a vision of the Virgin surrounding her votary with celestial splendour. Now, whatever may be the authorised teaching of the Church of Rome with respect to the worship due to the Virgin, of the true character of her popular teaching there can, after the labours of so many Protestant writers, (among which we may mention the recent work of Mr. Tyler as a most able and complete production,) we should think, be no doubt. Yet, perhaps the testimony we have just adduced may not be altogether useless, because, as we have said before, it comes from an unsuspected quarter; being the sentiment of a popular author, who gave what was the current opinion of his age and country, where the Roman Catholic priesthood exercised unbounded power, and were therefore at no pains to conceal their real doctrine. And what does it, as well from this as other testimony adduced to the same point, amount to, short of idolatry? If the same prayers are offered to the Virgin as to our Lord, the same honours and praises given to her, the same miracles ascribed to her power; nay, rather we should say, if her name is so brought forward on all occasions as practically to exclude our Lord's to a great degree, and so she is put in the place of the Saviour, what is this, in effect, but another Mediator, another Faith, another Gospel? Yet may we not, as we said above, when speaking of the doctrine of the *opus operatum*, so here express our hope and belief that much that was good was still left, the honour and worship due to our Lord being, though superseded, yet not forgotten; though shared with created beings, yet in no wise denied? And with respect to these religious plays of Calderon himself, in the midst of all their superstition, and practically immoral teaching, and accounts of false and lying miracles, and strange perversion of the doctrines of Christianity, there is much that is noble and admirable, much praise of self-denial and devotion, zeal and single-mindedness; and in the poet himself, plainly, the greatest sincerity, the firmest belief in all that he recommends to the faith of his spectators. This it is which has called forth the praises of his German admirers, when they speak of him as one "who had escaped from the labyrinth and deserts of scepticism to the asylum of faith." Yet Protestants cannot but remember what that faith was—a faith in a system which had added much to the simplicity of the Gospel—a faith in what we cannot believe were other than false signs and lying wonders, and in doctrines which justified the worst cruelties of the Inquisition, and which must have often led to immorality and idolatry.

But what has been the practical result of the system of which these dramas are the representative? how has the influence of the Church of Rome worked in Spain? We speak not here of the political state of that country, which, from being well nigh the mistress of Europe, has become almost the weakest and basest of kingdoms; which has lost all that empire, in which, as it was said, the sun never set; all that navy, which once covered the ocean; all that merchandise, which once poured gold and silver into her land: and this, too, not from any unforeseen and strange disasters, but gradually and slowly from her own supineness and inaction; for this may be attributed to the corruptions of

her civil government, the pride and ignorance of her people. Neither do we appeal to the political state of a country as the test of its religious faith. But we may fairly look to that spirit of infidelity which has now overrun the country, to that bloodthirsty cruelty which has disgraced its people. For under what system has this infidelity sprung up, but under that of the Church of Rome; in what country have those horrid acts of cruelty, which we are daily reading of, been perpetrated, but in the land of the Inquisition? And what is now become of the glories of the Church which once held such mighty sway over Spain? where are the wealth and power it once possessed? Those bishops, who were once more wealthy than princes, are now the stipendiaries of a hostile and well nigh infidel government; the magnificent monasteries, which once adorned the cities and plains of that land, have been razed to the ground or converted into manufactories and barracks; their churches spoiled of their pictures, their libraries of their treasures, their pleasant gardens and cloisters laid waste; of the innumerable monks that were once lords of the fairest portion of the land, none now remain; from being once honoured with the deepest veneration, they have become the objects of the greatest hatred and contempt, the most absurd charges laid against them; and they have been plundered, and despoiled, and butchered by the populace in the streets. Those of the secular priests who are left, are now treated with the same neglect as in France, and have the same wretched and dejected appearance. If, indeed, we are asked which we prefer—the condition of Spain in its present state, or that in the time Calderon, far be it from us to doubt as to our answer. Let the superstition and ignorance of those days be as great as may be, yet is it a thousand times better than the spirit which is now there, which believes nothing, and respects nothing, and plunders and destroys all that was lately held most sacred. And the traveller, who sees there the remains of ecclesiastical pomp and grandeur, the work of the piety and self-denial of former ages, must, if he have any feeling—we will not say of religion, but of humanity only, lament when he sees buildings which were but a short time ago devoted to the worship and honour of God, now left deserted and despoiled through the wanton barbarity of a populace. Yet neither can we forget that the present state of things is the consequence of the former; superstition, in the natural course of events, has produced infidelity; the overgrown riches and unbounded power of the clergy have given rise to the contempt and poverty they are now reduced to. And the people who have committed these enormities, are the descendants of those who were once under the complete rule of the monks and priests for good or for evil. If the Church had in the day of her power done her duty, if, when she had every means at her command, she had educated her children in the spiritual doctrines of the Gospel, instead of teaching them legends and miracles, and lessons of cruelty by the flames of the Inquisition, could these things have been so? And for ourselves, if we hear of the influence of the Church spoken of as the great means of regenerating a nation, must not the example of Spain act as a warning, to remind

us that this influence and power, unless duly restrained by the simplicity of the Gospel, and the free use of the Bible, may act as a curse rather than a blessing, and produce in the end the spirit of infidelity rather than of faith? Whether the Church of Spain now, in her days of poverty and depression, may not turn to a truer and more simple faith than that which she professed in the enjoyment of wealth and security, we know not. We have heard, and believe, that she has always contained in her monasteries and villages many holy and excellent ministers; they may, perhaps, be now more willingly listened to, than in the days of prosperity and wealth. She cannot look to regain ever again the priestly power which she once held; yet she might, by reforming her doctrine and worship, obtain a more honourable though diminished power, the duly limited authority of ministers of the Gospel. But as yet we fear there are no signs from which we might hope, that, as she has been herself tried in the furnace of affliction, so she would be led to try her own faith by the Word of God, and so by God's mercy take her place among the reformed Churches of Europe. A denial of the Pope's supremacy, to which she has been compelled by the state, is in itself worthless, if it lead not, also, to a reformation of doctrine and practice. If this be not the result, a dreary prospect is before us: years—nay, ages, perhaps, of infidelity; the same sad state of things we see in France, and we fear will be seen soon in Italy and Sicily—a poor and despised clergy, diminished in number and credit, still clinging to their old superstition, and held in scorn by a laity professing little else but infidelity. Such, indeed, is plainly the aspect of the times, if we judge by reason only; yet may faith hope that great men, like the Reformers of the sixteenth century, may unexpectedly be raised up in those Churches of the south, which seem well nigh dead; not, indeed, after any manner we may think probable, but according to the mysterious workings of Providence, which can at all times and in all ways bring good out of evil.

ST. BONAVENTURA'S LIFE OF CHRIST.*

The work which heads this article is one which Mr. Ward calls "exquisite," and is translated by Mr. Oakley, as we conclude from the initials F. O. We presume our readers are aware that both these clergymen are Fellows of Balliol College, Oxford, and that the latter has a church in London. The position which he occupies is manifestly

* Toovey, London.

one of importance in every point of view. We have before alluded to some of this gentleman's reprints of Romish publications; but the one which lies before us is, in all points, of a different character. It professes to be a Life of Christ. It claims the character of a supplement to the Gospels. It is introduced to us by an elaborate preface, an apologetic essay, which is called an Introduction, and consists of thirty-one pages. We learn from the Introduction that the characteristic of the book "is not so much historical accuracy or fidelity to the letter of Scripture, as a certain pictorial or (if the word may be used without offence, or danger of misunderstanding) *dramatic* effect."* We imagine our readers will quite understand, from these few words, the character of the treatise before us; but we further quote the Introduction. St. Bonaventure is described as "following out what in Scripture are *mere hints, into rich and varied descriptions;* amplifying sentences into speeches, or sometimes even throwing his meditations into that form, *without any direct scriptural warrant;* filling up bare outlines by the *addition of circumstances;* and *supplying vacancies* in the inspired narrative, by the introduction of *probable* incidents." In a word, St. Bonaventure has endeavoured to make some amends for the imperfection of Scripture; has attempted to supply its deficiencies. Before, however, we proceed further, we must answer a question which some of our readers will ask, Who was St. Bonaventure? Mr. Oakley has anticipated any difficulty which otherwise might have arisen on this head, by supplying in his work an abridged Life of the Saint. The Life of this Romanist saint is abridged from a well-known book, called "The Lives of the Saints," by the Rev. A. Butler: himself, we need not say, a Romish priest. We can here discern upon what ground we are treading, and, therefore, shall in some sense be prepared for the character of the saint, and the style of the life which he assigns the Saviour of mankind. His name was originally John; but when only four years old he was saved from a dangerous illness, by the intercession of St. Francis of Assisium. "The glorious saint at whose petition God granted this favour, saw himself near the end of his mortal course, and, foretelling the graces which the Divine Goodness prepared for this child, *cried out in a prophetic rapture, O buonaventura.*" Hence, of course, his mother dedicated him to the constant practice of self-denial, and he, "from his infancy, appeared to *glow with the love of God.*" He studied at Paris: and when Thomas Aquinas "asked him in what books he had learned his sacred science?" the servant of God, pointing to his *crucifix*, said, "This is the source of all my knowledge; I study only Jesus Christ, and Him crucified." Let our readers remark, how superfluous such a book as the Bible is, when the saint has a crucifix! Is this Rome at every advantage; and yet so miserably bare, so meagre in Scripture and in the written Word? Is the Word of the Living God too hard for saints, as well as for the

* P. i.

peasants; or did St. Bonaventure esteem it too imperfect, until it was supplemented by man, and filled up with probabilities? But, however interesting such enquiries, we must pass on to his character for holiness; which was so astonishing, that "Alexander of Hales used to say of him, that *he seemed not to have sinned in Adam.*" "His mortifications were excessive," and his humility made him choose to attend the sick "whose distempers were most loathsome or contagious." Sometimes he abstained from the holy table, on account of his own unworthiness. "*But God was pleased, as we learn from the acts of his canonisation, to interpose for his comfort by a miracle.*" Here is a clergyman of our Reformed Church reprinting a manifest acknowledgement of Papal *canonisation*, or saint-making, and also a recognition of miracles. The Life proceeds with a very fair sprinkling of saints and happy sayings, placing Brother Giles in "an ecstacy, in which he continued motionless, in sweet contemplation, for the space of three hours." Some years after this, he was taken ill at Lyons, received extreme unction from the Pope, "and the saint, *with his eyes constantly fixed on a* CRUCIFIX, expired in great calmness, on the 15th June, A.D. 1274, of his age the 53d." It is quite possible that some one among our very charitable readers will say, that F. O. merely gives us these incidents, without pledging himself in any way either to Papal Rome, or her miracles, or her canonisations; that he merely abridges what Mr. Butler had been pleased to gather, and what tradition had certainly handed down. It might be asked, in answer to such a kind and charitable conjecture, what possible end the translator had in view, if such were the case? But our translator acts decidedly and writes decidedly; he, at least, is no half-measure man, for he enters his protest against that "kind of patronising and apologetic tone of criticism" which speaks of saints as "men better than their system, or the like." Here we confess that all our ground is cut from under us. We were prepared to say this same thing, and to regret that Bonaventure had not remained plain John and a simple Christian, without the profaneness of the crucifix, or the mummery of the massings. It had occurred that, under some other system, he might have been ever a devout and practical Christian, honouring his Creator by reading His Word who gave the Word, and by obeying His commands who had fixed them for sinful men; and all this he might have been without miracles or ecstacies: he might have escaped the presumption of distrusting God's mercy, and the sin (even upon Romanist showing) of requiring a sign of heavenly love. As it stands, however, it is a striking testimony that morbid humiliation is not that faithful truth-seeking which God demands in His people. Had Bonaventure read his Bible without his crucifix, instead of making that his "Book of Books," he would have learned confidence, not despair; true humility, and not irreverent distrust of his God. Such were our reflections; but Mr. Oakley's are otherwise. He allows no mid-way for our judgement of the saints. Let us hear him for himself: "Their characteristics, at least, are not equivocal; their holiness was either the most glorious of works, or

the subtlest of counterfeits," &c. "And whatever the saints were, *it was the Church who made them what they so were;* her honour or disgrace is intimately and inseparably bound up with theirs: they imbibed her lessons with the most devout reverence, yielded to her authority with the most implicit submission; they were cradled on her lap, 'sucked the breasts of her consolations,' were sustained through her sacraments, died in her arms. Was ever Mother more absolute? Were ever children more dutiful? *What pretence, then, for discriminating between her and them? If she had played false to her Lord (alas! that we should be driven upon the discussion of hypotheses which can hardly be even so much as imagined without pollution!*), then were they nothing else than children of the sorceress. But if they were a holy generation—yea, the holiest among the holy—then was she nothing less than the chaste and *immaculate* Spouse of Christ."* If these premises are correct, then we are schismatics, and Rome is the only Catholic Church; we are apostates, and they have the Truth. It would be utterly impossible to imagine anything more conclusive of the point at issue, if the reasoning of F. O. be granted. Why, then, are we any longer beyond the limits of that Immaculate Spouse? Why do we delay to fall into the loving arms of our Mother, if it is impossible even to imagine, *without pollution*, that she has played false? F. O. thus completely identifies himself, not merely with the Primitive Church, but with the acts and character of the Church when her corruptions had grown upon her and fastened upon her. When the very vitality of Christianity was polluted and corrupted by the world, then does our author call the Church immaculate. We would particularly desire to avoid harshness in expressing a sentiment upon such opinions as these, but, as Anglican, and not Romish, Churchmen, we have a fair warrant for asking whether these can be the sentiments of a member of our own Church? Can F. O. discover any testimony in their favour in any document, or even in any writer of eminence in our Church? We know Mr. Oakley's opinion of our Reformation and Reformers; but if he repudiates these, can he, at least, find some other support for his hypotheses? Perhaps our readers would wish for some further acquaintance with the theology of this London Tractarian school, which may serve to throw a light upon the opinion above quoted. At the risk of being tedious, we will give Mr. Oakley's opinion of our Reformers' conduct in reference to the Articles: "That the English Reformers were anxious to give many of the Articles as Protestant an air as they thought it prudent to risk, this I cannot but apprehend; and yet it may be questioned whether, *on the whole*, they acted with any direct and systematic disingenuousness, and not rather in some such way as the framer of a petition to Parliament (for instance), who wishes to make a striking manifesto of opinion, without losing more signatures than he can help; or, again, as a somewhat too compro-

* P. xxx.

wising preacher, who, under the influence of anticipated objections, puts saving (which are, in fact, neutralising) clauses into his sermon. Of course, such proceedings are quite inconsistent with strong, earnest, and distinctly realised views; but these it is, I will say, quite certain, that Archbishop Cranmer, for one, did not possess either way; at least, when he drew up the Articles."* We have given this passage precisely as it occurs, that it may speak only for itself. After denying that the Reformers' course could fairly be called commendable moderation, our author continues: "There are points of Catholic belief, only not condemned in the Articles (such, e.g., as the Eucharistic Sacrifice), the *denial* of which, if it appear strong to call it actual heresy, is, at least, of a directly heretical tendency; and want of explicitness on these, if intentional, implies unworthy compromise; if unintentional, culpable shortsightedness. It must not be complimented with the name of moderation. It is moderation only when its subject-matter is unessential; but the differences between Catholicism and Protestantism are so fundamental and irreconcileable, that if the Articles, as I have all along supposed, give free scope for near approximations to the extremes *on both sides*, they *must* involve the compatibility with honest subscription, of what, in the judgement of one or the other party, is serious error. This consequence of the present argument may as well be frankly acknowledged at once, since it cannot be avoided."† Mr. Oakley, surely, ought to feel indebted to us for putting his real views prominently forward. Clearly, upon his hypothesis, our Church—for we must remember that, as our Reformers left it, even so it is now—is represented by such formularies as exhibit either "unworthy compromise" or "culpable shortsightedness." We must remember that, in Mr. Oakley's opinion, it is certainly on the verge of heresy, if we are not actual heretics. And here we must admire the zeal of Mr. Oakley, who raises himself into a judge of heresy; and, without any apology or softening expressions, so sweepingly condemns the Church in which he was born, baptised, and to which he owes so much in a pecuniary point of view. Surely, it is very little short of claiming actual infallibility to himself as an individual. If such a line of conduct be pursued, it multiplies popes, without despatching as much as one point of controversy. We are very anxious to speak respectfully of Mr. Oakley; but, when any one thus comes before the public and ventures upon the office of a teacher and reformer of his own Mother in the faith, in some sense it is our duty to be plain. If our formularies are thus inconsistent and nugatory, can Mr. Oakley avoid the responsibility which that engenders? Is it not a fact, that if Cranmer's conduct was that of a man insincere and void of any depth or earnestness, every one who signs and defends such Articles exhibits the same "unworthy compromise?" And also, is not our author aware

* P. 22, "The subject of No. 90 examined."
† Same, p. 23.

that *many* of our most eminent divines have denied the doctrine of the Eucharistic Sacrifice? We say many, because we wish only to affirm as much as Mr. Oakley must grant, and to argue accordingly. Why, then, are such men stigmatised as heretics? Surely, anathemas and sweeping condemnations of men as holy as the vaunted saints of Papal Rome, are ill befitting one who is an ambassador of the Prince of Peace! Mr. Oakley might have reflected on the enormous distance which separates him from any realisation of Catholic unity. Is not his own position most miserable and forlorn? The Church from which he draws the very name of Christian is *by himself* accused and condemned, as surrendering truth, unworthily compromising and verging on flat heresy. He feels that his sentiments are not responded to by those in authority; he knows only of a few who will call him brother; his early sympathies are reft and rent asunder from their natural home; and whither will he go? Oh, painful reality! oh, miserable refuge for him! To Rome alone can his person tend; for thither have his praises gone, and even his heart, long since. And how shall he be received there? Is it with multitude and with psaltery? Is it with joy and rejoicing? Is it with soul-stirring harmony? Alas! he must bare himself of all his hallowed vestments; he must leave behind all that could remind him that he ever was a preacher of Christ; he must confess that he has been a schismatic and a heretic, a setter forth of other than Catholic verities; he must even receive the first sign of Christian life; he must again enter the baptismal waters; and, shocking to say, he must pray there that his sinful and blasphemous pollution by heretics may be washed away. There, also, must he forget the name of Reverend, or only meditate on it as a profanation of holy terms. And, also, he must think of all past as a sinful dream, as a Satan's delusion. He must, alas! only use his private judgement in condemning all that was once dear and cherished, and then it must lie in abeyance for ever. Such is a part of the miserable solace which his forlorn position presents: and yet we see no hope; for better had they thus confess all their past life to be a ceaseless sin, than remain as they are, inflicting bitter pangs on *our* Church, and giving her no rest. Better far had Mr. Oakley occupy some fair field: that which he now occupies is unworthy of him, or any party of sincere Christians. It is a dangerous neutrality which inflicts a wound upon all parties, and secures no confidence for itself. Rome is, at least, consistent in her inconsistency; for she will allow no "unworthy compromise," but condemns the present position, as well as the orders, of Mr. Oakley. If he enter her bosom, he must *submit* and be passive. He may then say again, "Was ever Mother more absolute?" and also answer, in his own case, "Were ever children more dutiful?"* We shall then have no pretence for discriminating; no one will have any pretence for discriminating between her and them; they will be actual children; they

* Introduction, p. xxx.

vill then know their position; it will, at least, be a true one. Now it is not so; for, jealously guarding the honour of Rome, they sedulously assail our Church; and yet, their presence within her walls—their signatures, which are not yet erased by open apostacy—testify that they remain as before. The Church, in the Dark Ages, "was nothing less than the chaste and immaculate Spouse of Christ," say they; but our Church is treacherous and sinful. It is not, we presume, "a pollution to imagine" that our Church "has played false to our Lord."

A just indignation for the honour of our Church, which is ever so freely assailed by Tractarians, has led us away from St. Bonaventura. We will return to him, however, and we shall have a practical as well as a literal and written proof of the tendency of the views of the party. "And now let me carefully entreat you," says Bonaventure, "to attend diligently to all which I am going to relate; *the rather, because I had it from a devout and holy man of our order, of undoubted credit, to whom I believe it to have been supernaturally imparted:* When the expected hour of the birth of the Son of God was come, on Sunday, towards midnight, the Holy Virgin, rising from her seat, went and seated herself against a pillar she found there; Joseph in the mean time sat pensive and sorrowful, perhaps because he could not prepare the necessary accommodation for her; but at length he arose, and, taking what hay he could find in the manger, diligently spread it at our Lady's feet, and then retired to another part of the building. Then the Son of the Eternal God, coming forth from His Mother's womb, was, without hurt or pain to her, transferred in an instant from thence to the humble bed of hay which was prepared for Him at her feet. His Holy Mother, hastily stooping down, took Him up in her arms, and, tenderly embracing Him, laid Him in her lap; then, through instinct of the Holy Ghost, she began to bathe Him in her sacred milk, with which she was most amply supplied from heaven: this done, she took the veil off her head, and wrapping Him in it, carefully laid Him in the manger. Here the ox and the ass, *kneeling down*, and laying their heads over the manger, gently breathed upon Him, as if endowed with reason, and sensible that, through the inclemency of the season and His poor attire, the Blessed Infant stood in need of their assistance to warm and cherish Him." This is, we presume, supplemental to the Gospel; for, both in tone and substance, we find nothing similar in the Word of God. Why is thus an appetite for morbid descriptions pandered to by the translator? Or again, shall we receive the delusion as supernatural? Surely, there can be no more striking contrast than the simple narrative of Scripture, and the pure imaginative Romanism of the Franciscan. If Rome, in such points as these, boasts her superiority in feeding the imagination, well may she boast; for we have no emulation to diverge from God "the fountain of living waters," unto the broken cisterns of Eremitish fiction. But we give another instance, not precisely of the same character, though its tendency is in some sense as injurious. When Gabriel was sent to the Virgin, we read—"Yet not so rapid was his flight, but that the Blessed Trinity,

preventing their ambassador, was in the dwelling before him."* And when he had given his salutation, it is said—"To which not a little disturbed, she made no answer. Her disturbance, however, proceeded not from any guilty confusion within her, nor could it be occasioned by the sight of the angel, *for to such sights she was well accustomed.*" Again, the Virgin is made to say (in inverted commas), "I have dedicated myself to my Lord by a vow of perpetual virginity." Now, we would ask, is not this a pious fraud, by which holy Bonaventure would recommend a life of celibacy by her example, in spite of Scripture, which says that she was espoused, and therefore preparing for her marriage? It would appear that the monk's wishes are sufficient to overbear probability—nay, certainty itself; but who can tell, if his friend was inspired to reveal the minutiæ of the nativity, whether he was inspired in reference to the whole of his "dramatic" Life of Christ: one is, at least, as probable as the other—one as easily written as the other. The angel might well, with all these wonders, be said to "bend before her, his awful mistress." We must not quote Bonaventure's account of the conception any further. We have certainly heard of men prying into God's mysteries, but never have we read a more manifest instance of simple profaneness than in Bonaventure. Rationalising upon God's dealings it can hardly be called; for, bad as Rationalism is, it has some semblance of reason; whereas this "pictorial" life has nothing grand in it; it is a nursery rhyming upon the noble revelation of God's condescension. It would seem as if Bonaventure thought that the Bible did not present enough points for admiration in Christ's life, and therefore it was incumbent on him to supply the defects. Miserable display of men's devices, when the mind of man, wrapping itself in the folds of its own folly, reduces God to its own level. When will men sink low in their own humility and nothingness? When will men acknowledge their own "nescience?" Let them live in this study, and they will leave off any attempt at perfecting God's revelations. In St. Bonaventure, we may read that "on this day, properly, was the whole nature of man exalted and *deified;*" but in God's Word we read no such language. A Virgin shall conceive—Unto *us* a son is born. Such is the simple majesty of inspiration. Simple, without lowering the majesty of God; majestic, yet so that all that run may read, and the wayfaring man, though a fool, shall not err therein. We must leave Mr. Oakley and St. Bonaventure for the present, with a promise to recur to them at some future time; and then we will advert to the doctrine implied, and present a few hints to such modern translators.

---

* By what authority does the translator twist the words of the salutation, "Blessed art thou *among* women," in his commentary on it, into "*above* women?"

ON THE USE AND ABUSE OF THE TESTIMONY OF THE FATHERS.

THERE can be no reasonable doubt that the study of the early Fathers of the Church, if pursued with a due appreciation of their legitimate value, and in strict subservience to the paramount authority of Holy Writ, must result in great advantage to the Christian student. It is only when they are consulted by the biassed disputant to serve a purpose, when they are garbled or misquoted by the Romanist and sectarian, and when they are applied with too implicit confidence to the decision of points respecting which they were themselves mistaken, that they are likely to suggest or perpetuate erroneous belief. Those of them, more especially, who were either contemporary with the Apostles, or immediately succeeded them in the ministry of the Gospel during the early days of its propagation, must have had the best opportunities of information on all matters, whether of doctrine or of discipline; and their writings are eminently calculated to throw light upon the several subjects of dissension which have at different periods agitated the Christian world. There exists, however, among the Tractarian party of the present day a disposition to place their authority nearly, if not altogether, on a par with that of Scripture itself; to revive, indeed, that reverential submission to their testimony which has been constantly yielded by the Romanist, and which induced M. Daillé to write it down as worthless and insignificant. The truth, as usual, lies between the two extremes of an undue importance attached to them on the one hand, and the unmerited neglect to which they have been consigned on the other. We shall take advantage of the appearance of the little volume, of which the title is cited below,* to offer a few remarks upon the value at which the writings of the Fathers may be fairly estimated; to say a few words upon Mr. Grenfell's editorial labours, which appear to us to have been somewhat of the lightest; and to furnish a specimen of the manner in which we should wish to see all or most of the writings of the first three centuries, more especially those of the Apostolical Fathers and the early Apologists, given into the hands of the theological student.

In the full conviction of their importance, as *witnesses* to the condition and the opinions of the Church in the time of the Apostles, the venerable founders of our Reformed Establishment rested greatly upon

---

* ΤΟΥ ΒΑΡΝΑΒΑ· ΚΛΗΜΕΝΤΟΣ· ΙΓΝΑΤΙΟΥ· ΠΟΛΥΚΑΡΠΟΥ· ΚΑΙ ΠΡΟΣ ΔΙΟΓΝΗΤΟΝ ΕΠΙΣΤΟΛΑΙ. The Epistles of Barnabas, Clement, Ignatius, Polycarp, and the Epistle to Diognetus. Edited from the Text of Hefele, with an Introduction and Notes, by Algernon Grenfell, M.A., one of the Masters of Rugby School. London: Whittaker. Rugby: Crossley. 1844.

the traditions of the Fathers; and, in the compilation of her Liturgy and Articles, were anxious to preserve a close conformity with the ancient models. "Here you have," they observe in the Preface to the Prayer-book, "an Order for Prayer and for the Reading of the Holy Scripture, much agreeable to the mind and purpose of the old Fathers." Some idea of the extent to which these great men were indebted, in the prosecution of this portion of their work, to the first labourers in the Christian vineyard, may be formed from a long note on the subject in the Introductory Lecture of Lady Margaret's Professor of Divinity at Cambridge; and those who rose up in their defence, in the successive contests with the Romanists and the Puritans, appealed with equal confidence to the sanction and testimony of antiquity, as based, however, upon the more solid foundation of the Word of God. Thus Bishop Jewel, justifying, in his "Apology," our secession from the Church of Rome, observes—"Docemus sacrosanctum Dei evangelium, et veteres episcopos, atque ecclesiam primitivam nobiscum facere; nosque non sine justâ causâ et ab istis discessisse, et ad Apostolos veteresque Catholicos Patres rediisse." If, indeed, the fundamental doctrines of the Gospel, as maintained in the Thirty-nine Articles, and if the form of our Church government, and the rites and ceremonies of the Church, can be traced, through a long succession of witnesses, to the doctrine and practice of the age immediately succeeding the Apostles, surely they may be regarded as according with primitive usage and impressed with Apostolic sanctions; whereas, on the other hand, any new doctrine, or corruption of the primitive faith and discipline, is virtually condemned and rejected by the silence which the early writers have maintained respecting it. "The period"—we quote from the Preface to Dr. Burton's "*Ante-Nicene* Testimonies"—"the period which had elapsed from the death of our Saviour to the assembling of the Council of Nice (A.D. 325), was about the same as that between the Congress of Vienna and the reign of Henry the Seventh, in England. Now, let us suppose the ministers assembled at Vienna to have published a new history of Europe, in which it was asserted that Henry the Seventh obtained the throne of England, not by his victory over Richard the Third, or by a kind of hereditary claim, but by a divine right, which was universally admitted and never disputed in his own days; there is surely no more difference between such a fable and the real history of Henry the Seventh's accession, than between the notion of Jesus being very and eternal God, or a mere mortal man: and if it would be impossible to make the people of England receive the one as true, it would surely have been equally impossible, in the other case, for the whole Christian world to be induced to alter their belief." Although the Doctor's illustration is more immediately connected with the subject of his own enquiry, it is clearly no less applicable to any doctrine or practice whatsoever.

The value of this positive and negative testimony combined, is very considerable; nor is it in the slightest degree impaired by the peculiar

opinions of those who furnish it. These may have been orthodox or heretical, right or wrong. Those who held them may have erred in the interpretation of any particular passage, or entertained mistaken views of any particular doctrine. They were not inspired, and therefore infallible, teachers; but men liable to be deceived; yet upright in intention, incapable of fraud, and possessed of no ordinary advantages as witnesses to the Truth. Putting these advantages, however, out of the question, the evidence which they afford to *matters of fact* remains equally unshaken, whatever may be thought of their judgement in *matters of opinion*. No particular shade of doctrine, by which the several witnesses may have been distinguished, will controvert the fact, that *Pædobaptism*, of which the use may be traced through a long series of writers, was practised from the earliest antiquity; and that signing with the cross, in the administration of the rite, is likewise seen to have prevailed. In like manner, the celebration of the Christian Sabbath on the *first* day of the week, incidentally noticed in the Acts of the Apostles, is proved to have continued till Justin's time, and thenceforward through all succeeding ages of the Church. A belief in the great doctrines of Christianity is also clearly recognised in the primitive writers. True it is, that, had they contained no allusions whatsoever to the leading Articles of the Faith, the authority of Scripture would have been alone sufficient to enforce their reception; still, a silence so extraordinary could not fail to have elicited surprise. The doctrine of the Trinity, for instance, would have been no less binding upon the faith of Christians, had there been no vestige of a belief therein discoverable in the ecclesiastical documents of succeeding ages: at the same time that its continued recognition is only what must have been reasonably expected; and even the various heresies to which it has given rise, are only so many proofs that it has been universally regarded as a fundamental doctrine of the Church of Christ. On the other hand, the failure of all evidence in support of the corruptions of the Church of Rome, in any writer of the first five centuries; destroys at once the traditional authority upon which they rest. In vain did the Papists attempt to meet the challenge of Bishop Jewel, by the production of a single passage from the genuine writings of any primitive Father, properly so called, which gave the slightest countenance to the sacrifice of the Mass, the adoration of the Virgin, the invocation of Saints and Angels, or any other of their corruptions. Not, indeed, that evidence of early practice would have sanctioned the continuance of error in doctrine or in practice; but want of it at once exposes the innovation, and calls for its abolition.

So sensible, indeed, have been all the parties in the Church of the importance of patristical support, that corrupt and heretical communions have not hesitated to mutilate those writings which told against them, and to interpolate them with passages corroborative of their views. This species of fraud is particularly chargeable upon the Romanists, by whom not only isolated sentences have been cancelled, but paragraphs of considerable length have been removed from the

MSS., in order to get rid of the evidence therein contained against their corrupt and idolatrous superstitions. From the *Origines* of Isidore, for example, they have expunged the following sentence: "Panis vero et vinum ideo corpori et sanguini Domini *comparantur*, quia, sicut visibilis hujus panis vinique substantia exteriorem nutrit et inebriat hominem, ita Verbum Dei, qui est panis vivus, participatione sui fidelium recreat mentes." (VI. 19.) Numerous instances of similar mutilation might be adduced; but it will suffice to mention an edition of Origen, from which the whole of his commentary on John vi. is removed, because it bears with equal force against this same doctrine of Transubstantiation.

Such instances of flagrant dishonesty are not likely, perhaps, to recur at the present day; but the system of *misrepresenting* a writer's views by means of disconnected or garbled passages, of which Romish authors have been repeatedly convicted,* and in which they have been occasionally imitated by the Tractarians, renders an acquaintance with the opinions really maintained by the Fathers an essential qualification of the theological student. From the *Catenæ Patrum*, linked together without order or connexion by the school divines, almost any perversion of doctrine may be supported; and these *compendia* of patristical learning have accordingly become especial favourites with the friends and adherents of the Oxford heresy. It is not, however, from detached passages and isolated *dicta* that the sentiments of a writer can be fairly estimated. The context must be consulted, the train of argument closely examined, and the inference compared with the opinions maintained by the writer in other portions of his works. Some indistinctness of expression, or some ambiguity of construction, may frequently be explained by a passage in which he more explicitly states his views: or a partial allusion to a doctrine in one place, may be illustrated by a more general exposition in another. Thus, because *breaking of bread* may be used to designate the administration of the Eucharist without an accompanying allusion to the *wine*, it does not thence follow that the cup is to be withheld; nor is a reference to the *humanity* of Christ, at variance with the equally established truth of His *divinity*.

Moreover, it is from a class of writers, sadly deficient in the learning of their predecessors, that these *Catenæ* are in a great measure compiled; and whose interpretations of Scripture must be received with the utmost caution, as being distorted by prejudice, and coloured by the erroneous and heretical fancies of mediæval times. At the same time, it will not be denied that even the Ante-Nicene Fathers were frequently incorrect in their views; though it may be safely affirmed that their errors were few, comparatively, and trifling; and it would be hard, indeed, to charge

* For examples of Romish garbling and misquotation, see Hall "On Purgatory," pp. 64—67. The controversy arising out of Dr. Pusey's Sermon and the writings of his reputed followers, has furnished abundant specimens of a like nature, and equally characteristic of the party from whom they proceed.

the delinquencies of their successors upon those whose honesty, in the relation of facts, is altogether unimpeachable, and their doctrine, for the most part, scriptural and true. As the stream flows with greater clearness at its source, so the nearer we approach the times of Apostolical purity, the less likely are corruptions either in faith or practice to have found a footing in the Church. Those, who are distinguished by the appellation of Apostolical Fathers, are known to have been in frequent communication with their inspired contemporaries; and, as they doubtless treasured up in their minds the instructions derived from the sermons and conversation of these gifted teachers, many of the scriptural comments, which are found in their pastoral Epistles, are in all probability based upon the authority of the apostles themselves. It was for this reason that Papias placed so great a value upon their discourses; as we may collect from a fragment of his writings preserved by Eusebius (Hist. Eccl. iii. 39): *Οὐ γὰρ τοῖς τὰ πολλὰ λέγουσιν ἔχαιρον, ὥσπερ οἱ πολλοί, ἀλλὰ τοῖς τἀληθῆ διδάσκουσιν· οὐ δὲ τοῖς τὰς ἀλλοτρίας ἐντολὰς μνημονεύουσιν, ἀλλὰ τοῖς τὰς παρὰ τοῦ Κυρίου τῇ πίστει δεδομένας, καὶ ἀπ' αὐτῆς παραγινομένας τῆς ἀληθείας. Εἰ δέ που καὶ παρηκολουθηκώς τις τοῖς πρεσβυτέροις ἔλθοι, τοὺς τῶν πρεσβυτέρων ἀνέκρινον λόγους· τί Ἀνδρέας, ἢ τί Πέτρος εἶπεν· ἢ τί Φίλιππος· ἢ τί Θωμᾶς, ἢ Ἰάκωβος· ἢ τί Ἰωάννης, ἢ Ματθαῖος· ἢ τις ἕτερος τῶν τοῦ Κυρίου μαθητῶν. Οὐ γὰρ τὰ ἐκ τῶν βιβλίων τοσοῦτόν με ὠφελεῖν ὑπελάμβανον, ὅσον τὰ παρὰ ζώσης φωνῆς καὶ μενούσης.* It is natural to suppose that persons, blessed with these advantages, would watch with a jealous eye over the pure and unadulterated essence of the Gospel; and, anxious for the maintenance of the "truth as it is in Jesus," would preserve undefiled the sacred treasures, in defence of which they were prepared to lay down their lives. As fallible men, they were liable to be deceived; but their very defects are not without their use, as we shall do well to show in the words of Mr. Grenfell.

"The remains of the Apostolic Fathers are highly valuable in another point of view; for, while they are, by comparison with the Holy Scripture, a strong testimony to the divine origin of the latter, they are a warning of the insufficiency of anything but Scripture to be held as the depositary of the truth. It is impossible to pass from the writings of the Apostles to those of their disciples, without feeling the immeasurable distance between the two. Though written very nearly at the same time, and by men who must have been in possession of many gifts of the Spirit, the letters of the Apostolic Fathers could never be mistaken for the writings of the Apostles. Scripture, in the midst of all contemporary writings, stands out in bold relief, with nothing around it like itself; and, in passing from it to the most scriptural writings of the same age, it cannot but be felt that we have left that voice which speaks from heaven, the authoritative language of the Head of the Church, the Spirit that teaches the heart; and that we have passed to that which proclaims itself at once the work of man, and is stamped at once with human weakness. When we are forced, as we are very often, to reject the interpretation as well as the Scripture, which we meet with in the following pages, and find the author of the Epistles ascribed to Barna-

bas explaining the Greek letters of Abraham's age* as a type of our Lord's death, and Clement adopting the fable of the Phœnix as a proof of the Resurrection,† we may be thankful that the Apostles wrote as well as preached, and that we have not been left to find the record of the truth through the medium of any other men, even though taught by the Apostles themselves." (Introd. p. vi.)

The writers usually denominated *Apostolical Fathers*, are five in number; *Barnabas, Hermas, Clement, Ignatius, and Polycarp.* In the volume edited by *Professor Hefele*, whose text is adopted by Mr. Grenfell, the rhapsody entitled the *Shepherd*, which has been attributed to Hermas, is included, together with the Epistle of an unknown author to *Diognetus*, the *Acts of the martyrdom of Ignatius*, and the *Letter from the Church of Smyrna to that of Philadelphia*, on the subject of the martyrdom of Polycarp.‡ Mr. Grenfell has edited the *Epistolary* writings only, among which we could have wished to find that to the Smyrnæans. Indeed, though we can readily dispense with the *Shepherd* of Hermas, the work would in our opinion have been greatly improved by the admission, also, of the "*Martyrium Ignatii.*" Since these are wanting, we at least expected to have found some account of the several writers, either worked up with the Introduction, or prefixed to their respective writings. We have nothing, however, save a very meagre estimate of the evidence *for* and *against* the genuineness of the Epistles themselves: and as for the notes, of which the title-page holds out a promise, they are confined, with the exception of a few insignificant *notulæ* on the early chapters of the Epistle of Barnabas, to a very, *very* imperfect collection of scriptural references. Now, in order to such an edition of the writings of any of the Fathers, as would not only satisfy the wants of the theological student, but even be commonly useful in these days of appeal to Patristical authority, it appears to us that the notes, if there are any at all, should embrace a solution of those difficulties in construction and idiom, with which the early Christian writers abound; conjectural emendations, verbal criticisms, and various readings; a large assortment of Scripture references, parallel quotations, and illustrations from other writers; and, above all, remarks upon those passages which bear either directly or indirectly upon the great doctrines of Christianity, and the rites, ceremonies, and discipline of the Church. All Latin versions we decidedly eschew, as frequently incorrect,

---

* It is not the letters whose numerical value indicates the *age* of Abraham, but those that show the number of his household, to whom he administered the rite of Circumcision, which the author of the Epistles regards as typical of Christ crucified. They are ιητ=318; of which ιη are taken for an abbreviation of Ἰησοῦς, and τ as a symbol of the Cross. See Ep. Barn. c. 9, and compare Gen. xvii. 27.

† Clem. Epist. i. 25.

‡ Patrum Apostolicorum Opera. Textum ex Editionibus præstantissimis repetitum recognovit, annotationibusque illustravit, versionem Latinam emendatiorem, prolegomena et indices addidit C. J. Hefele, S. S. Theol. Doct. &c. &c. Tubingæ. 1842.

and generally more difficult to comprehend than the original itself: and in this respect at least, if omission will warrant the inference, Mr. Grenfell seems to coincide with us in opinion. The subjoined specimen of annotation, though by no means coming up even to the imperfect outline which we have just sketched, may give some idea of the manner in which we conceive that an editor's work should be carried out. We have selected for this purpose the Epistle of Ignatius to Polycarp; and the numbers refer to the lines in the edition before us.

NOTES ON THE EPISTLE OF IGNATIUS TO POLYCARP.

Inscr. I.—*Ἰγνάτιος.* See Euseb. H. E. iii. 22; Chronic. ad ann. 11 Traj.; Chrysostom. Hom. in St. Ignat.; Gregor. M. ad Anastas. Antioch. Ep. 37; and Acta Martyr. Ignat. Respecting Ignatius and his Epistles, the student will consult with profit the elaborate work of Bishop Pearson, entitled *Vindiciæ Ignatianæ.*

ὁ καὶ Θεοφόρος. The construction is the same as in Acts xiii. 9. *Σαῦλος δὲ, ὁ καὶ Παῦλος. Scil. ὠνομάζετο.* There is a tradition that Ignatius was the child whom Jesus set before his disciples as a pattern of humility (Matt. xviii. 3), and that from this circumstance he was named *Theophorus;* i. e., *a Deo gestatus.* In this sense, the accent would be on the antepenultima, Θεόφορος. The tradition, however, more probably arose out of the sense of which the name admits; and Chrysostom distinctly states that Ignatius never saw our Lord, though he was early acquainted with the apostles. Indeed, Ignatius himself has attached an *active* signification to it in his examination before Trajan; explaining it of *one who carries Christ in his bosom,* with reference to 2 Cor. vi. 16. Mart. Ignat. 2. *Τραϊανὸς εἶπεν, καὶ τίς ἐστι Θεοφόρος; Ἰγνάτιος ἀπεκρίνατο, Ὁ Χριστὸν ἔχων ἐν στέρνοις. . . . Τραϊανὸς ἀπεφήνατο, Ἰγνάτιον προσετάξομεν, ἐν ἑαυτῷ λέγοντα περιφέρειν τὸν ἐσταυρωμένον, ἄγεσθαι παρὰ Ῥώμην, βρῶμα γενησόμενον θηρίων εἰς τέρψιν τοῦ δήμου.* Similar compounds are *σαρκοφόρος* and *νεκροφόρος,* both used *actively,* in Ignat. Ep. Smyrn. c. 5.

Πολυκάρπῳ. See Euseb. H. E. iii. 36; Irenæus ap. Euseb. H. E. iv. 14; v. 20; Hieron. Cat. Scriptt. Eccl. c. 17; Tertull. de Præscript. c. 32; Epist. Eccles. Smyrn. ad Phil. ap. Euseb. H. E. iv. 15.

ἐπισκόπῳ ἐπεσκοπημένῳ. Of the nature of the figure *Paranomasia,* of which the sacred writers afford many examples, see Trollope's Greek Grammar to the New Test. p. 221.

Chap. I.—1. *ἀποδεχόμενος. Praising* or *approving;* in which sense the verb occurs in Joseph. Ant. vi. 14, 4. So again in Ignat. Ep. Ephes. c. 1. More commonly it signifies to *accept with gratitude,* or *to welcome.* Compare Luke viii. 40; Acts ii. 38; xxiv. 3; Isocr. Evag. 1; Herodian. v. 2, 11. *τὴν ἐν θεῷ γνωμην. Your godly disposition.* So Ignat. ad Rom. vii. 1. *τὴν εἰς θεόν μου γνώμην.*

3. *καταξιωθεὶς κ. τ. λ.* He alludes to the affectionate interview which he had with Polycarp during his short stay at Smyrna, in his progress to Rome. Hence Pearson conjectures that the two bishops had not previously met. It may be inferred from the Ep. ad Rom. c. 5, that his guards were bribed to desist from their usual brutality, and permit their meeting.

4. *οὗ ὀναίμην ἐν θεῷ.* A prayer for their reunion in heaven. The expression is frequently employed by Ignatius, and borrowed probably from St. Paul. Compare Philem. 20; Ignat. ad Ephes. 2; Magn. 2, 12; Rom. 5.

5. *θεοῦ.* This word is not found in the MSS., nor is its insertion necessary. The article is omitted before *χάριτι,* by reason of the preposition. See Middleton on the Greek Article.—*δρόμῳ.* A metaphor from the *race-course;* as in Acts xiii. 25; 2 Tim. iv. 7. Compare 1 Cor. ix. 24. So Virg. Æn. iv. 653. *Vixi, et quem* cursum *dederat Fortuna, peregi.*

6. *σώζωνται. Work out their salvation.** Somewhat similar is Acts ii. 47.

7. *σον τὸν τόπον.* The place appointed for you after death. So ad Magn. c. 5: *ἐπεὶ οὖν τέλος τὰ πράγματα ἔχει, ἐπίκειται τὰ δύο ὁμοῦ, ὅ τε θάνατος καὶ ἡ ζωή, καὶ ἕκαστος εἰς τὸν ἴδιον τόπον μέλλει χωρεῖν.* Thus, in Acts i. 25, Judas is said to have gone *εἰς τὸν τόπον τὸν ἴδιον.* Compare, also, Barnab. Ep. c. 19; Clem. 1 Cor. c. 5.; Polycarp ad Phil. c. 9. There is something similar in Plat. Phæd. p. 80: *ψυχὴ, καθαρῶς καὶ μετρίως τὸν βίον διεξελθοῦσα, ᾤκησε τὸν αὐτῇ ἑκάστῃ τόπον προσήκοντα.* Probably, *ἐκδικεῖν* may here be rendered *to make good a claim.* The derivative, *ἐκδικάστης*, has a cognate import in Eur. Suppl. 1153. The preposition is in a manner redundant as frequently in the New Test., and so again in cc. ii. 2, vii. 4. Compare Matt. vii. 2, 6; ix. 34; Luke xxii. 49, *et sæpius.* It seems, however, to point out an *intimate* connexion between the *act* and the *agency.*

8. *ἑνώσεως. Unity,* from *εἷς, ἕν.* Of its importance see John xvii. 11, 21; 1 Cor. i. 10; iii. 3; 2 Cor. xiii. 11; Eph. iv. 3; Phil. ii. 2; 1 Pet. iii. 8; Rev. xvii. 13. If there was any sin which Ignatius regarded with peculiar aversion, it was that of *schism;* and Grabe believes him, with great probability, to have been the author of a remarkable saying, preserved by Chrysostom (Hom. xi.): *οὐδὲ μαρτυρίου αἷμα ταύτην δύνασθαι ἐξαλείφειν τὴν ἁμαρτίαν.* His Epistles abound with exhortations to unity, and warnings against the danger of heresies and divisions. See ad Ephes. c. 5; Rom. c. 3; Trall. c. 7; Phil. c. 3, *et alibi passim.* The genitive, after *φροντίζειν*, may be illustrated by the equivalent expression, *φροντιστὴς εἶναι, infra* c. 4.

9. *πάντας βάσταζε.* Gal. vi. 2. *ἀλλήλων τὰ βάρη βαστάζετε, κ. τ. λ.* Compare Rom. xv. 1.

11. *προσευχαῖς ἀδιαλείπτοις.* 1 Thess. v. 17. *ἀδιαλείπτως προσεύχεσθε.* This and similar expressions imply a constant and regular *habit* of prayer. Compare Dan. viii. 11; Luke xviii. 1, 7; Acts ii. 46; Ephes. vi. 18; 1 Tim. v. 5.

12. *γρηγόρει.* Compare Mark xiii. 37; Luke xxi. 36; Acts xx. 31; 1 Cor. xvi. 13; 2 Tim. iv. 5. For *πνεῦμα*, some read *ὄμμα*; but compare Rom. xi. 8.

13. *τοῖς κατ' ἄνδρα. Individuals.*

14. *κατὰ βοήθειαν θεοῦ. According to the assistance which God gives you.*

CHAP. II.—2. *ἐν πραότητι.* Compare Gal. vi. 1. The substantive *λοιμὸς* is used frequently for the adjective *λοιμώδης* in the LXX. So also Acts xxiv. 5. *εὑρόντες τὸν ἄνδρα τοῦτον λοιμόν.* Ælian, V. H. xiv. 11. *μὴ ἔσο λοιμός.* Thus, again, *βλαβὴ* for *βλαβερὸς* in Soph. Elect. 303. In the same manner, Cic. Orat. pro Rabir. c. 1. Pestem *ac perditorem civitatis.*

5. *φρόνιμος γίνου κ. τ. λ.* From Matt. x. 16.

8. *ἵνα τὰ φαινόμενα κολακεύῃς.* The verb *κολακεύειν*, properly *to flatter*, here denotes, in a good sense, *to humour, to treat with indulgence.* As opposed to *φαινόμενα*, some understand *ἀόρατα* of the secret faults, which are less obvious to general notice. Others suppose that the *machinations of the devil* are meant; and others, again, the *hidden mysteries* of religion. It is extremely difficult to say which is the true interpretation. The accusative, *ἀόρατα*, follows *αἴτει* by *attraction*, instead of being the nominative before *φανερωθῇ.*

9. *ὅπως μηδενὸς λείπῃ, κ. τ. λ.* 1 Cor. i. 7. *ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι.* Compare 2 Cor. viii. 7.

13. *νῆφε ὡς θεοῦ ἀθλήτης.* 1 Cor. ix. 25. *πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται.*

14. *Ἆθλα. The prize set before you.*

15. *σου ἀντίψυχον ἐγώ.* An expression frequently employed by Ignatius, which may perhaps be illustrated by the words attributed to St. John in Euseb. H. E. iv. 23: *ὑπὲρ σοῦ τὴν ψύχην ἀντιδώσω τὴν ἐμήν.* Compare, also, Rom. ix. 3; Col. i. 24. The form recurs in Ignat. Ep. ad Eph. 21; Smyrn. 10; and again in c. 6, *infra.*

---

* Archbishop Wake's translation is far better: "I beseech thee, by the grace of God, with which thou art clothed, to press forward in thy course, and to exhort all others, *that they may be saved.*" The edition from which we quote is Tegg's, 1840; a very useful book. It also contains short dissertations, and supplies much information.—ED.

CHAP. III.—1. *ἑτεροδιδασκαλοῦντες.* The word is borrowed from St. Paul in 1 Tim. i. 3; vi. 3. It is clear that *ἀξιόπιστοι* is here used of persons *nominally* or apparently *trustworthy*. Compare Ep. ad Philad. c. 2.

7. οὐ εἰ. Scil. σπουδαῖος. Nempe Θεοῦ. We had once conjectured *ἢ εἰ. Sed nil mutandum.*

τοῦς καιροὺς καταμάνθανε. Compare Matt. xvi. 3. In what follows we have the most unequivocal testimony to the atonement, and the pre-existence and divinity of Christ. See, also, Ep. ad Ephes. cc. 7, 18; ad Magn. c. 6. Render *ὑπέρκαιρον above* or *beyond all time.* Vulgo legitur *ὑπὲρ καιρόν.* Either way the sense is the same. Properly the verbal *παθητὸς* is *passible;* but it here implies *one who has suffered,* as in Acts xxvi. 23. Compare Luke xxiv. 25.

CHAP. IV.—1. *χῆραι μὴ ἀμ.* It appears, from Acts vi. 1; ix. 41; 1 Tim. v. 3, that in the early Church a fund was set apart for the maintenance of widows; who, in return, were employed in attendance on the sick and in other pious offices. This apostolic custom is seen, from this passage, to have still prevailed in the time of Ignatius.

2. *μηδὲν ἄνευ γν. σου κ. τ. κ.* So Ep. ad Trall. c. 2. *ἄνευ τοῦ ἐπισκόπου μηδὲν πράσσειν ὑμᾶς.* The testimony of Ignatius to the three distinct orders of Bishops, Priests, and Deacons, in the Christian Church, is clear and explicit. Without them, he says expressly that no Church can exist: *χωρὶς τούτων ἐκκλησία οὐ καλεῖται* (Ad Trall. c. 3). He is also very particular in inculcating the several duties of each, and the reverence which is due to them. See Ephes. c. 3; Magn. c. 2; Trall. c. 2; Phil. c. 1; Smyrn. c. 8; *et alibi passim.*

4. *εὐσταθὴς. Firm, constant.* Subaud. *ὤν.*

πνεῦ συναγωγαὶ γιν. Heb. x. 25. *μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν.*

5. *ἐξ ὀνόματος. By name;* i. e., individually. So again in c. 9, *infra.* In 3 John, 14, *κατ' ὄνομα* is similarly employed. Here *ζητεῖν* is *to invite* or *urge;* i. e., to be earnest in inculcating a regular attendance upon the religious assemblies.

6. *δούλους ἢ δούλας κ. τ. λ.* Cf. Eph. vi. 5; Col. iii. 22; 1 Tim. vi. 1; Tit. ii. 9; 1 Pet. ii. 18.

10. *ἀπὸ τοῦ κοινοῦ. From the common fund:* whence it appears that the primitive practice, noticed in Acts iv. 32, still prevailed. With what follows, compare 1 Cor. vii. 21, 22; 2 Pet. ii. 19.

CHAP. V.—1. *κακοτεχνίας.* Some render *evil practices;* others, *heresies.* Perhaps the latter is preferable. Ep. ad Phil. c. 2. *φεύγετε τὸν ἰβρισμὸν ἢ τὰς κακοδιδασκαλίας.* The MSS. omit *μὴ* before *ποιοῦ.* It is, at least, doubtful whether its insertion be requisite. There seems to be no very cogent reason why conversation on the subject either of heresies or evil deeds should be interdicted.

3. *τοῖς συμβίοις.* A common noun, signifying either a *husband* or *wife,* as indicated by the gender of the article. See immediately below. The word is employed by Aristotle in his Nicom. Ethics.

6. *ὡς ὁ κύριος τὴν ἐκκλησίαν.* So Paul ad Eph. v. 25.

8. *τοῦ κυρίου τῆς σαρκός. The Lord of the flesh;* i. e., *the Lord incarnate.* It frequently happens that the *quality* of a person or thing is represented by a *substantive* in the *genitive,* instead of an adjective; as in Luke xvi. 8: *τὸν οἰκόνομον τῆς ἀδικίας, the unjust steward.* Compare Acts ii. 19; Rom. i. 26; Eph. i. 13, 14; ii. 2; 1 Pet. i. 14; and elsewhere frequently in the New Test. Some would render the words by *Carnis Dominicæ;* but of this the grammatical construction will scarcely admit, even if a convenient sense could be thence obtained. The passage affords a strong testimony to the doctrine of Christ's *humanity.* Though *celibacy* was held in high esteem in the early Church, yet it is clear that the feeling arose out of the peculiar circumstances of the times. Though permitted by our Lord (Matt. xix. 12), and commended under a certain view by St. Paul, it is so far from being enjoined, that it is only allowed upon condition of the strictest chastity, and even then it is not to be made the subject of boasting.

10. *γνωσθῇ. Affect notoriety.*

12. *μετὰ γν. τοῦ ἐπισκόπου.* A particular instance of the general injunction in ch. iv. 3.

15. *πάντα εἰς τίμην θ. γ.* Compare 1 Cor. x. 31.

CHAP. VI.—1. *ἵνα δὲ ὁ Θεὸς ὑμῖν. Scil. προσέχῃ.* With the verb, as here used, there is an ellipsis of *τὸν νοῦν*, as in Matt. vi. 1; Acts xvi. 14; Heb. ii. 1. Compare Arist. Nub. 1010; Pac. 174. It will be observed that the precept is here delivered in the plural; and it was natural (as the Epistle, though addressed individually to the bishop, would still be, according to primitive custom, read publicly in the Church) to introduce a general exhortation to the people.

2. *ἀντίψυχον.* See above, at ch. ii. 15. The triple order of Bishops, Priests, and Deacons, is here distinctly recognised. Pearson supposes that to them the ensuing precepts are especially addressed; understanding *οἰκόνομοι* of the bishops; *πάρεδροι* of the priests, their *assessors;* and *ὑπηρέται* of the deacons.

8. *ἀρέσκετε ᾧ στρατεύεσθε, κ. τ. λ.* 2 Tim. ii. 3. *Σὺ οὖν κακοπάθησον, ὡς καλὸς στρατιώτης Ι. Χριστοῦ. Οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ.* The exhortation of Ignatius is delivered in metaphorical language, borrowed from the military discipline of the Romans; and the terms *ὀψώνια, δεσέρτωρ, δεπόσιτα, ἄκκεπτα*, are Latin words in Greek characters. For the import of *deposita* and *accepta* see Sueton. Dom. 7; Veget. ii. 23. It should seem that the good Bishop was, after all, no great Latinist, or he would have avoided two false quantities, by writing *δησέρτωρ, δηπόσιτα.*

10. *ὡς ὅπλα, κ. τ. λ.* Borrowed from Eph. vi. 11, 14, sqq. Compare, also, Rom. xiii. 12; 2 Cor. vi. 7; 1 Thess. v. 8.

14. *ὡς ὁ Θ. ὑμῶν. Scil. μακροθυμεῖ.* Some read *μεθ' ὑμῶν.*

15. *ὀναίμην.* See above, at ch. i. 4.

CHAP. VII.—1. At Troas, whence this Epistle was written, the gratifying intelligence reached Ignatius that the persecution at Antioch had considerably abated since his departure. Trajan had issued a command that Christians should not be sought, and that they should only be punished on conviction. Compare Ep. ad Philad. c. 10; Smyrn. c. 11.

4. *ἐν ἀμεριμνίᾳ Θεοῦ. By the removal of my anxiety, effected by* the goodness of *God.* It often happens that the force of the genitive must be pointed out by a circumlocution of this kind. Thus, in Luke xi. 29, *σημεῖον Ἰωνᾶ, the sign afforded by Jonah.* Rom. vii. 2, *τοῦ νόμου τοῦ ἀνδρός, the law which binds a woman to her husband.* Col. ii. 19, *αὔξησιν τοῦ Θεοῦ, an increase required by God.* The preposition is redundant, as noticed above.

6. *μαθητήν.* Vulgo, *παθητήν.* The word, which must be rendered *martyr*, is not elsewhere found. Instead of *ἀναστάσει*, Cotelerius has conjectured *ἀναιτήσει*, on the authority of an ancient version, which gives *in oratione.* The sense would thus agree with the Ep. ad Smyrn. c. 11: *ἵνα ἐν τῇ προσευχῇ ὑμῶν θεοῦ ἐπιτύχω.* Sed nil mutandum.

πρέπει, κ. τ. λ. See Polycarp. Ep. ad Phil.

10. *ἄοκνον. Fearless, resolute;* or *untiring:* from *α* and *ὀκνεῖν.* In the next line but one we have *ἄοκνον ἀγάπην, constant love;* as in Soph. Tract. 841: *ἄοκνον βλαβὴν, an urgent, pressing evil:* where, however, Musgrave would read *ἄοκνος* with reference to *Deianira.*—*θεόδρομος, a messenger in God's service.*

11. *δοξάσῃ. He may declare publicly.* Compare John xvii. 21, 22.

14. *αὐτό.* Read *αὐτῷ* with MS. authority, and in conformity with *εἰς εὐπρόσδεκτον Θεῷ ὑπήκουσαν*, in the next clause. The order of the following sentence is, *πιστεύω γὰρ ὅτι, τῇ χάριτι*, i. e., *διὰ τῆς χάριτος, ἕτοιμοί ἐστε κ. τ. λ.*

16. *τὸ σύντονον τῆς ἀλ. Your attachment to,* or perhaps *your intense zeal for,* the truth.

CHAP. VIII.—3. *τὸ θέλημα.* Supply *τοῦ Θεοῦ*, comparing Rom. ii. 18. In the same way the word is used absolutely in Ep. ad Smyrn. c. 11; where Hefele, without authority, has inserted *Θεοῦ* in the text.

4. *ταῖς ἔμπροσθεν ἐκκλησίαις.* Those which Ignatius had visited *before* he arrived at Smyrna, and *before* he had received intelligence of the abatement of the persecution at Antioch. Other interpretations have been proposed; but they are less satisfactory.

8. *δοξασθῆτε.* Another reading is *δοξασθῇς*, and doubtless the correct one. Otherwise *ὦν*, in the singular, is a solecism, which it will require some ingenuity to

explain away. Render ἀιωνίῳ ἔργῳ by *eternally*. The Latin adverb *magnopere* will illustrate the expression.

10. τὴν τοῦ Ἐπιτρόπου. *Scil.* γυναῖκα. Either τῶν τέκνων is an anacoluthon for τοῖς τέκνοις, or more probably an abbreviation for τοῖς τῶν τέκνων οἴκοις, *the families* of her children. For similar examples see Matt. v. 19; John v. 36; 1 Cor. i. 25. So Juv. Sat. iii. 74: *Sermo promptus* et Isæo torrentior; i. e., *Isæi sermone.*

16. ἐν θεῷ ἡμῶν Ἰ. χ. A testimony to the divinity of Christ.

18. ἐπισκοπῇ. Another reading is ἐπισκόπου. But see the *Inscr.* *Alce* is also saluted in the same terms in the Ep. ad Smyrn. c. 15. Both ὄνομα in Greek, and *nomen* in Latin, are frequently used to signify *a person.* See Acts i. 15; 3 John, 15; Rev. iii. 4; Longin. Sublim. 23; Liv. Hist. i. 10; Ovid. Amor. ii. 1, 36.

At the moment we are forwarding the preceding observations to the printer, the first part of Mr. Marriott's "Analecta Christiana"* has come to hand. It consists of a few selections from Eusebius, the two Epistles of Ignatius to the Smyrnæans and to Polycarp, considerable *Excerpta* from the *Pædagogue* of Clemens Alexandrinus, and the entire Discourse of Athanasius *contra Gentes.* The editor professes to publish for the benefit of tyros only; and, taking the text much as he found it in the best editions, to illustrate it with a few historical notes and brief observations on such passages as present any serious difficulty, or are liable to misinterpretation. We have had little time, it is true, to examine his labours closely; to do little more, in fact, than take a cursory glance at the notes on the particular Epistles to which our attention has been more immediately directed. Judging from this sample, we are free to confess that we have not been very highly edified. Indeed, Mr. Marriott himself—though he seems to be impressed with the same opinion as ourselves respecting the manner in which such works should be edited—acknowledges that he has not done his work so well as might be wished. "Quæ tamen utinam accuratius et scientius perficere potuissem, cum multa subinde occurrant in quibus tum Theologiæ tum Philosophiæ haudquaquam mediocris desideretur notitia, quam etiam legendo quærere mihi vetitum erat, aliis negotiis impedito. Itaque contentus eram siquid alicubi utile haberem afferre, si deesset omnino materia locum intactum relinquere." (P. iv.) For the rest, the Prefatory-dedication breathes a Tractarian air, which we do not regard as peculiarly wholesome for the student, for whose use the volume is designed. To represent the writings of the Fathers as shining "plenissimo veritatis lumine," is carrying matters with a high hand; and we are by no means persuaded that the "most familiar acquaintance" with them, though joined with the most perfect "holiness of life," has enabled, or will ever enable, man to perceive in them that "mentem Ecclesiæ, quæ est Christi." True it is, that "if a man do the will of God, he shall know of the doctrine, whether it be of God" (John vii. 17); but of the doctrine as spoken by Christ in the Gospel, not as interpreted by the Fathers. Neither, again, do we think it altogether

* Analecta Christiana. In usum Tironum edidit et Annotationibus illustravit C. Marriott, M.A. Coll. Oriel. Socius. Oxonii: Apud Parker. 1844.

complimentary to the sober judgement of the amiable and excellent Bishop Selwyn, to whom the book is inscribed, to greet him with something like a prayer for his endowment with those *miraculous* powers, by virtue of which the Gospel was propagated on its first promulgation. It is not now necessary to enquire how long the extraordinary gifts of the Spirit were vouchsafed to the Church. Content with the assurance that His *ordinary* influences are now sufficient for her extension and maintenance, let us rather implore God's blessing upon the prayers and the labours of our devoted missionaries, and co-operate with them by such liberal contributions from home, as can alone ensure their success.

SHORT LITERARY NOTICES.

Horæ Aramaicæ: comprising Concise Notices of the Aramean Dialects in general, and of the Versions of Holy Scripture extant in them; with a Translation of the Gospel according to St. Matthew, and of the Epistle to the Hebrews, from the ancient Peschito Syriac. By J. W. Etheridge. London: 1843. Small 8vo.

This modest and unassuming work contains much valuable information in a comparatively small compass, which is well arranged and well digested from various sources not accessible to all readers. It treats, 1st, on the Syriac Language, and the Versions of Scripture extant in it; including the Shemitish Languages generally; and in particular the Aramaic adopted by the Hebrews, its dialects, and the best grammatical aids to the study of Aramaic; Versions of the Old and New Testament in Aramaic, and the Palæstino Syriac Version of the New Testament; a critical account of the Peschito or Old Syriac Version, and its relation to the Greek Text, and to some other Versions and critical uses: together with a bibliographical catalogue of Editions and of Manuscripts; a notice of the Karkaphensian Version; and a disquisition on the original language of St. Matthew's Gospel, in which the evidence for its Greek or Hebrew original is briefly stated. The author inclines to the opinion that the evangelist wrote both in Greek and in Hebrew. 2dly, A literal translation of that Gospel, and of the Epistle to the Hebrews, terminates this work. The author announces a second part as preparing for publication: we hope he will meet with sufficient encouragement to prosecute his very useful labours. It is to contain a literal translation of the Gospels of Mark, Luke, and John, from the Peschito Syriac.

Die Anglikanischen Kirchenzustände (State of the Anglican Church, with a special Consideration of the Catholic Movement in it and of Puseyism). By F. Eller. Schaffhausen: 1844.—London: Williams & Norgate.

This little volume is the production of a Roman Catholic, and the Catholicism alluded to in the title-page is, of course, "Roman" too. His account of the early history of our Church is evidently taken from Lingard, and accordingly makes it take its origin in Rome and through Rome. His information on our present state, especially as regards the Puseyite movement, is remarkably correct and extensive. But this is not to be wondered at, as he almost entirely follows Uhden, than whom no foreigner has ever better understood the state of our ecclesiastical institutions, and

the parties at work in them. Our Romanist author is only remarkable in the inferences he draws from those statements. He believes the Tractarians honest, when they assert that their efforts are directed as much against Popery as against Dissent. But he is fully convinced that they are mere instruments in the hands of God, to bring this erring nation back into the bosom of the holy mother its ancestors had deserted. As a true son of his Church, he can, of course, not allow an opportunity to slip for abusing Protestantism; so he charges upon it, as its natural consequence, the infidel deductions of the Strauss school in Germany, as well as the stupid blasphemies lately prosecuted in Manchester and Edinburgh. May we not more justly charge the Romanists with the infidelity of the encyclopedists?

CORRESPONDENCE.*

RE-UNION WITH ROME.

No. V.

To the Editor of the Christian's Monthly Magazine and Review.

SIR,

WHEREVER one rule fails, even in its sophistical and Jesuitical application, there another is ready to supply its place. The Tractarians, in their apologies, would have us give an unlimited license to the literal and grammatical sense of words and phrases; and require that we should apply to themselves to explain the ideas they *intend* thus to convey. This rule of theirs has been recently illustrated both in the Pulpit and in the Schools of Oxford. It is most true that words and phrases are only vehicles for ideas; but they have nevertheless a fixed and determinate sense, on which their use depends. It is most true that religious equally with other controversies might often be soon ended, by contending parties simply explaining the terms they use; but, when *real* and *substantial* differences are thus sought to be removed as *verbal* only, we are bound, in common honesty of purpose, to reject the misapplication of a good rule to so dishonest an end.

Again, we are frequently reminded, that it is unfair to charge upon others certain *consequences* of their opinions, *when they expressly disown such inferences*. Here is a broad rule, which may be used to measure the most extended surfaces! For example, there are some who affirm that a change takes place in the elements, after consecration, at the sacrament of the Lord's Supper; but to charge them with holding the Popish heresy of transubstantiation is a *consequence* which they disown! Others maintain the corporal presence of Christ *with* the consecrated elements; but to term this the Lutheran error of consubstantiation, is an *inference* which they reject! And there are yet a third party, who hold *something more* than the real presence of Christ by faith in the receiver; who yet indignantly repel *the conclusion* that their opinions are opposed to the articles of faith framed by that Church of which they profess themselves members! Therefore, according to their perversion of this common rule, we are not to press men with plain, evident, and certain consequences of their opinions, if

* The Editor wishes it to be understood that he is not responsible for the opinions expressed in this portion of the Magazine.

they disown such inferences, and choose to coin their own words and phrases to express some imaginary shade of difference! These modern schoolmen have thus invented a craft whereby all obstacles to a re-union with Rome are not only removed out of the way, but are even converted into materials for framing a railroad from Oxford to the Vatican! By the help of this rule these craftsmen know of no difficulty which may not be easily overcome, by putting it aside as a *disowned consequence!*

Now, let each one of the principal errors of Rome be brought forward, for the purpose of showing the impossibility of a re-union with Rome, and we shall be told that ours is an *inference which they disown!* It is in vain that we speak of the worshipping of images, as a breach of the second commandment; of the adoring of the Host, as giving Divine honour to a creature; of praying to the Saints, as derogatory to the intercession of Christ; of the half-communion, as an express act of disobedience to our Saviour's command; of the seven Sacraments, as adding to Divine truth, and as charging the fullness of revelation with deficiency; and of ecclesiastical traditions and usages, as placing profane and sacred on the same level! All these are denounced as unfair inferences, which they disown; and we are required to receive heresy as they choose to clothe it, without presuming to expose the naked falsehood! Thus does the assumption of *a consequence*, furnish them with an all-sufficient answer to the most convincing arguments of those who "earnestly contend for the faith once delivered to the Saints."

This perverted application of a useful rule amounts, in reality, to the establishment of self-justification, as a valid excuse for any error either in doctrine or in practice. On the same ground the Heathen idolator may be justified, and also the murderer and the thief: for where is the criminal who will not attempt self-justification? We know that sincerity in error, and sincerity in overt breaches of the moral law, are by no means unfrequent. Yet, because this sincerity arises from a perverted state of the will, it serves only to declare the morally depraved state of all the faculties of the soul. The Eighteenth Article of our Church is directed against that false principle, which so many now seek to establish. Allow its correctness, and then the heretic and the criminal can never be condemned except on their own confession of guilt. Nay, more; though the fact be allowed, yet, if the accusation be denied as an "unfair inference," both the heretic and the criminal will stand "rectus in curiâ." There can be no such thing as idolatry in the world, because none can be found to acknowledge the correctness of the "consequence," that their own worship is idolatrous! Such is the logic of the Oxford School!

But further; for the sake of argument, let us suppose that what they call consequences and gratuitous inferences are thus correctly termed; suppose that the Tractarians rightly maintain that neither themselves nor their opinions can justly be charged with these consequences, because they can be shown to be unfair deductions. Yet our Church is no nearer a re-union with Rome, neither are Protestants at all more likely to agree with the opinions of the Tractarian Semi-papists, even under these suppositions. For as long as the Articles and Homilies of our Church pronounce that such consequences do necessarily and unavoidably follow from their published creed; as sincere and honest Churchmen we are bound to account those who hold these opinions as idolatrous heretics. Their denials and affirmations will never bring us into a nearer union. We must act according to our honest conception of the truth. Nothing must be viewed as more lawful, because they deny its unlawfulness. We have but one rule, the written Word; and as a subordinate assistance in arriving at just conclusions, we receive the established formularies of our Church. This is the only ground on which we venture in safety.

Believe me to be, Sir,
Your faithful servant,
FIDEI DEFENSOR.

Haselbury, 6th July, 1844.

D. Cahn, Printer, 6, Exmouth Street, Clerkenwell.

THE

CHRISTIAN'S MONTHLY MAGAZINE.

THE IDEAL OF A CHRISTIAN CHURCH.*

How frequently, by an involuntary suggestion of the mind, is a term adopted by us in reference to a particular subject, the *peculiar* adaptation of which may not appear for some time afterwards. We are persuaded that it was by some such process, that the reverend author of this volume found himself employing the word "Ideal" as part of the title of his book. The whole English language could not have supplied one more happily characteristic of the work. It is ideal from title-page to conclusion: its facts are ideal—the meanings affixed to the authorities quoted are ideal—the knowledge which it manifests of human nature is ideal; in fact, the whole of its contents and everything connected with the book, are ideal, except the author and the price. The work is evidently the production of one unacquainted with human nature, except through the imperfect medium of books, and those books entirely of one class. It betrays, on the part of its author, if not a lamentable ignorance of Scripture, at least a painful want of reverence for its all-important doctrines and commanding authority. The voice of God is entirely forgotten in the dicta of the Fathers; and the enquiry, "What saith the Lord?" is exchanged for, "Thus saith St. Ignatius." It would, indeed, form an apology, however pitiable, if, through pernicious education or perverted taste, the author had been so completely absorbed in the study of the Fathers, that he had unconsciously become a slave to their modes of thought. But he has not even this poor excuse to plead; for his acquaintance with them is, by his own confession, but second-hand. He "is indebted to the kindness of a friend" for his information respecting their works; and as some stranger to the splendour of a court listens with eager ear to the details given by a royal favourite, so has he drunk in the imaginary beauties of the Fathers from this usher of the patristic assembly.

* By the Rev. H. G. Ward. London: Toovey.

Here, then, is a man, ignorant both of the Scriptures and the Fathers, who undertakes to reverse the judgement of the last three centuries—to undo all that the Reformers accomplished—to remodel the Church of England, and determine its relation to the State. But, surely, he must have some warrant, founded either on Scripture authority, or on some original and striking view of what constitutes a Church, for this modest attempt to sweep away our establishment, and erect another, and an "ideal" one, upon its ruins. The reader will be much disappointed if be expect to find any such warrant; for the Word of God is completely excluded from his considerations; and St. Bonaventure, and "the Garden of the Soul," are substituted for St. Paul and his Epistles. As to the originality of his Ideal Church, it is but a *camera obscura* reflection of Rome; and certainly ought, for the benefit of "Young England," to be set forth in juvenile rhyme, commencing, "This is the Church that George built."

It would be an unpardonable waste of time to follow the author through all his wanderings, and would, moreover, demand more space than any periodical would be justified in affording to a book so absurd in its pretensions. In fact, to write a refutation of it, however easy, would be doing over again that which has been done oftentimes before; for it sets forth errors which the cylinder of time in its revolutions has presented to notice, only again to disappear. We shall therefore content ourselves with giving some specimens of the contents, accompanied by a few passing observations.

First, for the new division of theology. Biblical students of the English Church have been accustomed to hear of many divisions of this subject; but we are quite sure that Mr. Ward's, if it have no other feature to commend it, will at least possess that of novelty. We entreat the reader not to smile, as our author is perfectly in earnest; a fact which we should have strongly doubted, but that he warns us when he is really jesting: vide p. 310. His divisions of theology, then, are—1, Moral; 2, Ascetic; 3, Mystical! The ascetic, he tells us, is "to guide to the possession of moral and theological virtues;" that is, to adopt the practice of the dark ages in a vain attempt to attain holiness by a voluntary mortification. In a subsequent part of his book (p. 228), Mr. Ward asserts that "it is only Catholics" (i.e., Papists) "who possess true peace of mind;" and these means are elsewhere recommended in the pursuit of that peace. If they were always successful, it would be, indeed, worth reducing to a system, and might even form a division of theology under the title, "The Science of Mortification." But so long as our theology is taken from the Bible, all its parts must be expressly taught in the Word of God, or be legitimately deducible therefrom. Is this doctrine of Asceticism found there? It certainly behoved Mr. Ward to show, that that which is an essential part of the teaching of his Ideal Church is found in revealed theology; or to inform us, if that basis were too narrow for his purposes, by what means he would seek to enlarge it. To prove that it is taught in Scripture, Mr. Ward has not adduced one passage; but, on the other hand, unless he would distort such a text as this—"Mortify your members

which are upon the earth," there is not a shadow of support for the doctrine of Asceticism in the Word of God. Well do we know the meaning couched under the term, although it is but partially and indefinitely explained. The asceticism of Mr. Ward is the asceticism of Rome; and retirement from the world, celibacy, &c., are branches of this "science of mortification." Although it is quite sufficient for a humble Christian to know that these practices are opposed to Scripture, in order to be reprobated by him; yet there are other parties who thrust aside the Word of God to "follow cunningly devised fables." If, however, every particle of common sense have not departed from them, they will immediately see how impracticable and absurd such things would become, when they are reminded that what is the duty of one Christian is the duty of *all;* and if it be required of Mr. Ward that he should seclude himself in the fossil caves of Yorkshire, it is no less incumbent upon every Christian to become a hermit too. Here would be the withdrawal of "the salt of the earth," from the mass which it was intended to preserve from corruption; the foundations of society would be broken up; the laws of nature violated (and religion is never opposed to nature—only to *perverted* nature); and the very "communion of saints" on earth be terminated. We know that it will be said that mortification and retirement are not required of every man, but only of such whose passions militate against Christian holiness. But these passions are the properties of our common humanity; temptation acting upon them, the condition of our earthly existence: and if ascetism be the only means of restraining them, then it must be adopted by all. There is also a great error in supposing that flight from the world is an escape from the corruptions of fallen humanity; for the evil is carried with us wherever we are: and if we fly from the *occasion* of sin, we still have the *cause* of it within, which is only removeable by the grace of God. This retirement from the world is a favourite topic with gentlemen of Tractarian sentiments. Mr. Palmer, in his History of the Church, has an apologetic section upon the subject; but we wish to know how it can be defended upon the grounds of expediency, if it be not expedient for all. Suppose, then, that the whole of England were Christian, and acted out the absurd plan, what would become of the sacraments of the Church—what of public worship—what of civil society? If the principle be worth anything, it is surely worthy of being carried out; and if it were, where are the fifteen millions of England to find retirement in their thirty-two millions of acres? just two acres and a fraction to each unit of the mass! How ridiculous are human additions to religion, with "all their appliances and means to boot."

But Mr. Ward, in his ascetic branch of a very ascetic theology, comprises other things which debased and demoralised the middle ages. At page 172, it is stated that "in proportion as Christians realise the deep and serious guilt they have incurred by their sins, and throw themselves for pardon upon the merits of their Lord, that in that very proportion are they more earnestly led to the desire *of penance and*

self-chastisement!" At page 209, it is stated that "even so much of excellence and devotedness as I have fully acknowledged to exist in many 'evangelicals,' will perhaps rarely be found, unless in cases where God, by painful visitations, mercifully, however imperfectly, supplies the absence of those salutary correctives furnished by the Church. Have not all the great lights of 'Evangelicalism' been sorely oppressed either by sorrow or bodily pain, or contempt and persecution? Or if by none of these, then by such hardships as necessarily attend the missionary life? a life which, though its original choice was voluntary and most highly admirable and honourable, yet, when chosen, hardly admits of retreat, and furnishes one continued discipline to the Christian who has had grace to follow so high a calling." Among the quotations made from the "Spiritual Exercises," a work which stands high in the favour of our author, the following occurs at page 380, when giving the exercises during a spiritual retreat, which retreat lasts from one to an indefinite number of weeks, the weeks consisting sometimes of more, sometimes of less, than seven days. "Rules to be followed in the meditations of the first week. To avoid all thoughts which can cause joy, however pious the thoughts may be." (Rejoice in the Lord alway, and again I say rejoice.—St. Paul.) "To deprive oneself during the meditation, as far as possible, of the light of day. To avoid all laughter and cheerful discourse. To look at no one without indispensable necessity." Extracts might be multiplied *ad libitum;* but we conceive that these are sufficient to explain Mr. Ward's idea of asceticism. In the first quotation, he says that in proportion to the depth of his penitence, so is the convert's desire for self-chastisement and penance. Now, supposing that this is the case, yet is the desire right? This important element in the wish, Mr. Ward takes for granted; whereas he will find that it emanates from the universal pride of man, which almost instinctively leads him to endeavour to effect his own salvation, rather than be indebted to another for it. But the subject of penance will best be disposed of by setting forth in order a few arguments against it.

I. *There is no scriptural authority for penance.*—The penance of Rome—and Mr. Ward in different parts of his work shows that it is this which he seeks to establish—comprises Confession, Contrition, and Satisfaction; the last being self-inflicted punishment. Now, penance is either necessary to acceptance with God, or it is superfluous. If necessary, can we conceive that the Word of God would have been silent upon a matter essential to the convert's salvation? Certainly not. And, saving the Romish translation of μετανοεῖν, which it renders "agere pœnitentiam," there is not a shadow of support for it; and as to μετάνοια, let Tertullian's definition of it serve, without entering upon the endless discussion: "Nam et in Græco sono pœnitentiæ nomen, non ex delicti confessione, sed ex animi demutatione compositum est." (Adversus Marcionem, lib. ii.) If, then, it be not taught in the Bible, but is opposed to the whole tenor of God's Word, we infer that it is not necessary to salvation. But, if it be not necessary, it is superfluous, and must be ranked among those "things which have, indeed, a show of wisdom

in will-worship, and humility, and *punishment* (ἀφειδία) of the body," but which are offensive in the sight of God. The only passage in the New Testament which bears upon the practice of confession, is James v. 16; but this relates to *sick* persons, and enjoins *mutual* confession. As to satisfaction, one passage is quite sufficient to show its unscriptual character: "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and remission of sins. (Acts v. 31.) Now, to endeavour to associate with Christ's sacrifice any other meritorious cause of forgiveness, is fearfully derogating from its efficiency and glory.

II. *Penance was not the practice of the Apostolic Church.*—No intimations of any such discipline occur before the Decian persecution; and, when adopted, it differed from modern penance in three particulars. 1, It was confined to penitent apostates and criminals; and was found necessary because there was no civil tribunal to which Christians could go. 2, The confession was public; and its necessity as an integral part of penance did not become a dogma of the Church, till the time of Innocent III., century 13. 3, The penance was also public, and did not become private in the Western Church, till the time of Theodore, Archbishop of Canterbury.

III. *It was not unanimously considered scriptural by the Fathers.*—Chrysostom says (Serm. de Pœnit. et Confess.), "It is not necessary to confess before witnesses. Let a searching out of sins be made in thought; let the decision be without a witness; let God alone see thee confessing." He who wishes to ascertain the sentiments of Augustine respecting what becomes a convert, is referred to his Epistle 42, to the Madaurians. His Epistle 265, also, shows that in his view there was clearly no idea of human satisfaction in repentance. The same epistle also proves, that public penance, admitting that his "agunt pœnitentiam" means this, was performed by those who had been excommunicated, and had returned to the Church. He says, "Agunt etiam homines pœnitentiam, si post baptismum ita peccaverint, ut excommunicari et postea reconciliari mereantur." So, also, Hilary's definition of repentance excludes penance. On the 118th Psalm he says, "Repentance of sin is to have ceased from that which you have understood must be repented of." "Peccati pœnitentia est ab eo quod pœnitendum intellexeris destitisse." Ambrose, also, says of St. Peter's repentance, "Lacrymas ejus lego, satisfactionem non lego." (Opera, vol. i. p. 1523.) Very many other instances might be adduced, did not circumscribed space prevent it.

IV. *As a means of holiness penance is based upon a wrong principle.*—The desire of holiness is a condition of true repentance, and must have a necessary developement. The true example of holiness is God himself—"Be ye holy, for I am holy:" and, although this example is so stupendous, and so far removed from palpable observation, that the convert almost shrinks from comparing himself with it, yet, by reflection and the teaching of the Holy Spirit, he discovers that such holiness is essentially *spiritual*; for only thus can it exist as a Divine attribute. When

this truth is realised and acted upon, the heart becomes the main subject of observation; for, as the uncertain movement of the hands upon the dial-plate leads us to search for the cause of their irregularity in the internal mechanism of the watch, so will the actions of the Christian become to him the index of his heart; and, instead of merely substituting one line of conduct for another, as fasting for intemperance, which would be merely putting back the too rapid hands of the time-piece, he regards the seat of desire; and seeks for Divine strength to rectify *that*, knowing that the corresponding developement in external conduct must ensue. An undiminished intellect is master of the animal body, and a spirit born of grace is lord of both. It is to the holiness of that governing principle, the spirit, that attention must be paid, and its influence will sanctify its council—the intellect, and its executive—the body. A sanctified will is the proximate cause of holiness of life, and not mortification the source of a sanctified will, which latter is alone acceptable with God.

V. *The consequences of penance are pernicious.*—These self-imposed, or rather hierarchically imposed, mortifications have almost invariably two evil consequences. First, The confession to a priest, and the satisfaction done by the so-called penitent, are performed by him as meritorious acts, discharging him from all consequences of his guilt. Let every candid Romanist declare if this be not the case. Have not the confession to the priest, and the nominal satisfaction, ere now preceded criminal acts? Ireland could unfold many a sad instance in confirmation of this. During all this time the poor deluded "penitent" may be as guilty before God, as if these things had never been done by him. The second pernicious effect is one which the whole Tractarian system appears intended to produce; that is, the exaltation of the priest to whom confession is made; and, in fact, placing him instead of God to the wretched beings, to whose tales of guilt he listens. The "I absolve thee" of the priest, inevitably leads the "penitent" to regard his soul's interest as at the disposal of a man, who irreverently assumes the prerogative of God; for "who can forgive sins, but God only?" No wonder that, with this tremendous lever, a Romish priest can move such masses to purposes of good or evil! Slavery, bitter and abject slavery to the priesthood, *must* ensue from such belief and practice.

VI. *Penance is inefficient, in point of fact, to produce holiness.*—The testimony of many sincere Papists might be brought forward in illustration of this, but we must content ourselves to adduce but two instances of its failure. The pet Father of the Romish Church, Jerome, than whom none was more unceasing in attempts to devise ways for attaining personal holiness, describes himself, after all his mortifications and penances, as "a polluted sinner altogether," and is constrained to fly from himself to God, saying, "Yet, because the Lord sets free the captives, and looks to the humble and contrite, perhaps He may say to me also, lying in the grave of wickedness—Jerome, come forth." (Epist. ad Flor.) The second example is still more striking: it is

that of a man whose very name is gall and wormwood to the Tractarians; but to every lover of the Word of God welcome only after those of inspired men: Luther! who, by the very same argument as that adopted by Paley to prove the veracity of the Apostles, is indisputably shown to be an honest man. Never did poor monk afflict himself as Luther did, sometimes lying at the very gates of death from the effects of his severe austerities; but never was man more miserable than he was, when all these pseudo meritorious acts had been performed. There was no peace for him, till the Bible sounded into the very depths of his heart, "The just shall live by faith!" He adandoned his penance, and in Christ's blood found "joy and peace in believing." (Vide D'Aubigné's Reformation, vol. i.) The true influence of Christianity is to liberate man from bondage to sensual realities, and to raise him to a knowledge of and acquaintance with spiritual facts: but penance chains him down to this relation of the physical cause to its effect, by exhibiting holiness as the consequence of pain *self*-inflicted. In our second quotation from Mr. Ward's book, he wishes it to appear that all the sanctity manifested by the "heretical" evangelicals, is traceable to involuntary penance; i. e., either affliction or missionary labour. That afflictions are a most efficacious instrument of producing holiness, no Christian will be inclined to doubt; but, then, they proceed from God, and come to weak humanity tempered with the gracious assurance that "whom the Lord loveth he chasteneth." But Mr. Ward seems to forget this elementary difference: that in the one case the chastisement is of God; in the other, from man himself. Surely, in the latter instance God would ask, "Who hath required this service at your hand?" Mr. Ward is refuted, too, on his own grounds, by Scripture testimony; for the Lord "scourgeth EVERY son whom He receiveth:" have not all their trials, losses, sufferings? It is true that the measure of them differs; but so long as the Lord hath taken into His own hands the purging of the branches, it is for Him, in His almighty wisdom, to mete out the affliction, and adopt its degrees to the necessity of the case. If, then, Divine affliction fails to produce sanctity in every instance, shall self-inflicted human punishment step in, to effect that which Divine Omnipotence hath chosen to leave undone? There is another specious attempt to deceive, or, as we will more charitably suppose, an ignorant oversight, in the reference to the sanctifying influence of missionary trials and self-denial, which Mr. Ward assumes to have been the means of producing that holiness which missionaries have manifested. The name of Henry Martyn is mentioned on the previous page; and could the spirit of the dead but speak, how loud would be the testimony that all his trials, and the grace of his self-denial, were from God. But, in refutation of Mr. Ward's statement, let us ask him to peruse the journal of that revered man, and then to say if he can discover sanctity in Henry Martyn the missionary, which did not exist in Henry Martyn the student?

The third division of theology in this Ideal Church, is "mystical." And upon what does the reader think this is founded? Let Mr. Ward

reply. The "highest office" of the Church "is to train, not ordinary Christians, but those predestined to be saints." (P. 18.) Till now we had always thought that every "ordinary Christian" was, or ought to be, a saint. In our simplicity, we conceived that "Christian" and "Saint" were convertible terms; taking it for granted that the Apostolic Churches were composed of Christians, and finding that their members were addressed by St. Paul as Saints. Mr. Ward, however, thinks differently; and, as he has created a kind of "optimati" among Christians, and also, for their especial benefit, has invented a new branch of theology, termed "mystical," we apprehend that he refers to such persons as the notable *St.* Ignatius Loyola and his renowned followers: and, truly, to train such saints as these, requires no small amount of "mystical" theology, or, speaking more correctly, demonology.

Mr. Ward's fondness for Rome is most marked throughout his volume. In fact, he embraces all her doctrines—reveres her with filial submission—becomes the Don Quixote of her wounded reputation—and proves himself a more faithful, though not more enlightened, champion, than many of her own sons. He objects to nothing in Rome; but conceives that the time is not yet come to introduce her system into England. Never! never may that time arrive! O, happy children of our English Church! "sua si bona nôrint," may the extended arms of Rome never entice you to suck the poison from her breasts, and quaff the cup of her intoxication! The way in which Mr. Ward coquettes with this fallen Church would be, indeed, amusing, if it were not painful. The P. P. Wiseman becomes with him "*Bishop* Wiseman;" St. Mary Oscott is devoutly held up as a pattern and reproof to our universities; its mummeries and unmeaning ceremonies are lauded as the height of piety. Celibacy is recommended in such winning tones as these: "The superiority itself of celibacy over marriage, I have confidently stated to be a dictate of the natural conscience; but the *power* of leading blamelessly a single life, is one of the highest and most precious of Gospel gifts.". What does Mr. Ward mean by the "natural conscience?" Is it the conscience of a man in a state of nature? If so, celibacy is *not* a dictate of such a conscience; for the Ojibbeway Indians marry. As to the second part of the assertion, if we test its truth by the lives of the Popes, we should not only assent to the fact, that "the power of leading blamelessly a single life is one of the highest and most precious of Gospel gifts," but we should also be decidedly inclined to think that it is a gift very rarely bestowed. The Romish honour paid to the Virgin Mary is so decidedly approved, that she is not only most reverently styled "Saint Mary" throughout the book, but "the honour due to St. Mary" is, at page 37, termed "a Catholic truth," and, at page 42, "a theological developement!!" And in the note on p. 553, the "four ideas" stereotyped in the mind of "St. Alphonsus," are set forth with peculiar gravity, accompanied by a declaration that, as a devotional writer, no one affects Mr. Ward's mind more than St. Alphonsus. No. 4 of these ideas is, that "the blessed Virgin's intercession is all-

powerful with" Christ. This intercession of the saints is carried to a degree in Naples, which we should much like to know if Mr. Ward is prepared to approve. Alexander Dumas says that he was in a church of that city, and heard a lazzarone entreating God to intercede with St. Januarius to make him win in the lottery. Has it never struck Mr. Ward's mind how impossible it is that a lazzarone in Italy, and Mr. Ward in Balliol College, should both be heard at the same moment of time by either St. Januarius or St. Mary (if they are satisfied that these saints could hear either of them)? or does Mr. Ward have recourse to the absurd and (if the subject were not so solemn) ludicrous dogma of the glass of the Trinity?

The reverend author of this volume is not a whit happier in his physical science, than he is in his theology. In a note at p. 118, he is defending the doctrine of Transubstantiation; and appears to argue, that, because we are unacquainted with the substance in which the accidents of matter inhere, that it is therefore as easy to believe that the substance of the bread and wine are changed, as that they remain the same. Let us, for an instant, call the imagination, memory; and judgement, the accidents of mind; and, following Mr. Ward's reasoning *pari passú*, we conclude that, because we know nothing of that in which they inhere—i. e., the mind—that therefore it is as easy to believe that it can be changed into anything—e.g., a fish—as that it can remain the same. We, however, prefer the more philosophical remark of the late Mr. Coleridge, and assure Mr. Ward, that if he and his fellows have a class of faculties enabling them to perceive the change, they are quite at liberty to believe it; but, till we are similarly endowed, we beg to decline doing so.

At p. 138, Mr. Ward has a very amusing section on Miracles; in which he says, that "the present Church of Rome—partly from the progress of physical science!" (no thanks to Rome for this) "and of the critical spirit—partly from the great care and profound wisdom with which certain miraculous allegations are examined at the Court of Rome—partly, perhaps, from the circumstance that miracles really *are* less frequently vouchsafed in these latter days—but from whatever cause—certainly exhibits no such belief in the universal prevalence of miracles." For Rome, that phrase, "progress of physical science," is a most unfortunate one; inasmuch as it implies, which is also the fact, that Rome formerly based many of her miracles upon universal ignorance of the phenomena of nature. If Mr. Ward makes many such concessions on behalf of the *infallible* Church, he may expect to hear her venerable voice exclaim, "Oh, save me from my friends!" Mr. Ward appears to know something of the arcana of Rome, and the proceedings at the head-quarters of iniquity; for he assures us that miracles are there sifted with "great care and profound wisdom." "How," may the curious ask, "how does Mr. Ward know this?" But, whatever be his knowledge upon this subject, we shall consider the care and the wisdom quite apocryphal, while such absurdities pass current for miracles as those which appear in the Romish Directory,

One of them is mentioned in this work (p. 149), termed "the miraculous medal of the Blessed Virgin." This extraordinary piece of metal cures—*inter multa alia*—a soldier of swearing, and prepares him to die in peace, having mildly received the sacrament. All this virtue was communicated to the old warrior without his knowledge, the medal having been silently conveyed into his bed. When men—yea, even Oxford logicians!!—are content to receive such trash as this for miraculous, what must we infer, but that they have so far bid adieu to common sense, that they ought at once to become manipulators for some quack mesmeriser, instead of remaining polemic theologians? What would become of a miracle like the above, if subjected to the tests to which Paley applies those of the New Testament?

There is a feeble attempt on Mr. Ward's part to show that Bishop O'Brien's view of Justification is at variance with the Liturgy of the English Church. Upon this subject he becomes very martial in his metaphors, and speaks of "carrying the war into the enemy's camp." He endeavours to prove (p. 476) that nominal Christians are not divided into two classes—those who are justified, and those who are not; because, 1st, There are in the Liturgy prayers adapted to those in either condition. (We should verily have thought that this was a direct proof of the excellent Bishop's position.) 2dly, Because in the Catechism the children thank God "for being called to a state of salvation," Mr. Ward infers that, therefore, they thank God for being justified: he not being able to distinguish between being *saved actually* and being placed in a salvable position—i.e., a "*state*" of salvation.

Mr. Ward then says that "he doubts if the very idea of renouncing trust in our own merits" is met with explicitly in the Prayer-book, except, indeed, in the Collect commencing, "O God, who seest that we put not our trust in anything that we do." This quotation is itself sufficient, if there were no other, to show that our Liturgy recognises not the unscriptural notion of human merit: but, in addition, we would refer Mr. Ward to the Collects for the Fifth Sunday after Epiphany; the Second in Lent; the First, Fourth, and Ninth after Trinity; and, among innumerable other passages of the service, to that solemn prayer in the Communion, where we beseech our Heavenly Father "to accept this our bounden duty and service, *not weighing our merits*, but pardoning our offences." Mr. Ward then proceeds to the service for adult baptism; and, in passing through the subjects of faith in the Creed, says that the Atonement is not even expressly specified. Now, we ask any unprejudiced person, of what possible use could it be to insert in the Creed the Articles of our Lord's Conception and Crucifixion, if not as parts of the scheme of redemption through His Sacrifice? If it were not for the distinguishing features of His divinity and meritorious death, why should there be a reference to those facts? Peter was crucified, but our blessed Lord was so in a peculiar sense; and what sense is that but that of a sacrificial death? Mr. Ward is also guilty of a very unfair sophism in reference to this service. He quotes the words, "These present persons truly repenting and coming unto Him

by faith;" and then says that this cannot be the Lutheran faith, because the service proceeds to recite the Creed, and then demands, "Wilt thou be baptised in this faith?" Mr. Ward has written a review of Mill's Logic: and if he were competent to do so, he must be aware that there is no source of fallacy more prolific than "ambiguous middles"—a logical crime of which he is here guilty; for nothing can be more evident than that the term faith in the first instance denotes the *instrument of appropriation*; and in the question following the Creed, *a system of divine truths*. The Athanasian Creed is next cited; and Mr. Ward triumphantly exclaims, "To believe, not to trust, is the Prayer-book version of faith." Here, again, we are afraid that he is not candid. Is there not in that Creed the phrase, "Who suffered for our salvation?" Now, it is impossible to believe that the God-Man could only accomplish a partial salvation; but if He effected a complete redemption, then there is no necessity for further meritorious cause of pardon, and all who rehearse this Creed are understood so to think. "But," says Mr. Ward, "they only believe; they do not trust." Before attempting to show that the Liturgy contradicted Bishop O'Brien, Mr. Ward ought first to have taken especial care to have become acquainted with that Liturgy. Let him refer to the last clause of the Athanasian Creed, and read, "This is the Catholic faith, which, except a man *believe faithfully*, he cannot be saved." What construction does he put upon the expression, "believe faithfully?" Does he imagine that the latter word refers to the quality of the belief? If so, he must then understand it to mean "believe believingly!"—a tautology, of which, whatever may be his ideas of composition, he may rest assured the author of that Creed was not guilty. The word means nothing more nor less than "trustingly" or "confidingly," which is confirmed by the Latin version of the Creed, "Quam nisi quisque *fideliter* firmiterque *crediderit*." To refute Bishop O'Brien's view, he next appeals to "The Visitation of the Sick," which, he asserts, "neglects the *only* particular that Dr. O'Brien thinks essential"—that is, the Atonement. We should in charity have supposed that Mr. Ward had not read that service; but his quotations from it refute the supposition, and nothing remains but to make a more painful accusation—that of wilful misstatement. The very first prayer uttered by the minister upon entering the sick man's chamber, contains a distinct reference to the Atonement. In the Exhortation, the sick man is warned, that if he "truly repent and bear his sickness patiently, trusting in God's mercy, *for His dear Son Jesus Christ's sake*," &c., it shall turn to his profit. In the prayer after the Absolution, this petition occurs: "When Thou art pleased to take him hence, take him unto Thy favour, *through the merits* of Thy most dearly beloved Son, Jesus Christ, our Lord." After the Psalm, the Minister is instructed to add this: "O Saviour of the world, *who by Thy cross and precious blood hast redeemed us*, save us, and help us, we humbly beseech Thee, O Lord." In the Address to the Sick, next succeeding, the Minister declares "that *there is none other Name under heaven given to man, in*

whom, and through whom, thou mayest receive health and *salvation*, but only the name of our Lord Jesus Christ." Is it candid—nay, more, is it honest—for Mr. Ward to say that the Atonement is the *only* particular neglected in this service, when it is, in fact, the prominent feature in the whole?

At page 475 there is a quotation from a former pamphlet of Mr. Ward's, respecting which he finds fault with the Bishops of Exeter and Ossory, that they have not replied to it. We should have wondered greatly had their Lordship's condescended to notice so fine-spun a sophism. It has been said that the same principles which reconcile subscription to the Twenty-second Article with the opinions of the Tractarians, might reconcile subscription to the Second Article (on the Divinity of Christ) with the Socinian heresy. Mr. Ward "almost consents to stake the whole case on the fair issue of that question." Now, what does the reader imagine is the ground of distinction? Never, in all the mazy paths of casuistry, did we find anything so revolting to common honesty. Mr. Ward asserts that the Second Article "contains an accurately drawn-up, dogmatic, positive statement;" but that the Twenty-second "contains no one positive statement—that it puts together four or five topics, which cannot be said to be all very closely connected with each other, and declares that 'doctrina Romanensium' on these topics is a fond thing," &c. The Article is this: "The Roman doctrine concerning purgatory, pardons, worshipping and adoration as well of images as relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but rather repugnant to the Word of God." Mr. Ward asserts that there is here no one positive statement!! Why, there are *four* positive statements. 1st, That the doctrine of Rome, on the points enumerated, is a fond thing (*res est futilis*). 2dly, That it is vainly invented. 3dly, That it has no warrant in Scripture. 4thly, That it is repugnant to the Word of God. We do not know what Mr. Ward could wish for more positive; but if he would abandon his telescope, he might then, perhaps, see the objects at his feet. As it is, not all the combined subtlety of the schoolmen could break through the common sense of this Article, much less the puerile arguments of an uncandid Tractarian. But the subjects "cannot be said to be all very closely connected." What *can* this mean? As words, they are as closely connected as conjunctions can unite them. In character, they are identical; being all the foul excrescences of a corrupted Church. But, suppose they were not so connected in character, does a predicate attach to only one of two or more opposite subjects? If it be asserted that "a Jesuit and an honest man are mortal," does the property of mortality only apply to one of the two, because they are so unlike each other? Let the last-entered gownsman of Oxford answer the question. How can we expect to find truth in a system upheld by such means? We reiterate the fact, and declare, that if a Tractarian can subscribe to the Twenty-second Article,

a Socinian may subscribe to the Second with an easy conscience. But, from such guilt, may God preserve the future ministers of our Church!

Mr. Ward is an advocate for disciplining men to receive Christ! and urges (p. 235), "that men plunged in wilful and habitual wickedness will not be able at once to receive so deep and sufficient a knowledge of our blessed Lord's Atonement, that the thought of it will excite in their minds the same horror of sin, and perception of its hatefulness, which that thought does excite in Christians of practised holiness." But there never yet was a Christian of practised holiness who did not find that his reception of Christ was the *very cause* of that holiness. Mr. Ward would have us "dig about and dung" a dead tree, with the vain expectation of forcing fruit; which fruit, when produced, shall, in its turn, be the source of life to the withered, sapless tree! Enlightened man! Does he not know that Jesus Christ is "the Way, the Truth, and the *Life;*" and that, "as the branch cannot bear fruit of itself, except it abide in the vine, no more can Christians, except they abide in Christ?" To discipline a man to receive Christ, is Satan's plan to keep him away from Christ. Besides this, we much doubt whether the thousands who were "pricked in their heart" on the day of Pentecost, did ever afterwards realise such an overwhelming sense of sin, as upon that occasion. If, also, Mr. Ward will refer to the rebuke to the Church of Ephesus, in the Apocalypse, he will learn that the "first love" of that Church was its warmest and its best. At p. 310, Mr. Ward insists that the Scriptures are quite inadequate to teach our obligations to God, "to minds not trained to holy obedience;" and illustrates his position by asserting, that a boy would never learn to bake a loaf, with no aid beyond a book of instructions! Let Mr. Ward take up the Domestic Cookery-book, and diligently follow its instruction in the matter of baking, and we will engage that he, much more a clever boy, will succeed in producing a very tolerable loaf: and so confident are we of this, that we have a very strong impression that Mr. Ward would attain to greater excellency in the art of baking, than he ever will in theology. We fully admit that the Bible will never teach any one Mr. Ward's system, because it is not contained in the Bible; but we maintain—and a chorus of ten thousand voices in the heavenly world would corroborate the fact—that any one who can read, will obtain from that alone all knowledge essential to salvation and holiness of life.

At page 19, Mr. Ward says, "Without reading Scripture, or knowing a word of it, men *may* be good Christians; without obeying Christ's commandments, and believing in His doctrines, they cannot." In the latter part of this statement we fully agree; for, without obedience in combination with and as the consequence of belief, there can be no reception of Christ. But what a monstrous declaration is the former! The darkest hour of benighted Rome never brooded over doctrine more pernicious. Without the knowledge of revelation,

a Christian there never was, never will be, and, in the nature of things, never can be; for, apart from the Bible, they cannot be Christ's doctrines which are taught; they must receive such impure additions from the corrupt vehicle of human tradition, that they cease to be His. The hatred of Mr. Ward to the present constitution of the English Church, is abundantly manifested in his venomous attacks upon those who framed it. "Nor, in like manner, can the all-important principles of dutifulness and faith be apprehended in their true colours, so long as it is supposed to be an acknowledged fact that the English Reformation (which, to me, appears the very embodiment of the sins most opposed to those principles) is to be regarded with respect." (P. 99.) At p. 171, the doctrines promulged by Luther are termed "these blasphemies." At p. 173, it is asserted, that when Luther wrote his commentary on the Galatians, he was not, "in any sense, a religious man." Such expressions as these are frequent: "The soul-destroying heresy of Luther on Justification" (p. 305); "the foul atmosphere of Lutheranism, which, as some pestilential vapour, overspreads us." (P. 326.)

It appears that Mr. Ward has been accused of condemning Luther, without having read any of his works, except a few extracts in Möhler's Symbolism. To this Mr. Ward pleads "not guilty;" and puts, in proof, his own word, that he *has read continuously* "*great part* of his principal work"—i.e., the Commentary on Galatians, and that he has "*looked through*" his "Sermo de Matrimonio." But this *comprehensive task* completed did not furnish our author with sufficiently numerous grounds of attack; so that he returns to the charge encased in armour—borrowed from Sir W. Hamilton, a writer in the *Edinburgh Review;* whose "authority is a sufficient voucher for the accuracy of his quotations; but, unfortunately, he does not specify his references;" an omission very important in charges of so grave a kind. These accusations chiefly apply to Luther's contempt for certain books of the Sacred Canon—matters which have been explained again and again; some resting upon his early works, which he afterwards corrected, and others upon completely gratuitous assertions. To take one example, et ex uno disce omnia. At p. 175, there is an apparent quotation from Luther, thus: "The Epistle of James, I account the writing of no Apostle; it is an epistle of straw." Now, what does the reader imagine is the history of this veracious quotation? Why, among all the various editions of Luther's works, there is one German Testament, in all probability the first of his translations, in the Preface to which he says, that the Epistle of James is like straw, in comparison with the Epistles of St. Paul, St. Peter, and the other books of the New Testament, of which he is speaking as to their degrees of excellency. Campian, the Jesuit, affirmed that Luther added many other reproachful terms of this epistle, which are found in one edition out of four; and, perhaps, the Jesuit could have explained how they came to be found in that one. Luther, however, in another part of his works, says, "Epistolam hanc S. Jacobi, quamvis rejectam

a veteribus, tamen laudo, et pro utili ac commodo habeo." So much for calumnies like these. Gentlemen of the Tractarian school seem to have read the Reformation documents, only for the purpose of culling such phrases as those which we have quoted, from the inflammatory attacks of the zealous Eck, or the more studied and subtle effusions of Cardinal de Vio.

The "Evangelicals" are the objects of our author's most bitter sallies, and are unsparingly treated throughout this very unassuming book. But, before we give an example of his charges, we must enter our protest against the use of the term "Evangelical" as the name of a party: there is no such *party* in the English Church. Men, as units, preach certain doctrines known as Evangelical; but, although they may agree in many points of doctrine, yet in others they differ; and if they should be classified according to their opinions of Church discipline, we should find them "wide as the poles asunder." Who, moreover, is their representative? No one man usually known as "Evangelical," would be acknowledged by the others as embodying their opinions; and without an act of injustice it is scarcely possible to say of any one clergyman, he is an "Evangelical;" for not one fully answers to the ideas involved in the abstract term. To return to our author, we find him (p. 218) dealing severely with Bishop O'Brien because he has said that the Romanists have much exaggerated fear as a motive to obedience. Here is a very unequal contest: Bishop O'Brien, supported by the Scriptures, is opposed to Mr. Ward, upheld by Rome. We think that the subject is decided in a way that will satisfy every Christian by the declaration of St. John, that "perfect love casteth out fear, because fear hath torment." Experience, too, proves how much happier is that obedience which is founded on sacred love, than the servile homage which is extorted from fear. At p. 223, Mr. Ward asserts "the absence from their (the Evangelicals') system of the duty of repentance;" and at p. 233, he says, "It is not Christ whom they love and worship; but the supposed signs of love for Him which they try to recognise within them," . . . and "the (supposed) absence of self-righteousness." Now, we take up, without choice, one volume out of six, containing miscellaneous sermons, and, turning to the name of M'Neil, we refer to his first sermon in the book; it was preached at his own church, 19th October, 1834, and is on the text 2 Cor. v. 17: "If any man be in Christ he is a new creature," &c. We there read, after a description and illustration of true repentance, "This, beloved brethren, is a great branch of our subject. Here is the true place of repentance. Repentance is not an act of man which he is to perform in his own strength, and in the meritoriousness of which he comes to claim assistance from God. Repentance is a gift from God, (let us pray to Him to grant us true repentance,) a gift bestowed in the manifestation of the spiritual glory of God, in showing a man God's character, in showing him His majesty, by the secret teachings of the Holy Ghost," &c. Proceeding in the sermon, the reverend preacher says, "O, how disastrous the views that the natural man has of Jesus! The love of Christ does not constrain him." . . . "But if any man be in

Christ, if any man have these views of the glory of God and of his own condition, then his views of Jesus are altered. He sees in Him just what he requires: seeing the immense distance between himself and God, seeing the amazing majesty of the Almighty and his own utter ruin, what can fill the gap—what can stand in the distance?" . . . "Jesus, God and man—Jesus, full of the tenderness of human compassion for the prostrate sinner—full of the majesty of Jehovah for the glory of his Father—Jesus is just what we want." . . . "There, on that bended head—there, on that anguished bosom—there, in that piercing cry—there, in that deadly agony—there is my hope; there is my assurance that God will receive me into His own bosom; there I find just what my necessities need, and God demands no more." . . . "O my Lord, my Life, my gracious Saviour, my Rock, the Horn of my Salvation, and my High Tower! the love of Christ constraineth me." Now, this sermon was selected at random, without any previous knowledge of its contents, and without reference to any other in the whole collection. Is it not a direct and emphatic contradiction to Mr. Ward's statements? We hope that it was in ignorance that Mr. Ward made his assertions, as this would in some measure modify his guilt! But, whether made in ignorance or not, is the man who could make such charges, fit to take his place in our Church as a teacher of that holy religion whose foundation, origin, results, and every characteristic which it possesses, are TRUTH? Is he competent, moreover, to become the founder of a new Church, and the instructer of erring Christians? God forbid! We cannot exchange Mr. Ward for our Bible. Mr. Ward also complains that there is no work written by an "Evangelical" "which exhibits, within any assignable degree of approximation, such loving and reverent contemplations of the details of our Lord's life and passion as is seen in multitudes of" (Roman) "Catholic works, like Father Thomas's Sufferings of Christ," &c., &c., &c. If it be meant that none can be found rivalling these in the familiarity of the epithets applied to Christ, and the irreverent bursts of passion addressed to our Blessed Lord, the charge is admitted: but, if it be intended that they do not possess an equal tendency to foster the love of Christ in the soul, it is emphatically denied. Mr. Ward is referred, in proof, to the writings of (to him unexceptionable authorities) the Rev. Haldane Stewart and the Rev. E. Bickersteth. Mr. Ward says of those who object to his party taking the 13th century as a model of Church government, "whereas no one accuses them of disloyalty in preferring the 17th (16th?) century to the 19th, what shadow of ground can there be in accusing us of disloyalty any more, in preferring the 13th to either?" We do not stop to point out certain fundamental principles which would warrant such a preference of the 17th over the 13th century; but we tell Mr. Ward that we have nothing whatever to do with the 17th century, but fervently to thank God that at that period He mercifully vouchsafed to purify a Scriptural and Apostolic Church from the awful corruptions which had overwhelmed it. Our model is not found in the 16th century, but *in the Scriptures and the Churches of the Apostles;* and there Mr. Ward ought to look

for his, meekly resorting to the Word of the Living God for instruction, instead of to the subtleties and "science, falsely so called," of Peter Lombard and Gabriel Biel.

We now arrive at the point discussed by Mr. Ward at p. 71, as to his duty respecting leaving the Church of England. Mr. Ward says, that, "eating her bread," he cannot refrain from calling attention to the evils which exist within her, but "he can most truly say, that the very idea of leaving our Church has never been before his own mind as an immediately practical question." Let us entreat Mr. W. to put it before his mind immediately as a practical question; and, however much we should regret the secession of one man from our beloved Church, and that one man an illiterate peasant, we do most sincerely hope that the decision made by Mr. W., and all who think with him, will be in the affirmative. He imagines that in doing so he should commit a mortal sin: we think that he would confer on her an immortal benefit. The Church of England, as constituted, is Mr. Ward's abhorrence: her doctrines he eschews—her formularies he brands as contradictory and intolerant—her union with the State be esteems as slavish. The nation, as he himself confesses, is not prepared to change the system; and we ask what business has this man to eat of her bread, (the phrase is Mr. Ward's own,) and at the same time be lifting up an unholy hand to scatter abroad, within her boundary, the seeds of dissension? Rome is the perfect counterpart of his Ideal Church; in fact, his idea is a thankless plagiarism of Rome: why, then, not go to her—why not nestle in her bosom and be at peace—and not rive our beloved Church asunder by doing the work of Rome within her? The tool of another power, the victim of superior cunning, why does he perform the bidding of Rome, and draw his maintenance from the English Church? Already has the Tractarian party done irreparable injury: to say nothing of the poor deluded men whom they have driven to the Pontine marshes, to inhale their noxious vapours, had it not been for them, the Education Bill of Sir James Graham would have been less successfully opposed, and we might now have gloried in a national tuition of our youth. That extensive body, the Wesleyans, have been alienated further from the Church, and have placed themselves in the van of her enemies, in consequence of the baneful doctrines of Mr. Ward, and those who with him would drag from their fetid tomb the buried abortions of dark ages, and call upon Christendom to fall down and worship them. Tractarians of Oxford! honesty requires you to leave the Church of England, or to renounce your present distinguishing views. A scornful and indignant country warns you to be gone! That Church, which has fostered and now supports you, whose very existence you are undermining, speaks to you in tones of honest anger, and says, "He that is not with me is against me!" Ite! Ite Romam!

VIGILANTIUS AND HIS TIMES.*

In a time when the current of opinion, at least among professed theologians, seems setting strongly towards the practices and dogmatical divinity of the "Church of the Fathers," and when to impugn the sanctity or deny the wisdom of anything sanctioned by the dominant body of that Church is denounced as little, if at all, short of heresy, it requires no little boldness, and no ordinary powers, to write and publish the life of such a man as Vigilantius. To meet the enemy on their own ground, to defend and put forward as a witness to the truth as it is in Jesus, one whose only memorials are to be drawn from the invectives of virulent enemies, is a task of no mean importance and no common difficulty: it is, moreover, a task wherein failure involves a serious discomfiture to the party whose interests it is intended to serve. If, however, the writer succeeds in establishing his point, and showing, in default of other and more favourable authorities, out of the mouths of bitter opponents, the real orthodoxy and high character of the maligned champion of the truth, then his services to the cause which he intends to advocate can hardly be overrated. Such a task Dr. Gilly has proposed to himself, in evolving from the scanty materials which he had at command, the life and opinions of one who played no mean part in the eventful times in which he lived, and whose name and memory have been branded with heresy by the enemies of Christian purity of doctrine in all ages. Dr. Gilly's work is especially valuable in these days, when the same opinions against which Vigilantius protested in the 4th century, are again rife, and the same errors into which the Church of those days was falling, are threatening us with their return.

If it be true, and all history seems to point to it as true, that phases of thought, and mental and religious developement, recur after stated intervals, and that the world frequently presents, with but slight modifications, the same forms of truth and error which flourished on its surface ages before, then assuredly has time in its revolutions brought back to us the views of the earlier centuries of the Christian Church, with all their strange mixture of evil and good. New Jeromes, Martins, Ambroses, and the like, have arisen, maintaining, with but slight changes of wording and argument, the same subtle and plausible errors which were then, as now, denominated developements of Christian truth, whereby, in a faithless attempt, by unhallowed means to "christianise Paganism," the fathers and teachers of those times succeeded but too clearly in "paganising Christianity." It, therefore, has become necessary to set before the minds of men the other side of the picture; and when they are ready to give way to the tide of opinion which now sets so

---

* By W. S. Gilly, D.D., Canon of Durham. London: Seeley. 1844.

strongly from Bethlehem and Tours, with their wild miracles and austere asceticism, to show them that even in those days there were heroic men, who, in the maintenance of the true Gospel, set their faces as a rock against the gigantic learning and influence of the supporters of the patristic system; a system which grew from small beginnings to the enormous corruptions of Romanist, and which is sought to be restored, at least in its germ, at the present day. It is with this wish to set before us the commencements of Romanism, and the efforts made in opposition to it, that Dr. Gilly has undertaken the invidious task of compiling the memorials of the Presbyter of Aquitain, who for many years bore up against the unscrupulous calumnies and misapplied learning of Jerome. We are sure that our readers will be grateful to us if we give them a short abstract of the character of that controversy, which at the time made so much stir in the bosom of the Catholic Church, and which ended in the riveting for the season of the chains of which the forging was then commenced.

Vigilantius was born (A.D. 364) in the Gallic village of Calagorris, situate at the foot of the Pyrenees. His father was an innkeeper, and seems to have kept one of the posting-houses on the great road leading from Aquitain to Spain; Vigilantius himself was probably employed as a servant of the inn, driver of the post-horses, and guide over the mountains. This situation, however apparently ill calculated to instruct and prepare the youthful reformer, possessed, notwithstanding, many advantages. "It is not," says Dr. Gilly, "a mere flight of the imagination to presume that Vigilantius acquired his first knowledge of Christian truth, in his conversation with the bishops and clergy who were on their way to the provincial capitals on each side of the Pyrenees." "The council of Saragossa, in 380, which brought hither St. Delphinus from Bourdeaux, and St. Phebadius from Agen, was likely to make him acquainted with these two friends of Sulpicius Severus and Paulinus, who afterwards took him under their patronage." His chief instruction, however, was derived from Sulpicius Severus the historian, who took him into his employment, first as a simple domestic, and afterwards as superintendent of an estate in Spain. In the house of Sulpicius, with whom he lived more as a friend than as a domestic, he was sure to meet with and hear the conversation of all the most distinguished men in Aquitain. It is probable that Vigilantius accompanied his master in his visits to Martin, Bishop of Tours, one of the most noted ascetics of the day; and one, too, whom, notwithstanding Dr. Gilly's charitable explanations, it is difficult to acquit of imposture. The miracles related of him by Sulpicius, depending for their truth mainly on the testimony of Martin himself, who related them to the historian, are many of them remarkable specimens of the juggling by which it was thought expedient, in that dishonest age, to support the cause of Christianity. Sulpicius was carried away by the influence of Martin, and, instead of continuing the useful and Christian life of active charity which he had formerly led, he exhausted his strength in vigils and fastings, and employed all his ingenuity in devising new forms of self-torture. As the pre-

tended miracles of Martin of Tours had, no doubt, considerable influence in forming the mind of Vigilantius, and preparing him for that resistance to the stream of superstition and fraud which he afterwards so manfully maintained, we shall extract a short narrative of one of the visits paid by the reformer and his patron to Tours, with the probable circumstances accompanying it. In this imaginary picture, be it remembered, Dr. Gilly has been "careful not to introduce a single incident but such as is recorded in the contemporary authorities of the fourth and fifth centuries, taking no greater liberty with his subject than to make Vigilantius the eye-witness of transactions which were really performed to the very letter," as he represents them.

"Picture, then, Sulpicius and Vigilantius pursuing their journey from the banks of the Garonne to those of the Loire. The nearer they approached the city of Tours, the more striking were the proofs exhibited of Martin's wonderful influence over the minds of the people. They saw the ruins of heathen temples recently demolished, and were told that the work of destruction had been done at the command of the bishop. They beheld preparations for building shrines and churches, and were assured that it was enough for Martin to give the word, and the sacred walls began to rise. The prefects and authorities of the country were kept in awe by the dread of incurring the displeasure of a saint, whose word they believed could paralyse their limbs, fasten them to the seats on which they were sitting, or to the ground on which they were standing; and the peasants and citizens declared that they dwelt in security both as to life and property, now that the very name of Martin controlled their oppressors. They saw groups of people accompanying sick and infirm patients, who were being conveyed in litters and carts, and they were informed that they were on their way to the holy man of Tours, whose prayers would procure their restoration to health. 'If we can receive his blessing,' said they, 'we shall be made whole—or if we can only get within reach of his shadow, or the touch of his garment, virtue will proceed from it; but if this be denied us, we will kiss the ground on which he has sat, or the path over which he has walked, and our faith in his miraculous powers will be rewarded with healing.' They were accosted by peasants, who pointed to their sheep or cattle, and said, 'We have to thank the holy Martin for driving the rot from our flocks, and the murrain from our herds.' 'That cow,' said one, 'went mad, it was not safe to go near her, she ran wildly through the fields, and threatened every one with destruction that stood in her way. I implored the saint's help. He came and commanded the animal to stand still. She obeyed him. His searching eye, which nothing can escape, discerned a devil sitting upon her back: 'Depart from her thou evil one,' he exclaimed, 'and cease to torment the harmless beast.' The spirit of darkness obeyed, and left her. 'And wonderful to say,' added the peasant, 'my cow, when she found herself released from her tormentor, came and lay down humbly at the feet of Martin, who dismissed her quietly, and now she is as gentle as any of the rest of the herd.'

"Another man, the owner of a chariot and four horses, told them, that, as he was driving some soldiers to the next station, the beasts stopped short at the sight of Martin, who was clothed in hair-cloth, and whose dark and flowing cloak frightened them. They would not stir from the spot, and the soldiers, in their wrath at being thus delayed, attacked the holy man, and beat him most cruelly. But the horses were still immoveable; neither whips, nor goads, nor clubs, which were plied unmercifully to urge them on, were of any avail. They continued fixed to the ground until the soldiers implored Martin's forgiveness on their knees, and at his voice they were permitted to proceed.'

"A still more marvellous exhibition of the saint's supernatural power was communicated to them. The emperor Valentinian, in his pride, and at the instigation of his wife, an Arian, refused to receive the Bishop of Tours. The saint had recourse to his sackcloth and ashes; he abstained from food; not a drop of water did he permit to

moisten his lips; he passed nights and days in prayer; and for a week he persevered in these exercises of devotion. On the seventh day an angel appeared to him, and assured him that he might now present himself before the emperor without the fear of being excluded from his presence. The saint went to the palace. The barred gates and closed doors opened as he approached: the guards had not the power to impede his progress, and the indignant monarch saw the object of his resentment draw nigh to him, without an attempt being made by his attendants to stop him. Valentinian, in sullen pride, remained upon his royal seat, and would not rise to welcome his visitor; suddenly a flame rose from under his chair, and the scorched tyrant was taught to show better manners, and to respect a holy man like Martin. He jumped from his throne in agony, and stood up before the saint of God.

"They learnt from another informant that there was a shrine in the neighbourhood of the monastery, which was said to be erected over the remains of a Christian martyr. The saint had reason to doubt the fact, and, going to the tomb, he prayed that the Lord would enlighten him as to the merits of the person who lay buried there. While he was at his devotions he beheld a hideous apparition, which he conjured to inform him over whose body the altar was raised. The phantom told him, that his own relics were inhumed there, and that he had been a robber, and executed on that spot for his crimes.

"Within a short distance of the monastery, Sulpicius and his companion were cautioned by one of Martin's monks to be extremely circumspect in their conduct, and not to violate the sanctity of the place by any act of impropriety. 'The very walls have ears and eyes, and there is not an act,' said he, 'with which the saint is not acquainted. It was my misfortune to offend, and now I put you on your guard: I was sitting by Martin's chafing-dish, and inadvertently suffered my dress to be deranged, and to expose what ought to have been covered. Secret powers of perception enabled Martin to understand what was done, and although he was at some distance, and could not see it, yet he exclaimed with a loud voice, Who is desecrating my habitation?'"

Such were the scenes presented to the world by the saints of the fourth century; such the means by which it was sought to influence the minds of the heathen, and further the cause of truth. Can we wonder that these unhallowed devices recoiled upon the religion they were intended to support, and so overlaid it with superstitions, and corrupted it with errors, as to render it doubtful to the earnest student of Scripture whether the system thus formed and fostered could in any way be entitled to the name of Christianity? Dr. Gilly thus represents the probable effect of the sayings and doings at Tours, upon strong and sincere minds, like that of Vigilantius:

"Now, what was the effect likely to be produced on the mind of a devout young man, who could not shake off his feelings of tenderness for his patron, though he was the daily spectator of his weakness? He would either become the victim of the same delusions, or he would consult the holy volume, which he was taught to regard as his rule of faith, and, praying earnestly for guidance from above, he would gradually learn to distinguish between the commandments of God, and the yoke imposed by fanaticism? and the more he loved his benefactor, the more he would be inclined to turn with aversion from the corrupt system, which was repugnant to scriptural precepts, and debased the Christianity of an amiable and devout man. Vigilantius could not be blind to the fact, that, in the first place, Sulpicius had imbibed some extravagant notions as to the necessity of self-infliction, far beyond the duty of abstinence and bodily discipline. The sackcloth and ashes, the exposure to cold, and hunger, and want of sleep, the sufferings imposed by way of penance, and the rejection of the necessaries of life, which he saw carried to excess, implied a belief that the sacrifice of Christ was not a sufficient satisfaction for the sins of man:

that man must, therefore, inflict some sufferings upon himself to supply the deficiency, to appease the unpropitiated wrath of God, and, in a sense unknown to Scripture, 'to fill up what is behind of the afflictions of Christ.' He perceived also, in the second place, that Sulpicius, magnifying the merits of such as could inflict the severest sufferings upon themselves, and elevating them in his own mind to a rank far above any human example of holiness and virtue, yielded a blind faith to all they said and commanded. Hence his credulity on the subject of Martin's professed miracles, and his obedience to that bishop's rules of discipline. Because Martin had great powers of endurance, he must therefore be pre-eminently holy: and because he was pre-eminently holy, nothing that he related of his own performances could be considered incredible. Thus Vigilantius saw on one side vain-glorious exaltation, spiritual pride, and pretension to miraculous power; and on the other side a false humility and prostration of the understanding; both growing out of the same mistaken system of asceticism—a system which undermined the doctrine of Christ's full and sufficient sacrifice, and assigned an undue value to the inflictions and performances of men like Martin of Tours, and which he probably foresaw would, in the end, elevate them in the minds of weak brethren to mediatorial thrones, and render them little less than objects of divine worship. Consequently we must attribute to impressions first received in the household of Sulpicius, the efforts which Vigilantius afterwards made to expose the errors of asceticism, and to check the progress of hagiolatry."

The next event which was likely to have affected Vigilantius, was a visit to Paulinus of Nola, the friend of Sulpicius, who, though a holy man, in the highest sense of the word, was yet under the dominion of many of those superstitions which were then growing so fast in the Christian Church. Paulinus, from the commencement of his Christian course, had committed the error of setting before himself the example of a man (St. Felix), in place of that of Christ Himself. "He," says Dr. Gilly, "had but lately fixed his residence at Nola, and was now having recourse, in a more marked degree than before, to those beguiling practices which afterwards became the characteristics of the Latin Church, and proved so fatal, in the end, to the simplicity of the Gospel. Religious observances, transferred from Pagan altars to Christian shrines, were dignified with the name of honours due to the memory of a departed saint; and as the heroes of old were invoked by the ancestors of Paulinus, so did he himself substitute the name of Felix for that of Hercules or Quirinus, and implore the aid of a dead martyr, when no other name in prayer ought to have been upon his lips than that of the *one* Mediator between God and man."

All these circumstances, although they produced no immediate effect, doubtless concurred to raise in Vigilantius that determined opposition which he afterwards offered to the ruling system. He saw, clearly, what after-ages proved but too well, that a system of saint worship, with its accompanying veneration of relics and images, which obtained so much and such pernicious power over the minds of men like Sulpicius and Paulinus, must exercise a ruinous influence on the Christianity of the masses. The whole system, doubtless, originated in the anxiety of the Christians of those days to hasten the overthrow of heathenism by grafting some of its most attractive practices on Christian worship; but it resulted in the partial Paganism of the whole Latin Church.

It was in Bethlehem, however, and in the company of the celebrated Jerome, that the views of the Gaulish Reformer first began to be developed. Misled by Jerome's overwrought descriptions of the holiness which prevailed in these scenes, so hallowed by the earthly presence of the Saviour, his disappointment was the more intense when he found jealousies, and envyings, and backbitings, and spiritual pride, as rife there as in any less favoured locality; and the harsh and impetuous temper of Jerome himself, whose haughty and revengeful spirit years of mortification and ascetic self-denial had failed to curb, brought matters to a crisis. It does not appear that Vigilantius and his host came to an open rupture during the visit of the former to Bethlehem, although that they disagreed on many points is clear, especially on the Origenist controversy, which was then raging. Jerome, at that time one of the most bitter enemies of the Origenists, had formerly, in the opinion of Vigilantius and others, spoken too highly of that great writer, to be justified in assailing so harshly those who now supported his peculiar tenets. This led to much controversy between Jerome and his visitor; but they parted on friendly terms, as is plainly shown by the expression employed by Jerome after the departure of his guest, in a letter to Paulinus, wherein he entitles him "Sanctum Presbyterum Vigilantium." It was on this Origenist question, however, that the recluse of Bethlehem made his first violent attack on Vigilantius, which was followed by others equally virulent and unjust on the subject of image and relic worship, against which Vigilantius, then a Presbyter of Aquitain, had begun to protest. Such is a brief sketch of the information Dr. Gilly gives us of Vigilantius himself. The materials for the life of this Reformer, as we have said, are drawn mainly from the writings of his opponents, especially of Jerome—writings intended to crush, and which did at the time crush, this early protester against the growing errors of the times, but which have been so overruled by Providence as to form his best defence. We cannot better illustrate the style of controversy which Jerome thought fit to adopt, than by quoting the following letter of his to Riparius, a Presbyter of Aquitain, who had complained of the tenets of Vigilantius; and the reader must be remembered that this abusive document was written before Jerome had more than a mere hearsay information on the subject of the alleged errors:

"Having received letters from you for the first time, not to answer them would be a mark of pride: to answer them would be rash; for you question me about matters which it is sacrilege both to utter and to hear. You say that Vigilantius (who κατ' ἀντίφρασιν is so called) is again opening his foul mouth, and is casting out the vilest nastiness against the relics of the holy martyrs, styling us, who receive them, cinder-gatherers and idolaters, because we venerate the bones of dead men. Unhappy man that he is, and to be lamented with a whole fountain of tears, who, in so saying, perceives not that he is a Samaritan and a Jew, who regard the bodies of the dead as unclean things, and imagine that even the vessels which are in the same house are polluted; following the letter which killeth, and not the Spirit which giveth life. We, however, do not worship and adore, I do not say the relics of the martyrs, but even the sun and the moon; we do not worship and adore the angels,

nor the archangels, nor the cherubim, nor the seraphim, nor any name that is named, not only in this world, but also in that which is to come; lest we serve the creature rather than the Creator, Who is blessed for ever. But we honour the relics of the martyrs, that we may adore Him Whose martyrs they are. We honour the servants, that the honour of the servants may redound to the Lord, who says, 'He that receiveth you receiveth Me.' Are the relics of Peter and Paul therefore unclean? Shall the body of Moses be unclean, which, according to the Hebrew text, was buried by the Lord Himself? And do we venerate the temples of idols, as often as we enter the churches of the prophets and the apostles, and of all the martyrs? and are the tapers lit before their tombs, the ensigns of idolatry? Can I say aught more which may fall back upon the head of the author, and cure or destroy his mad brain, lest the souls of the simple ones should be perverted by such sacrilege? Was the Body, then, of our Lord unclean, when it was placed in the sepulchre? and the angels clothed in white garments, did they watch by a dead and polluted body, that after many centuries Dormitantius should dream, yea, even belch forth his most unclean surfeit, and with Julian the persecutor should either destroy the churches of the saints, or convert them into temples?

"I am surprised that the holy bishop, in whose diocese he is said to be a presbyter, should acquiesce in his madness, and should not, with his apostolic rod, his rod of iron, dash in pieces the useless vessel; and deliver him for the destruction of the flesh, that the spirit may be saved. Let him remember that passage, 'When thou sawest a thief, then thou consentedst with him, and hast been partaken with adulterers.' And in another place, 'I will early destroy all the wicked of the land, that I may cut off all wicked doers from the city of the Lord.' And again, 'Do not I hate them, O Lord, that hate thee; and am not I grieved with those that rise up against Thee? I hate them with a perfect hatred." If the relics of the martyrs be not to be honoured, how is it that we read, 'Precious in the sight of the Lord is the death of His saints?' If their bones pollute those who touch them, how did Elisha, when dead, raise up the dead man, and the dead body (which, according to Vigilantius, lay as an unclean thing) give life? Were all the camps of the Israelitish army and of the people of God unclean, because they carried the bodies of Joseph and the patriarchs in the desert? and did they carry unclean cinders into the Holy Land? Joseph also, the typical predecessor of our Lord and Saviour, was he defiled, who with such affection carried the bones of Jacob to Hebron, that he might join his unclean parent to his unclean grandfather and great-grandfather, and couple the dead with the dead? This tongue should be cut off by the surgeons, or, rather, this mad head should be cured; that he, who knows not how to speak, may learn sometimes to keep silence. I once saw this monster, and wished to bind the madman with Scripture testimonies, as with the chains of Hippocrates; but he went off, he departed, he escaped, he burst forth; and between the billows of the Adriatic and the Cottian Alps, he has railingly complained against us: for, whatever the madman talks is to be styled bawling and clamour.

"Perhaps you silently in your heart blame me for inveighing against the absent. I will admit to you that I am annoyed. I cannot patiently hear such a sacrilegious person: for I have read of the javelin of Phinehas, of the austerity of Elias, of the zeal of Simon the Canaanite; of the severity of Peter, when he slew Ananias and Sapphira; and of the decision of Paul, who condemned to eternal blindness Elymas the sorcerer, when resisting the ways of the Lord. Devotion towards God is no cruelty. Wherefore, also, it is said in the Law, 'If thy brother, or friend, or the wife of thy bosom, entice thee secretly from the truth, thy hand shall be upon them, and thou shalt pour out their blood, and shalt take away the evil from the midst of Israel.'

"Once more I shall say, are the relics of the martyrs unclean? And what did the apostles endure that they might go before the unclean body of Stephen with so much regard, and make for him so great lamentation, that their grief might be changed into our joy? For when you say that he abominates vigils, this he does against his name, that Vigilantius may please to sleep, and not to hear the Saviour saying,

'What! could ye not watch with Me one hour? Watch and pray, that ye enter not into temptation: the spirit, indeed, is willing, but the flesh is weak.' And in another place the Prophet sings, 'At midnight I will rise to give thanks unto Thee, because of Thy righteous judgements.' We read also in the Gospel, that the Lord spent the night in watching; and that the imprisoned apostles watched the whole night, so that, as they sung psalms, the earth quaked, the keeper of the prison believed, the magistrates and the people were astonished. Paul says, 'Continue in prayer, and watch in the same;' and in another place, 'In watchings often.' Let Vigilantius sleep, therefore, and let him be drowned with the Egyptians by the destroyer of Egypt. Let us say with David, 'He that keepeth Israel shall neither slumber nor sleep,' so that the Holy One may come to us, and *Air*—which is, being interpreted, *The Watchman*. But if, on account of our sins, He be asleep, let us say to Him, 'Arise, why sleepest Thou, Lord?' and cause Him to arise; and when the boat is tossed, let us call out, 'Master, save us; we perish!'

"I could have wished to say more, did not the brevity of a letter impose on me the obligation to silence, and had you thought it expedient to send me his doggrel books, that I might know what I ought to answer: but at present I am beating the air; and give proof rather of my own orthodoxy than of his heterodoxy, which is manifest to all men. But if you wish that I should write a longer book against him, send the man's dirges and drivellings, that he may hear John the Baptist announcing, 'And now also the axe is laid unto the root of the tree: therefore, every tree which bringeth not forth good fruit, is hewn down, and cast into the fire.'"

Our abstract is necessarily brief and imperfect; and we earnestly recommend all our readers to make themselves acquainted with Dr. Gilly's admirable treatise. Its only error—if it can be called such—is the excessive leniency with which the characters of Jerome, Martin of Tours, and others, are treated; and we think the reader will, in most cases, be inclined to proceed farther in his condemnation of these men than Dr. Gilly has felt justified in doing. The work is most opportune, at a time when men are employed in praising up the age to which Dr. Gilly's book refers as *the* model of Christian holiness and purity of doctrine. The honest member of the Church of England will thence learn what are the views which it is intended, under the specious title of Primitive Antiquity, to force on the Church of this land. He will see how false are the boasts of superior holiness (as existing in the saints of those days) put forward by Tractarian and Romanist writers. He will learn how lax was ecclesiastical order and discipline, in a time which is set up as a model for all after-ages, when men were elected bishops by popular acclamation, and consecrated almost in spite of the wishes of the bishops who had to consecrate them; and when ordinations took place in opposition to the most ordinary and essential principles of ecclesiastical law: and he will thence learn to estimate the value of Tractarian evidence on other points connected with those ages, but not touched on in Dr. Gilly's most excellent and important work. He will learn, too, how far bodily mortification may proceed, without at all subduing the mind to the dominion of Christ; and the examples of Jerome and Martin will warn him not to mistake asceticism for Christian holiness. We do not underrate the value of such men as these; but we are sure that there are many lights of modern times, who, for learning,

for sanctity, for orthodoxy, and, above all, for honesty, stand far higher than these boasted saints of the fourth century.

In conclusion, we perfectly agree with Dr. Gilly, in unwillingness to rake up and bring prominently forward the mistakes and faults of men who have done much service to the cause of Christ, and whose lives present to our view much that is pure and holy; but we also think, with him, that when the bright side of their characters is so held up as to hide the evils which they fostered and promoted, and for the purpose of recommending, not the good they did, but the evil of which they were the main promoters—it is time for all lovers of the Church in her purity, to exhibit their faults, as a warning to all not to split upon the same rocks on which they split, through a mistaken and exaggerated idea of the purity of their lives and doctrines.

ANCIENT CHRISTIANITY.

No. III.

THE CALENDAR.

HAVING in two former articles considered some of Mr. Taylor's effusions on certain Fathers of the Church—Hilary, Basil, and Ambrose; and shown sufficiently at length, as we believe, that no reliance whatever ought to be placed on his conclusions either respecting them or the writers of our Homilies; we now come to consider his animadversions on the Calendar prefixed to our Prayer-books; and, we doubt not, we shall find Mr. Taylor quite as happy here, as we have shown him to be in his former undertakings.

The question at issue here is, whether the compilers of our Liturgy, as it now stands, are justifiable or not in inserting certain names in the Calendar, especially as some of these designate Roman Catholics of no great reputation; others, persons of whom but little is known; and others, those who, according to Mr. Taylor, were abettors, if not the originiators, of the very heresies, which it has been his object to combat and to expose. It will be our business to enquire, therefore, whether the insertion of these names can tend in any way to injure the doctrines established at the Reformation; and also, whether those who inserted them do deserve our reproach or not on that account. Mr. Taylor's

conclusion is, that these are "the badges of the idolatries of an apostate Church . . . . symbols on banners which may be descried, and followed, amid the confusion of that last Armageddon-field whereon are yet to be gathered all the antagonist forces of the world" (p. 101): that this subject "will connect itself with the great course of events now in progress. Christendom," he tells us . . . . "is hastening on toward a disruption, more signal, and more extensive in its consequences, than any that has hitherto had place," &c. (Ib. p. 99.) Great and manifold, indeed, are the dangers and the terrors which, as Mr. Taylor thinks, must grow out of this consideration, and portentously descriptive is the language in which he has depicted them. It will be for us to enquire, not how splendidly or awfully Mr. Taylor may have portrayed these millenial wonders, but how truly he may have applied the facts of the case to his several positions respecting them: and here we think we can show, that, whatever Mr. Taylor's prophetical powers may be, certainly his reasoning ones are not of the first order, nor his information that on which no doubt ought to be entertained.

Mr. Taylor, then, gives us to understand, in the first place, that it is not his object to press into notice obsolete trifles, nor by a squeamish conscientiousness to make much ado about forgotten errors, &c., because, as he very sensibly tells us, a reasonable and genuine piety is more likely to be injured than advanced in this way: "A Christian man," says he, "will make a stir about small things, only when they are actually seen to be used—wedge-like—for introducing great and serious mischiefs." (P. 68.) . . . . . "But," continues Mr. Taylor, "the question arises—when do 'small things' cease to be such?—and when do they become of grave consequence, and call for reprehension and resistance? The answer is obvious—whenever, by the means of them, and because they are small, and likely not to excite alarm, insidious, maturely digested, and extensive endeavours are making to bring back upon us the worst corruptions." "How harmless," continues he, "a matter was the Calendar, twelve months ago! . . . With what shame—pungent shame for humanity—with what humiliation and distress—with what dark anticipations, does a man find the task, imposed upon him at this time, of denouncing and exposing the follies, frauds, and impieties of that Polytheism of which the Calendar (by a deplorable mistake) keeps alive the recollection. Those," he adds, "who, at this time, are endeavouring to revive the obsolete saint-worship, avail themselves, in so doing, of an ambiguity which opens the door to just so much of the ancient Polytheism as it may be thought that the people will, from time to time, admit." . . . . "The Church thought of, ... by the restorers of antiquity, is," continues Mr. Taylor, "very far from being 'the Protestant Church' as by law established;" it is "the Catholic Church," the Church of the fourth, fifth, sixth, and seventh centuries! "Thus regarded," adds he, "the dead names of the Calendar brighten into life; these saints and

martyrs, one and all, are bestirring themselves, and are snuffing the wind for that incense of which they have in these islands so long been defrauded." (Pp. 69, 70.)

We have here a sufficiently well-defined outline of Mr. Taylor's views and process of argument on this subject. In the first place, he very sensibly deprecates a squeamish stickling for forgotten abuses; true and genuine piety standing in need of no such support. In the next, "small things," as such, exercise but little influence on him; it is only when their very smallness is applied—wedge-like—to afford an INTROIT to greater things of the most monstrous description, that he cries out vigorously for their removal. And, again, in order to connect this with his undertaking, he tells us that the time is now come, the mystery of iniquity is now at work, which calls upon him, under the most pungent feelings of shame for humanity, and the darkest anticipations, to denounce and expose the follies, frauds, and impieties of that Polytheism of which the Calendar keeps up the recollection! He affirms that certain persons are availing themselves of the ambiguity attaching itself to the names of these saints, &c., for the purpose of introducing, and following up, just as much of this polytheistic system of saintship as the public might be willing to allow.

But here Mr. Taylor has, as on former occasions, taken for granted the whole question at issue! It was incumbent on him, before he gave utterance to all this, to have shown, first, that the mention of these "saints" in the Calendar must necessarily bring with it all this iniquity; that anything like saint-worship must necessarily follow; and that the compilers of the Liturgy did, by their insertion, intend to call up anything whatsoever connected with their lives, or with the belief and conduct of the Church in their days. And, secondly, that those who are endeavouring to bring back the observance of saints' days, and are availing themselves of certain ambiguities connected with the mention of these, can hence fairly urge any such object: for, unless they can do this, it would have been much more legitimate in Mr. Taylor to have shown, that their availing themselves of such ambiguities was Jesuitism, and not to be regarded; and not to have upholden this as the means whereby all his dark anticipations were to be realised; much less by which believers were to be driven from the hold of their faith, and thence to be plunged into horrors, to which Christendom has hitherto known no equal. No! Mr. Taylor avails himself, as it appears, of all means—right or wrong, genuine, doubtful, ambiguous, and what not? not, be it remembered, for the advancement of TRUTH, but for the purpose of driving his most righteous cause, which is to show that the Homilists, Compilers of our Liturgy, &c., &c., one and all, were a cabal of ignorant, blind, careless, dishonest, idolatrous men, who have, by some very extraordinary fatality, escaped exposure until he arose, as Deborah did a Mother in Israel, a Father—under whose immeasurable learning, deep and accurate knowledge of antiquity, all error, Patristical and Liturgical, should be exploded; to deal out to these their true deserts, and to emancipate

mankind from the superstition and ignorance which their drivelling lucubrations would fix upon them! Mr. Taylor might, indeed, have attempted something like proof of these his manifold assertions and forebodings; but Mr. Taylor has attempted no such thing; and who shall doubt that he had not the best of reasons for this? viz., that none was to be found. Besides, it was much more plausible, and far more acceptable to the class of readers for which Mr. Taylor seems to have written, to assume all without raising any question; to act under the influence of that prophetic foresight which ever forms the charm of writers of his stamp, and of readers whom it seems to have been his business to gratify. To reason out questions of this sort, would prove irksome here to both the writer and the reader; would afford no scope for that highly imaginative strain of the mock-poetic, by which the author of "The Natural History of Euthusiasm" has so often entranced, delighted, and deluded the public. The far shorter way—the infinitely more interesting expedient—was, to reason as if all were foreseen as certain; and thence again, to forebode, and to describe the frauds, falsehoods, follies, impieties, and so forth, under which the labouring mind of the Oracle struggled in their enouncement, and gloried in the revolutionary prospect of their final fulfilment.

In all this, we willingly confess, Mr. Taylor has been unusually felicitous. He has drawn, indeed, a most striking and unhappy picture: his delineations, lights, shades, groups, foregrounds, backgrounds, perspective, distances, keeping, colouring, are all of a masterly description. Optical illusion was, perhaps, never more entirely successful, nor were minds more easily and fully persuaded—nay, convinced that all was real, substantial, and tangible: when, in good truth and fact, there was no such thing! Mr. Taylor has, indeed, come out from the tedious investigation of the Fathers, Church history, Liturgies, &c., &c., which continued uninterrupted—except only by the composition of his immortal work, "Ancient Christianity," and various other avocations, too numerous to be described—through *four long years*, with all the freshness and ardour of first impressions on his mind; with all the zeal of a new convert; and has, like the man in the Gospel, with his eyes half opened, seen men like trees walking! Under the influence of this *first*, or, if you please, *second* sight, he has been enabled to descry, in the long perspective opening before him, the assembling of the Armageddon hosts, which are to disorganise the world, and to usher in a new and unheard-of state of things. Hence is to be rekindled the drooping zeal of agitating Nonconformity, and to be filled with terror and dismay the less-gifted and quiet-minded Churchman of the old school! To combat powers and prognostications such as these, is, indeed, a fearful undertaking. Yet, notwithstanding their wizard-like pretensions, or the magical effect of their harlequin-like wand, we entertain neither doubt nor fear that a little plain truth, like the outpouring of Divine light at the Reformation by the instrumentality of our own Reformers, will be quite sufficient to dispel

the threatened storms of this cloud-compelling Thunderer, and with that, the magic of his very flattering and alarming "hocus pocus." This it shall now be our business to do: and, that we may neither alarming nor oppressing the minds of Mr. Taylor's lighter readers and admirers, we shall endeavour to be as little tedious and as short as we can.

Mr. Taylor, then, after telling us what the progress of superstition is, and, with his prophetic foresight, what the present movement in our Establishment must necessarily do, proceeds with announcements still more specific (p. 74): "At length," says he, "the clergyman himself is requested to afford to his catechumens as much as he shall think edifying, of the history of the 'Saints' whom the Church commemorates. He does so; and what he affirms is implicitly listened to: but it happens that a youth of active intelligence . . . turns over folio after folio, in his father's library! In doing so he discovers that the statements made by the clergyman were not merely partial and garbled, but substantially false and delusive; and, in the eagerness and impertinence of his age, he abruptly announces the fact at the breakfast-table; he eulogises on the details, and has already raised a laugh, not unmingled with contemptuous indignation, before he can be *silenced!*" Again (p. 75): "It has become, then, a subject of urgent importance to enquire what this Calendar contains, considered as the SELECT LIST, to which the English Church, after having rejected the pretensions of sixteen hundred of the divinities honoured by the Church of Rome, gives its sanction!"

We quote this, for the purpose of presenting to our readers the real drift and intention of Mr. Taylor's remarks. That their object is *general*, cannot, we think, admit of a moment's doubt. The progress thus prophetically traced, commences (p. 72) with the statement of "the intention . . . confessed, and the endeavour made, to place the religious education of the lower classes under the irresponsible direction of the clergy" (alluding, of course, to a Bill lately brought before Parliament by Sir James Graham); and ending with "the SELECT LIST, to which *the English Church . . . gives its sanction.*" All of which obviously loses sight of the Puseyitish school, and fastens the whole iniquity, so foreseen and predicted, directly and generally on *the English clergy* and *the English Church*. The gradual, easy, and almost imperceptible slide of Mr. Taylor, from the *particular* to the *general* charge, is well-managed and masterly. No Titian ever worked out an imperceptible progress from light to shade more cleverly, or blended his colours more artfully, for the production of the most striking, surprising, and illusive effects. Let us now endeavour to divest the subject of some of this imposing supercargo, and bring to the light of day the state of the matter as it really is.

It appears, then, that the Church of England has in its formularies assigned certain services, and certain days on which these are to be performed, to the commemoration of certain worthies, either of cano-

nical authority or of great national interest. Of the former, are the *feasts* and festivals assigned to the commemoration of certain events in the history of our Lord, or of His evangelists and apostles; of the latter, are the martyrdom of Charles, the restoration of his Son, Gunpowder Plot, the accession of the reigning Sovereign, and the like. These observances and services can, we think, scarcely be considered as idolatrous, or as badges of an idolatrous Church. Many of them, we are well aware, are anything but acceptable to Mr. Taylor's connexions; but of this we make no account. So far, however, these *are sanctioned by the English Church*, and are, thank God, devoutly and loyally entered into by the English clergy.

Our main business will now be, to deal with the remainder of this "SELECT LIST," to which Mr. Taylor gives the flattering title of "*Ecclesiastical Divi*," and the number of which, he tells us, amounts to "*nearly seventy.*" These, Mr. Taylor affirms again and again, the Church of England has determined to honour with religious veneration and devout regard; and further, that "the Calendar, . . . coupled with the ambiguous sense reserved for the term 'the Church,' and *with the professed approval of invocation and relic devotion*,* is, to the Church of England, the INTROIT of a Polytheistic worship." (P. 70.) We do not think Mr. Taylor could, in the utmost stretch of his ingenuity, have found terms more contemptuous or more destitute of truth than these really are. Let us now enquire more particularly into the real use made of these "*Ecclesiastical Divi*" by the Established Church of England.

It is too well known to need one word of proof, that *no ecclesiastical use whatever* was ever made of these "*Divi*," is now made, or is likely, at any future time, to be made. Nothing like "*invocation*," or "*relic-worship*," of saints, could ever have been intended by the compilers of the Calendar; no such service has ever yet been offered to them by virtue of it, as Mr. Taylor very well knows; and, as he also

* From an Act passed in 1551 (5 & 6 Edw. VI. c. 3), it is sufficiently evident that no worship was intended to be bestowed on any saint whatever. The words of the Act are—"And because these" (i.e., high and hearty thanks to God, with prayers and supplications) "be the chief and principal works wherein man is commanded to worship God,.... therefore, as these works are both most commonly, and also may well be called, God's service, so the times appointed" (here holidays, &c.) "specially for the same are called *holy-days*; not for the *matter and nature of either the time or day*, nor for *any of the saints' sake whose memories are had on those days*;.... but for the nature and condition of those godly and holy works *wherewith only God is to be honoured*," &c. A little lower down, the days, as given in the Prayer-books of Edward VI., are specified as *the only ones* to be observed. (Gibson's Codex, p. 277.) And in another Act, passed in 1549, it is said—"Persons may use, keep, have, and retain any primers.... set forth by.... King Henry the Eighth, *so that the sentences of invocation, or prayer to saints, in the same primers, be blotted, or clearly put out of the same.*" (Gibson, ib., p. 301.) The italics here are ours.

knows, no such service is ever likely to be offered to them, by the members of that Church, so long as the Articles and Homilies are recognised as orthodox. What a few weak and superstitious men may possibly do, concerns not our argument, any more than the notions of Socinians do, the creed of Mr. Taylor and his connexions. So far, then, all the assertions of Mr. Taylor, positive and contemptuous as they are, amount to nothing; they are as baseless as ever was "the baseless fabric of a vision;" and, we doubt not, they will prove in the end equally harmless.

We need not determine, therefore, any farther what these things are not: let us, then, now ascertain, as far as we can, what they really are. It is curious to remark that the Prayer-book of 1549, put forth by the authority of Edward the Sixth, contained *not so much as one* of these "*Ecclesiastical Divi;*" nor did those of 1552 and 1559! The Reformers, therefore, of those times were probably aware that some objections, such as these of Mr. Taylor, might be made to them; as they also were, that the Reformed Church stood in no need whatever of their intercessions, and had no disposition to the "*relic-worship*" which their names might have possibly suggested. Should not this have occurred to Mr. Taylor? If it had, it would probably have reminded him, that the compilers of the Calendar entertained no greater a regard for these "*Divi*" than he himself does; and that there might have been some other reason for their insertion, besides that of *saint or relic-worship, invocation*, &c., &c., which he has so readily and so Christian-like advanced, and charged upon the Reformers.

It should be borne in mind, that almanacs were in those times very scarce things, and that this Calendar was, to all intents and purposes, an almanac.* When, therefore, the Reformers of 1549 struck out the names of these "*Divi,*" as Mr. Taylor will respectfully have them to be, they unwarily struck out many of the marks which distinguished this Calendar as an almanac: such, for example, as pointed out the commencement and termination of the several Terms of the law-courts, of the universities, and of innumerable other national observances; which could not fail to introduce much and great confusion, as well as damage, to society in general.

This was evidently soon felt; and, accordingly, the Calendar of 1552 inserts some dates, marking the beginnings and endings of "Terms." We have, for example, against Jan. 16, "*Term begins,*" omitted in that of 1559. Again, in both, against June 17 we have "*Term begins;*"

---

* "The almanac annexed to the Book of Common Prayer is part of the law of England, of which the courts must take notice in the return of writs, &c. For ascertaining many circumstances relative to a particular day past, the court hath determined by an inspection of the almanac," &c. (Blackst. Com., vol. iii., p. 333, as cited in the Encyclopædia of Rees, under 'Almanac.') It will be observed that here it is the *character* of the Calendar, as an almanac marking certain periods, that constitutes it a legal document.

and against July 6, "*Term ends.*" Again, "*Lammas*" is, in both, placed against Aug. 1. Besides, "*St. Lawrence*" is here placed against Aug. 10: neither of which is found in the Calendar of 1549. Against September (5), we have in these two latter, "*Dog-days end,*" which is not found in the earlier Calendar. Again, both these give "*Term begins,*" against Oct. 9; and against Nov. 28, "*Term ends,*" in the Calendar of 1552: but in neither of the others. And in each of these, the Kalends, Nones, and Ides, according to the Roman method of computing, are given. And finally, the Calendars of 1604 and 1662 agree, generally, in inserting the names of all Mr. Taylor's "*Divi.*" The exceptions are—"*Ven. Bede, Presbyter,*" is to be found against May 27, and "*St. Alban, Martyr,*"* against June 17, in the Calendar of 1662; but not in that of 1604;† with a few other differences, of no importance to our question. All which suggests powerfully to us, that there was some urgent necessity for these insertions.

In the Calendars of 1604 and 1662, therefore, we have the names given of all Mr. Taylor's "*Ecclesiastical Divi;*" but, as it should seem, without the least intention of bestowing upon them that ecclesiastical honour, veneration, and even saint-worship, which he has, in the abundance of his liberality, thought it right to assign to them Let us now see if we can discover any further reasons for the insertion of this NEARLY SEVENTY "SELECT LIST" of our Reformed Church. Lady-day, Midsummer-day, Michaelmas, and Christmas-day," are still known as rent-days throughout this country;‡ and, no doubt, were when our first Calendar was constructed, as also were the Law Terms

---

* We have against this saint (p. 90) some of Mr. Taylor's very best writing, on *the Church's having a very powerful intercessor* in him. One would hardly believe, that any man in his senses would give himself the trouble of raking together all sorts of Romish legend-trash, for the purpose of finding *credible* matter for attack on any one; yet, with Mr. Taylor, this is all-convincing! The fact of the martyrdom of this saint, however, might have suggested to him, that here we find no contemptible proof, that Christianity had been established in this island long before the arrival of Austin the monk, and that, so far, the mention of this saint is sufficient to quash one of the most glaring falsehoods of Romanists.

† According to Gibson (Codex, p. 305), "the Queen ordered the Archbishop and three others *to peruse the Order of the* Lessons *throughout the whole year, and to cause some new* Calendars *to be imprinted;* which were finished .... in the month of *February*, 1560." These appear to be the Calendars now in use. What was the real cause of this order, we believe we are nowhere told. To suppose that it was for the purpose of introducing saint-worship, after the experience the Reformers had had during the bloody reign of Mary, must surely be anything but the mark of a sane mind.

‡ "Lammas," says Mr. Brady (Clavis Calen., vol. ii., p. 106), "is one of the four *Cross Quarter-days* of the year. WHITSUNTIDE was formerly the first of these quarters, LAMMAS the second, MARTINMASS the next, and CANDLEMASS the last. Some rents," he adds, "are yet payable at these ancient quarterly days in ENGLAND, and they continue general in SCOTLAND." Many observances, too, in our universities are regulated by the recurrence of saints' days, as will be seen by inspection of their Calendars.

of Hilary, Easter, Trinity, &c. It would, we think, soon be found necessary to insert some notice of these in the Calendar; otherwise, tenants, suitors at law, and others, might forget them; and particularly as our population was not then very learned in these matters. The renewals of leases, also, as well as many other contracts, are still found to commence and terminate at one or other of these periods: which would make it necessary they should be extensively known; and, in these times, the Prayer-book presented the only almanac generally in use; and hence, the means of knowing when these periods recurred.

There is another consideration of a still more general character: it is this. From times as early as those of Gregory the Great,* *wakes* or

---

* "Every church at its consecration" (Whitaker's History of Manchester, vol. ii., p. 440) "received the name of some particular personage, who was celebrated in the written annals or the hereditary history of Christianity, and whose name had been admitted into.... the Calendar of the Church. This custom was practised among the Roman Britons.... It was also continued among the Saxons.... The feast of this saint became, of course, the festival of the Church.... The parishioners would naturally consider the day of their spiritual guardian with particular respect, and celebrate it with peculiar festivity. This conduct would as naturally be encouraged by the civil and ecclesiastical governors, because it substituted innocent and Christian festivals in the room of the impious and idolatrous anniversaries of heathenism. The common people.... being now able to join in them" (i.e., these festivals) "without guilt, would be the sooner weaned from their idolatrous attachments.... At the first commencement of Christianity among the Jutes of Kent, and with a view to promote the conversion of them,.... Gregory prudently advised what had been previously done among the Britons, Christian festivals to be instituted, and the suffering-day of the Martyr.... or the day on which the building was actually dedicated, to be the established feast of the parish.... They (i.e., these two periods) remained equally distinct to the Reformation, the dedication-day in 1536 being ordered for the future to be kept on the first Sunday in October, and the festival of the patron saint to be celebrated no longer." Here we find, therefore, that the Reformers had succeeded in causing a public prohibition to be made of all honour to be paid to these, Mr. Taylor's, "*Ecclesiastical Divi.*" So far, then, the Reformers did just what Mr. Taylor would have them to do. The honour formerly done to the saint was forbidden, and is still forbidden, although the day is, in many cases, still regarded; but for very different purposes. Mr. Whitaker proceeds—"This" (day of the saint).... "was actually denominated THE CHURCH'S HOLIDAY.... and, while this remains in many parishes at present, the other is.... utterly annihilated."..... "The evening before every saint's day, in the Saxon-Jewish method of reckoning the hours.... as they reckoned Sunday from the first to commence at the sunset of Saturday, the evening preceding the Church's holiday would be observed with all the devotion of the festival. The people actually repaired to the church, and joined in the services of it. And they thus spent the evening of their greater festivities."..... "These services were naturally denominated, from their late hour, *wæccan*, or wakes and vigils, or eves."..... In 1570 a high commission was issued, under Elizabeth, for the express purpose of putting down the intemperance common at these "*wakes*," &c., which, Mr. Whitaker tells us, took effect at Manchester." (Ib., p. 444.) The reformed government of Elizabeth was, therefore, not unmindful of these intemperances, although it had nothing to do with saint-worship..... "Equally in Asia and Europe," continues Mr. Whitaker, "equally on the continent and in the islands, these celebrities were the causes of those commercial marts which we denominate fairs."

vigils had been observed in the parish churches throughout the kingdom, universally on the eve preceding the day of the saint, to whom such church had been dedicated. To this succeeded a *holiday*, or *feria*: and, from the great concourse of people assembling on these occasions, a good opportunity was afforded to the smaller tradesmen for bringing and exposing their several wares and goods for sale. Out of this grew the general observance of *wakes* (as they are still sometimes called) and *fairs* (originally termed *feriæ*), many of which are still large and of considerable importance, as the Summer and Sturbridge *fairs* of Cambridge, the latter of which the Vice-Chancellor, with the Proctors, &c., of the University, is obliged to proclaim and open. The same may be said of St. Bartholomew's *fair*, of London, which the Lord Mayor must proclaim; as may also those of Wrexham, and of many other places, too numerous to be mentioned here.

It is very true that most of these are now, and most probably always were, great nuisances; but this concerns not our question. Whatever intemperance might then, or now, make them, they were in those days, as many of them still are, considered as established customs, of which the people gladly availed themselves; and, no doubt, in many instances, with great advantage. To the tradesmen who frequented these *fairs*, an almanac, giving the saints' days on which they were kept, would prove an indispensable requisite, as it would to the inhabitants of all places where such *fairs* were to be holden. Other periods, as Plough Monday, and Maunday Thursday, on which presents or alms were usually distributed, would stand pretty much in the same relation to those who were benefited by these; and for these purposes, as it appears to us, and for these only, were these names, periods, &c., inserted in our Reformed Calendar: with regard to these considerations, beyond all doubt, was the "SELECT LIST" of Mr. Taylor's "*Ecclesiastical Divi*" prepared; not, as he very foolishly, if not viciously has, imagined, for the purpose of saint and relic-worship, or for the less holy one of religious invocation, mediatorship, and Polytheistic superstition.

From what we have seen, therefore, not only were Mr. Taylor's "*Ecclesiastical Divi*" withdrawn from the Calendar at the time in which a superstitious regard might have been paid to them by the people, but an act of Parliament was passed forbidding the observance of

---

.... "And, as the festival was observed on a feria, or holiday, it naturally assumed to itself, and as naturally communicated to the mart, the appellation of feria, or fair. .... And several of our most ancient fairs appear to have been actually held, and have been actually continued to our own time, on the original church-holidays of the places; as that on the festival of St. Peter, at St. Peter's Church, in Westminster; another on the feast of St. Cuthbert, at St. Cuthbert's, in Durham; and a third on the holiday of St. Bartholomew, at St. Bartholomew's, in London." The interesting matter of this extract will, we trust, sufficiently apologise for its length.

their days *as saints' days.** And not long after, a high commission was appointed for the purpose of repressing "*Wakes*," generally, as seasons of intemperance and profligacy; while the days, on which many of them had been holden, were still recognised, allowed, and even made binding in certain charters† and other similar documents. Not only, therefore, has the Reformed Church of England, which Mr. Taylor directly and deliberately charges, with having selected certain of these saints for the purpose of saint-worship, &c., not recommended them to any such honour, but has, by a special Act of Parliament, *forbidden this;* and has also compelled, by a special high commission in certain cases, the observance of this act. What, then, we ask, are we to think either of the accuracy or trustworthiness of this very plausible and anxious writer? May we not now suggest to him the propriety of a few moments' meditation on his own very witty and clever school-boy, who, after turning over a few of his Father's folios, is made to let out the secret at the breakfast table, not without raising a laugh mixed with contemptuous indignation, "that the statements made by" the redoubtable author of of "Ancient Christianity," "are not merely partial and garbled, but substantially false and delusive?" What, we say, if Mr. Taylor should happen to witness his own man of straw thus ripping up the veritable statements made by himself, after his *four years'* hard reading of the Fathers, &c.! What, we repeat it, must be his surprise and confusion, and what the disappointment and vexation of the political nonconformist agitators, who may happen to form a part of the company, and who had hailed, with so much delight and satisfaction, this his very promising "SUPPLEMENT?"

We may now notice a few of Mr. Taylor's particular statements respecting these his "Ecclesiastical Divi," premising only, that, although it may perhaps be impossible now to say, what the particular reasons were which induced the Reformers of the times of Elizabeth to give many of them a place in the Calendar, it is, nevertheless, quite certain that it had been forbidden, by Act of Parliament, to keep any one of these days as *saints' days*, or *to honour them*, either by ringing of bells, feasting, or in any other way; and that no *invocation of any saint* whatsoever was allowed to remain in any books then in the hands of the people. So far we are certain, that no homage whatever, either religious or secular, was intended to be offered to them.

"JANUARY 8. LUCIAN, P. and M. One might be willing to believe,"

---

* "These disorders," says Mr. Whitaker (ib., p. 444). . . . "went on increasing in viciousness and folly, till . . . numbers of the wakes were disused entirely." "Our own" (i. e., of Manchester) . . . "was not abolished in 1536 by the law of Henry the Eighth, which appears to have had little or no influence on the general practice. It was put down," adds he, "by a particular and local order in 1579," by the high commission just mentioned.

† Such is the chartered Fair of Aldport and the New Town, mentioned by Mr. Whitaker, (ib., p. 447,) and such are those of St. Bartholomew in London, and of Sturbridge near Cambridge, and many others.

says Mr. Taylor, (p. 76,) "that the saint here intended is the Lucian of Antioch, . . . a man of some merit: but to *this* saint, the 7th, not the 8th day of January, is allotted!" "The St. Lucian of January 8th, the apostle of Beauvais, in France, appears to possess the slenderest imaginable claims upon the religious regards of the people of these islands; nor is it certain that any portion of the benefits derivable from his relics has ever reached our shores.". . . "Rabanus Maurus says," continues Mr. Taylor, "that these relics were famous for miracles in the ninth century!"

"The editors of the Ecclesiastical Almanac," adds he, "who, no doubt, are well informed, take the Lucian of Beauvais, not him of Antioch, as the saint intended in the English Calendar; herein, as elsewhere, following Butler, *verbatim*."

We remark, it is not of the least consequence to us who this Lucian was, although there is every reason for believing that the one condemned by Mr. Taylor, deserved well of the Christian Church: some make him a priest and disciple of St. Peter, who, according to Bede, was martyred in France about the year 74.* Others make him "*a Romish Saint*," who suffered martyrdom on the rack for having recited an eulogy on the Christian Religion before the Emperor Maximinus, or, as some say, Maximianus Galerius.†" A. D. 311. This is Mr. Taylor's Lucian of Antioch. Others have confounded Lucius the Proto-Christian king of Britain, with the legend of the Lucian, who is said to have been a disciple of St. Peter. But Mr. Taylor prefers the claims of St. Lucian of Beauvais, and assures us that the editors of our Calendar have done the same thing:‡ and here he says, they have followed Butler, *verbatim*. But it will be difficult to say how he makes this out, as not a single *word* is enounced by them on the subject, except only the name of this saint; thus, (Cal. 1604,) "Lucian:" (of 1664,) "Lucian, Pr. and Martyr." But this is not the most amusing consideration here. The "Butler" here mentioned, whom our Reformers are said to have *followed* in about 1560, died, according to his biographer, in 1773! In other words, our reformers followed him about 200 years before he was born! (Account of the Life and Writings of Alban Butler, London,

---

* Clavis Calendaria, London, 1700.

† "Analysis of the Calendar," London, by the Rev. Hugh F. Martyndale, A.M., no date; who rather oddly terms this *a Romish Saint*, who was martyred at Antioch in A.D. 311. In this, however, he follows Mr. Brady's "Clavis Calendaria," London, 1812, vol. i., p. 149. We should be glad to know, on what grounds martyrs suffering in the great persecution are termed *Romish Saints*. We should like, also, to be informed on what authority it is, that these gentlemen imagine, with Mr. Taylor, that these saints were restored to the Calendar on account of their virtues; when not so much as one word is to be found to this effect, or in any way leading to it, in all the writings of all the Reformers, as far as we know.

‡ It is not very difficult to see, why Mr. Taylor comes to this decision. It is, that he may the more effectually bring to bear upon our Reformers the Romish legendary trumpery of Gregory of Tours, &c.; and hence, no doubt, is added the name of *Butler*.

1812, p. 46, vol. i.) The truth is, it is to *Butler* that Mr. Taylor is indebted for most of his information on the saints, and for that exquisite Romish colouring which he has bestowed on them. Here, too, he follows Butler *verbatim* (ib., p. 116). Mr. Taylor is, moreover, very much in earnest about "the claims upon *the religious regards of the people* of these islands," so sought for this saint and for "his relics;" in telling us, too, how they are shown in three gilt shrines in a certain abbey; and again, how famous the miracles wrought by these were said to be in the ninth century! Well, Mr. Taylor! and what does all this signify, except that you have thereby exhibited all this "legendary lore" of your very extensive ecclesiastic reading, and your incomparable critical acumen and accuracy?

Mr. Taylor complains, in his next article on Hilary of Poictiers, that the English Church has not "clearly defined the species of regard which should be paid to" the memories of these saints. No; it has only determined, as already shown, that *no religious regard* whatever shall be paid either to them or to the days against which their names are placed. No; nor yet to those of canonical authority, except only to mention some of these as examples of godly life; but, that all the regard, honour, veneration, and the like, is to be given to God alone. But why should Mr. Taylor complain, when he himself has so amply supplied the needful in this respect, and has positively told us that "the Church of England, with a more scrupulous taste, has rejected all but one hundred"—of what? The context will tell us: "*Good intercessors*, and *most potent patrons*." (P. 70.) And again—"The Church, ... in retaining the few, is undoubtedly compromised *with these few*" Had Mr. Taylor forgotten this, with his other numerous charges, to the same effect?

We are then told that "If the English Church .... had confined itself to scriptural persons, and to some few of the most noted and blameless of the Fathers, such as Hilary of Poictiers, and .... had ..... distinctly denounced the superstitions heretofore connected with such commemorations," &c. Hilary, therefore, who is virtually denounced as heterodox, in page 6, is here allowed to be one of the most noted and blameless of the Fathers! And, as to the superstitions here anathematised by Mr. Taylor, we need only say, These editors of our almanac had sufficiently done this before he was born; which he ought to have known.

Mr. Taylor tells us (ib., p. 77), after expatiating in his usual pious way on the impiety of introducing several saints into the month of January, as Prisca, Virgin and Martyr, &c., that "If any *general principles* guided those who constructed the English Calendar, one such principle seems to have been, to reserve a place covertly for the very practices which the Articles and Homilies reject and condemn." He next tells us of the *Virgin Martyrs* fixed upon, who have been invoked especially as the patronesses and exemplars of vowed celibacy, &c. We are then edified by an episode, which sings of the "Thrice happy archbishops," to whom it has been granted to wear palliums

made of the wool shorn from lambs dedicated to St. Agnes, &c., &c.! And then poor Ambrose of Milan is castigated, in no very gentle way, for having spoken in terms of commendation of this Virgin and Martyr! What a pity that Mr. Taylor should have thrown away his precious time, and the fruits of his hard reading, on such egregious trash as this!

We deem it quite unnecessary to follow Mr. Taylor farther in this his elaborate enumeration of saints, their legendary virtues, miracles, &c., as recorded by the veracious Gregory of Tours, Butler, and other such historians. We trust we have succeeded in pointing out a more rational and true ground, for the insertion of their names in our Reformed Calendar; and this is the main thing which we proposed to do. The striking out of all such from the Calendars of 1549, 1552, and 1559, was, we think, very naturally and very properly done, when they were considered as intercessors, tutelary saints, and the like. They would at that time have had an injurious effect on the great work of the Reformation: but, when it had been determined by Act of Parliament, and otherwise, that no honour whatever should be ascribed to them, and when it had been felt, that the days against which their names had been placed were still kept, and must of necessity continue to be kept, for certain secular purposes, the insertion of them again in the Calendar would become not only harmless, but matter of absolute necessity: and hence, it is too probable to admit of doubt, as we think, their insertion was ordered by Queen Elizabeth, at the suggestion of her Ministers, and with the consent and advice of the Reformers themselves. From that day to this, this Calendar assumed the authority of a legal document. Hence, too, it probably was, that the printing of all almanacs was reserved to the universities and Kings' printers, till within a few years ago, when they received an annuity from the Crown, by way of compensation, for having surrendered the right of printing almanacs. This annuity is still paid; although the tax upon almanacs, which formerly supplied the money, has been taken off. It was, no doubt, the accuracy required in such publications as these, that suggested this mode of safeguard in their printing; to which, perhaps, the difficulties felt under the defective Calendars of Edward VI. supplied much weight.

It will form no valid objection to our conclusions here, that we may not now be able to find why *fairs*, *wakes*, or *feasts*, as these are sometimes called, are still observed in many places, and why, in others, none have ever been kept; it being a fact, that, in many of our large villages, the name of the saint to whom the Church was originally dedicated is entirely forgotten, and that other villages have been built since those times. Whether these names should be still retained, or forthwith struck out of the Calendar, as Mr. Taylor so peremptorily demands, is another question, and one which, we think, ought to be determined on better grounds than those urged by him: otherwise, it would then become matter of accusation from him and those of his school, that the English Church had now at length virtually recognised

the errors, by excluding these, in which it had persevered during the last 300 years! Nor do we think the retention of them must necessarily be followed by all the horrors so positively foretold by Mr. Taylor. We cannot be brought to believe, at least by reasoning such as that of Mr. Taylor, that the mention of Lucian, *Hilary, Prisca, Agnes, Alban*, and others—many of whom were early martyrs and brilliant examples of Christian piety and virtue, and not one whit more Romish than is Mr. Taylor himself, notwithstanding the gross falsehoods propagated respecting them by Gregory of Tours, and others, and now conjured up by Mr. Taylor—is at all likely to have a bad effect on the minds of our people. And if those of Dunstan and Becket appear among them, still, too much is known of the badness of their characters, to make it at all likely they will be mistaken for saints, and worshipped as such.

This view of the matter, then, relieves us at once from the absurd supposition, that our Reformers, who had proscribed saint-worship in every possible degree, had foisted in these names for the purpose of reviving a superstition, for the exploding of which they lived, and many of them died: as it also does, from the necessity of conjuring up the trashy miracle-mongering of Gregory of Tours and such-like writers, upon which Mr. Taylor dotes with such fond and singular satisfaction, for the purpose of casting all the odium thence resulting upon the memories of men to whom, under God, we owe so much, and to whom, whatever may have been their failings as men, we never can, as a Christian nation, be sufficiently thankful. This view, moreover, which seems as rational as it is suitable to the times and circumstances of the Reformers, precludes the necessity of supposing that they had not foreseen, felt, and provided against, all the imaginary evils that have now at length occurred to the sanguine and foreboding mind of Mr. Isaac Taylor. It is to be regretted, indeed—as Burnet has well remarked—that the particulars of the Reformation were not noted down by some historian, or historians, as they occurred: but, as this has not been done, it is our duty the more carefully to enquire, what could most naturally have led to this or that appointment; not, as Mr. Taylor has done, dogmatically and directly to condemn all, which we may not happen to like or to understand.

We may now, therefore, take leave of Mr. Taylor, as we can hardly imagine it necessary to prosecute an enquiry which has hitherto afforded us so much matter for regret, and none for satisfaction. Should it, indeed, be deemed necessary to the cause of truth to follow Mr. Taylor through the whole labyrinth of his wanderings, we should be ready to do so: we trust, however, we have done enough to convince every reasonable mind that Mr. Taylor is not to be trusted. Had it appeared to be Mr. Taylor's object to expose the vanity and folly of the Puseyitish school, in their efforts to bring us back again to the mummery and relic-worship of Popery, he would, as far as this object was honestly followed out, have had our cordial well-wishes and sup-

port. But, as it is too evident to admit of a doubt, that his drift has been to charge upon our Reformed Apostolic Church all the errors of that school, together with all the accumulated mass of Romish corruptions; we have deemed it our duty to treat the effort so jesuitically made, and so ignorantly supported, with the severity which, we believe, it richly deserved. Of Mr. Taylor's knowledge of the Fathers,* we must say, it is of too low a stamp to challenge the least respect, especially when paraded forth, as we find it in this work. Of his threats, as to what he may hereafter bring forth, and his predictions, as to what these his long-continued readings and labours are so certain to produce, we make no account whatsoever. Of his reasoning powers—his consistency and accuracy as a writer—his care, industry, and regard to truth—we say it with pain—we cannot but think most lowly. The bombast and sneering style of his work are certainly among its worst, but most highly cultivated properties; which seems to suggest that he has cultivated the spirit and manner of a Hume or a Gibbon, with much greater success than he has any other qualification as a writer. And, upon the whole, we must say, it certainly never fell to our lot to examine a work which presented so little to praise, and so much to lament and to condemn.

---

* One specimen, in addition to the many already given, will be found in his judgement on a passage cited from Lactantius by our "Homilist." (P. 13, Suppl.) "This," he says, "may be taken as a favourable specimen of that degree of accuracy which attaches to these citations generally."

Homily against Peril of Idolatry. Part Second.	*Lactantius de Origine Erroris.* Lib. ii. c. 18.
"God is above man, and is not placed beneath, *but is to be sought in the highest region*," &c.	"Deus autem major est homine; supra ergo, non infra est. Nec in ima potius, *sed in summa religione* quærendus est," &c.

Here, then, the "Homilist" is convicted, beyond all doubt! So Mr. Taylor may think. We think otherwise. For, 1st, the phrase "*summa religio*" is never, we hold, used by any Latin Father to signify *Christianity*. 2dly, Here, "*ima*" is opposed to this; which cannot, we affirm, be applied to *religion*. 3dly, The context clearly speaks of height and the contrary, as to *place*, not as to *quality*. So, in the context, immediately preceding, "*quærat in sublimi, quærat in summa:*" so, also, the "*supra*" and "*infra*" of the place cited. *Regione*, therefore, not *religione*, *must* have been the reading of Lactantius; and the "Homilist" is right; Mr. Taylor, wrong! And how admirably qualified is he to criticise and condemn others!

THE WIDOW OF MILTON:

A CHARACTER STUDIED IN RELATION TO THE CHURCH CONTROVERSY OF THE DAY.

CHAP. III.

I AM not making out that Mrs. Dewberry was a great philosopher; I have only said that the state of her mind implied the grounds of a deep philosophy held in unconsciousness: and this assertion I think I can make good as I proceed in my analysis. If I can only impart to the reader some share of the good which I have found in the study of this mind, I shall be satisfied.

I have observed one great characteristic of Margaret's mind to be its freedom from extravagancies, its instinctive shunning of all extremes of thought and feeling. The prevailing tone of her mind is not neutrality; but a self-equalising, self-possessing medium amid all extreme views and feelings. She is not capable of any scientific justification of this state of mind; but, although she may not be able to understand the terms in which I should attempt to explain it, she calmly possesses it, while all my speculation leaves me without the enjoyment of it. This seems strange; but so it is.

I feel that Mrs. Dewberry possesses *the Truth;* and I cannot rest without endeavouring to explain the nature of the Truth which she possesses. I have chosen her for my Oracle, and now I wish to be her interpreter. Her humble cottage, near the church at Milton, has been my Delphos. May the spirit of the Oracle pervade the interpreter! I have consulted her, in her shrine of good sense, upon politics, ecclesiastical order, and theology; I have talked with her about Popery and the French Revolution; and I wish to prove that I have not been in egregious error in so doing. Success attend me in the developement of Margaret Dewberry's principles!

Last Sabbath evening was most beautiful. Flocks of sheep were here and there reposing along the sides of the hills, in the brown shadows of the woods. The fields, ripe for harvest, deepened their tints as twilight drew on, shade after shade. The river rippled over its stony bed—here burnished to silvery brightness, there gilded, and anon covered with rich purple hues. The cloudlets, like birds of peace, "with wings of silver, and feathers of yellow gold," poised themselves in the blue, or were just stirred now and then by some celestial wind to unfold some new beauty: and, as this transitory splendour faded, and the trees began to stand out very blackly upon the sky—like dark, sad thoughts, which remain after all our poetry has faded away, the stars looked out, to show that light and beauty abide for ever.

I stood by the side of Milton Church in a quiet revery. If I recollect the indistinct thoughts that passed through my mind, I was meditating on the strange opposition between the character of the time and scene before me, and the character of the human mind. I was thinking of the unquiet, discontented world which man has built up in this abode, made for him by God. I thought of the strange delusion which leads so many to rush through time, in wild discontent and ever-craving desire, in search of that blessing of peace which such a hour as this, as a word from God, would breathe into their hearts if they did not repel it. Some, in quest of happiness, thought I, are restlessly panting for the future; and some are going back, to enquire of the mysteries of past ages concerning their destiny, while the present manifestation—the utterance of the Eternal is disregarded. To rest *in the present*, is that perfection of human nature in which it was made to be like God. With these thoughts, I turned round the corner of the church and saw Margaret Dewberry sitting in the front of her cottage, looking quietly over the valley. No disquietude was upon her face—she seemed perfectly at rest; and as the Pythoness of old was filled with the violent enthusiasm of her false god, so Margaret—like a Christian priestess—seemed pervaded in soul and body by the peaceful spirit that filled the temple in which she had her dwelling. I stood and watched her for some time. In that hour of meditation I have no doubt she understood *eternity* better than many of our metaphysicians. She felt no flow of time, as she heard not the rippling river in the deep calm of her senses. The past was present with her. Her lost children were with her now, not *lost*, not *gone*. Such a mind, in such a mood of meditation, must be the Sabbath perfection and repose of creation. There heaven and earth blend together.

I trust I shall not be deemed extravagant in my admiration of Margaret's piety. I simply mean to say that she was *a contented Christian woman*. And is not this an uncommon character? Enthusiasts—ecstatical, unearthly nuns—you may, perhaps, find in abundance still among those who do not know how closely their impassioned devotion approaches to the nature of the evil, worldly disturbances from which they endeavour to flee; but you will not find many *contented Christian women* like Margaret Dewberry. If you find one, you cannot spend a Sabbath evening better than in meditating upon such a character, and considering how, by Divine grace, you may be made like her.

A finite being in a state of contentment, we say, is a very interesting object of contemplation.

"How much happier I might be than I am! How much wiser! How far more expanded my existence! What worlds there are to explore! What wonders are hidden from my view! But I am closely imprisoned in this mortal body, and in this close little world of narrow conditions, where the soul has no breadth to expand in, no height to soar in! O, might these barriers be burst! O, might I lose myself in the infinite!" This has been considered as the language of piety and high devotion:

but is it not strange that it should so accord with the essential nature of every evil tendency, that it should serve as a suitable rhapsody in the lips of Eve on the brink of transgression! *Discontent*, array it in whatever sublime figures you will, is not of the nature of true religion. The religion of Christ accords with the doctrine of the creation as a realisation of the infinite through the finite. Every real existence must be bounded; and a man, to be—and to do anything—good, must be kept *within bounds*. As the realising of the infinite in the finite is the nature of wisdom and virtue, so the false striving for the infinite in endless dissipation is the nature of folly and vice. Let us give an example, to illustrate our meaning, and to set forth the value of a contented mind like that realised in the person of Margaret Dewberry.

Take two brothers, then—one the enthusiast, and the other the Christian; that is, a man conformed to the life of Christ.

The enthusiast, who is reckoned by all his acquaintances a great and aspiring soul, is settled on a comfortable estate, where he can live, and think, and pray—if he pleases, and on that little nook of land enjoy the influences of the *great whole* to which it belongs. But, thinks he, what a narrow corner in the world it is! How much greater things he might be doing! O, he must fit himself for great things! He betakes himself to studies; but, alas the thought! while studying one thing he is neglecting another! He would study one thing; but then he is ever attended with the thought that twenty other sciences equally demand his attention. 'Twould be well, thinks he, to concentrate the mind and learn Greek; but then what a shame to be neglecting Sanscrit all the while! But, again, what is study but a sad confinement and bondage? Now he must *live*—he must *do* something—he must go somewhere. But, alas! even his *actions*, as well as his studies, confine as well as expand his existence; for, while doing one thing, he is *not* doing another. O, to do *all at once!* But that is just equivalent to doing *nothing!* And here ends the enthusiast—the lover of the infinite—the man who spurns all bondage.

Meanwhile let us look at his brother; and we will take him to be in some very confined situation—say he is a country curate; and that is close bondage enough. He has a great soul, too; which, however, he does not mean to waste in fruitless dissipation. He has two ideas—the one of an infinite possibility, the other of a finite realisation; but he cannot be happy and contented without some reconciliation of these two ideas. In the first place, then, he views himself as a part of the whole—as one member of the human family, or as one member of the Church. A great work is to be done, of which he can fulfil but a small portion. But he considers the destinies of the human race and of the Church as infinite; and what he cannot do will be sure to be done if only each member of the race, like himself, fulfils his finite part of the work. So he works out his part in the light of the whole; and the importance, and sanctity, and grandeur of the whole, pervade every minutest portion of his appointed task. He lives not

hovering between two worlds, but fixed in one. He considers what is his peculiar, appointed task; and thus he rests in his work as Christ could rest awhile at Bethany, with the infinite scheme of the promulgation of His word and life throughout the world present in His mind; for He was, even then, fulfilling a necessary part of that scheme.

It is the character of a Christian mind and temper to rest amid differences, oppositions, and difficulties, not so as to abate due zeal and industry, but so as to avoid rashness, impatience, and idle repining.

It is the absence of this *rest* which produces the madness of proselytism, the vain desire that leads on many seeking to have the world *just to their mind*; forgetting that existence is to be a *work* as well as a *state*, that something is *ever to be done*, and that, if they could arrive at the consummation they desire, they would just arrive at *the end of all things*.

> "If you could find *full rest* beneath the sun,
> Your *work*, your *joy*, your *life*, would all be done."

There must always be a rough quarry of materials *not formed* to the ideal in our minds, out of which we must hew the stones laboriously, and dress them with skill, to be built up into the Holy Temple, the model of which is so invitingly displayed in Heaven. The renovated world is nowhere found *ready made*, but must be a continual *formation*.

If an idle, discontented soul could escape from this imperfect world, and gain access to the boundaries of some fair and beautiful world far off in the blue expanse, his sublime aspirations for perfection might look very ridiculous when opposed to the good sense of one of the inhabitants, who might point to the board fixed on the gateway of every well-ordered city—"*No disorderly vagrants can be admitted here!*"

The philosopher of the celestial Utopia might reason thus with the ambitious vagabond: "You will observe, sir, one steadfast law which pervades the whole of our economy. It is this: 'That everything shall be made good use of.' We allow nothing to run to waste here. Throughout our entire world the rule prevails, that each inhabitant can only rise to a superior region by fully improving all the advantages of his present sphere and condition. Look down below you, then, upon the region which you have left unexplored and unimproved for true exaltation. *There* are found all the conditions necessary for the formation of a happy life—*there* is something to be done—*there* is what you want, if you want anything reasonable and accordant with the true nature of all existence. As to your coming here to lie asleep, with open mouth, at the fountain of peace and joy, it is all a dream. There is no such state of being for you, nor for any one else. Go down where you came from, and endeavour to make yourself at home. Be reasonable, and you will find a reasonable world."

So much for the wild craving and faithless spirit of irreligious desire, to which we present Mrs. Dewberry as a contrast.

But what has she done in the world that she should be contented? She has written no books, bred no heroes, made no wonderful converts to a wonderful creed; but, reader, if you are a reasonable person, you will join with me in thanking God that there are some *quiet people* in the world. How would you like to live in a world peopled by none but enthusiast preachers, fiery politicians, ever-scribbling authors—always too busy with some great work in gestation to attend to the quiet enjoyment of life, and French renovators—ever chattering about the struggles of a transitionary period, and the great movement towards a great something which they never can define, and which neither they nor any one else will ever realise? If you can imagine such a world, you will be thankful for the number of quiet people, folk without great ideas and consuming passions, which still exists; for such people are to the excited crowd of bustlers which passes by them as unworthy of notice, what the fixed root is to the wavering leaves, or what the quiet, humble earth is to the myriads of busy creatures whom she supports. The greater part of the movement and restlessness in the world, which is dignified by the name of *a necessary crisis* or *transitionary period*, is simply sin and confusion; and the peace which many profess to seek, is not to be found as the result of such a movement, but to be created *now* by the subduing of our immoderate desires, and the fixing of our souls' energies in the appointed sphere of exercise. I expect good, not from the restless men of the movement, but from the few good, quiet Christians left in the world.

As I looked through the chancel-windows of Milton Church on Sunday evening, and saw the reclining statues with clasped hands upon the tombs, I thought of this relation of the powers of peace to the powers of confusion.

> "Know you why, o'er this wild and restless world,
> Peace holds her sceptre, calming all its waves,
> And hushing all its winds, their pinions furled
> Into a quiet, deep as in these graves?
>
> "It is because there doth to God arise,
> From holy souls, one solemn litany—
> Powers whose dread task these statues symbolise,
> With claspëd hands, praying unceasingly."

But what has Margaret Dewberry done for the world that she should be contented with her destiny? I answer that she has, at least, by Divine grace, saved one soul (*her own*) from "the evil that is in the world." Her influence cannot visibly extend very far; but so far as it extends *it is good;* and that is more than can be said of many a political or religious fanatic who travels over hill and dale to confuse the minds of the people, by talking of what he neither understands nor believes. Now, whoever it may be who puts this satirical question concerning Mrs. Dewberry, I will take the liberty of putting a few questions to

him; and, be he author or preacher, priest or layman, I hope he will duly consider them.

Now, Mrs. Dewberry has written no books; but, if she could write one, I have no doubt that it would be worth reading; for she would write something which she both knows and believes. She preaches no sermons; for, in spite of all that the Rev. Matthew Dewberry urges upon the subject, she is determined to abide by the good sense and Christian taste of St. Paul: but, if she would preach, I should be sure of edification. But Mrs. Dewberry, unlike our authors and orators, does not think every random thought that crosses the mind worth utterance. She allows thoughts time to ripen; and her whole life has been spent in ripening to maturity a few true bosom-thoughts, which are worthy of being inculcated upon the mind of the rising generation. Now, we would ask the critic, who is disposed to sneer at the old Widow of Milton, a plain question: Whether you are a preacher, a writer, or a reformer, do you know well and clearly what it is that you wish to do? Is it a possibility? Have you tried it soundly, on a small scale, in your own life and experience, before you set about to apply it to the world at large? Do you know that you live in an age when words, written and spoken, from frequent abuse and insincerity, have come to be almost meaningless? Do you know that in these days the mind of man is so burdened by the heap of impostures that has been accumulating upon him, that no new doctrines, pushed upon him from without, can help him to shake off the load? Do you see clearly that in such a time as this there is no way to truth and liberty but in the unfolding of rational conviction *from within the man*, and have you made any endeavour of this kind in your own case? Have you helped yourself before you set about to help others? Are you sure of anything, or are you still one of the sons of confusion? Are you prepared to help mankind onward to self-intelligence and order by the introduction of a rational language, or are you only prepared to add one more variety to the gibberish of Babel? Be assured that, if all the busy-bodies of your race would only take the example of Mrs. Dewberry, and wait till they have something to say before they speak, it would be better for themselves and for the public. After the unmeaning chattering of so many years, it seems to me almost necessary that the world of writers and teachers, of all sorts, should subside into a general Quakers' meeting before we can expect anything better for our bewildered minds. Let them forthwith take their seats in the great meeting-house of thought and silence; and if any one would open his mouth for seven years, let his neighbour hush him by whispering—"Friend, we have talked too much; let us be quite still now; let us think awhile!"

So much in praise of Mrs. Dewberry's quietness of character; and this is not all her praise; for I regard her, also, as an example of the only way in which we can arrive at a truly *Catholic religion*. She does not want a *party* to lean upon. She waits for no light and salvation from Oxford. She feels no sorrow on account of her exclusion

from all participation in the dread mysteries of yonder Chapel of Stonyhurst. All that has a good, positive meaning in that so-called Catholicism belongs to her, in spite of the exclusive sentence and anathema of the priest—an anathema that may be written on paper, but cannot be breathed effectually upon the souls of men; cannot become a reality, because it is a lie, as every Catholic knows and feels. Margaret *is* a Catholic Christian, and does not care what certain doctors may call her. She has truth, and peace, and comfort, in the presence of God every day, although a learned doctor in his lecture at the College the other week, clearly proved, to his own miserable satisfaction, that, according to sound ecclesiastical usage, she ought to have nothing of the kind. *Why*, think you, good reader? Because of a decree of the eighth General Council, the fourth of Constantinople (vide Labbe. Conc. tom. viii. col. 1135), "That the ancient custom be preserved, that bishops elected should receive valid appointments from the hand of the patriarch!" Whereby he argued, that, as the bishops of the Anglican Church did not receive their appointments from the Patriarch of Rome, all their ministrations—from which Mrs. Dewberry has received baptism, confirmation, and the pledge of communion—are totally invalid; and so poor Margaret, as a twig upon a rotten tree, must be consigned to destruction, all on account of her ignorance of that decree of the fourth Council of Constantinople. Blessed Being! whose life and breath flow through all Thy creatures, whose saving influence overflows all human forms and barriers, and reaches the heart of the excommunicated in his desolation, whose all-penetrating love cannot be repelled by our vain anathemas upon each other, who dwellest not in the close pale of superstitious contrivances against life, and thought, and truth, and freedom—but everywhere, as surely with one who is of a lowly heart, as in the high and holy place—how long shall these sad mistakes of Thy eternal truth and love vex the world of Thy creatures? How long shall the life which Thou lovest be hindered in its flow and developement by the bondage of death?"

But I am forgetting that all this while, as I am vexing myself, Margaret is quite easy under the anathema of the Pope, and all his hirelings, and does not care one straw about the Councils.

There is a great truth implied in Margaret's indifference to all these matters—a truth which we must all learn. In these days the only Catholic way is for every man, first of all, to seek in his own life for that reign of God which cometh not with observation, either from Rome or Oxford, or elsewhere, and to develope his religious life as much in conformity with all the positive sanctions of antiquity as he well can.

There was a day when the individual might lose himself, his littleness, his helplessness, his sin, and his sorrow, in the community with whom his faith reposed. Every member of the body, itself diseased, imagined that all the other members were whole, and that by contact with them it might be cured. The individual has now arrived at the sad insight that others are like himself, and that henceforward, if a true

communion of souls be established, it must be by the establishment of individuals. A steadfast society must be made up of steadfast individuals.

Finish *your work within yourselves*, we say, therefore, to all controvertists and proselyte-makers; get your grounds deeply laid; maintain your own lives in truth and love; and the people will gather around you as surely as the flowers turn their faces to the sun.

Say, why did the early converts at first believe Christianity? Not because the Christians were clear in proving that all the world, beside themselves, was wrong; not because a sour and crabbed Tertullian was sarcastic upon the Pagans in his hard Latin; but because the Christians presented to the world that which the world wanted—a ground of faith and peace, a simple creed that afforded solutions to all the pressing questions of humanity.

But I am giving my own opinions rather than those of Mrs. Dewberry. I must consult her upon Church history and Church prospects; and I am happy to find that her views are by no means of a gloomy nature. I cannot give them exactly in her own language; but the following statements will give a faithful view of her doctrines.

"The form of the thing," says she, "has sadly failed; but the thing itself has never failed."

She means to say, that the substantial truth of Christianity has never suffered from the continual failure experienced in its temporal exposition. She maintains that private Christians have never been dependent singly and alone on the outward state of the Church. Christianity, she thinks, has never fully made out to the world what it means; but its meaning has always remained a hidden treasure in the hearts of all the faithful.

"Look you," says she, "it's just like me when I want to tell you a thought of mine just as I have it; but the right word slips my memory, and perhaps I say just the contrary of the thing I intended: but my meaning is just as good, for all that."

It is merely, as she thinks, the expression of Christianity that has failed in the world; but she will, on no account, believe that the meaning, the inner truth, depends on the expression. She, however, admits that we should all strive our utmost for an adequate catholic system of expression; and that we should not destroy what is old and good in a system, on account of its imperfections.

But she holds that the outward must always be a falling-off from the inward; and therefore we should not set our hearts too much upon it, as if we could have no rest and peace till it should come up to all our expectation and desire. When the plant has fully expressed all its worth and beauty in the bright consummate flower, it dies, and sinks into the earth again: but Heaven, she says, is the only perfect flower of the Christian religion.

When I laid before her the other day (as I delight to puzzle her a little sometimes) the exclusive traditional argument, with all its sad consequences, as I heard it at Stonyhurst College, she smiled as I carried on my learned chain of deduction.

"As several ancient councils decreed the right of the Patriarchs to confer valid jurisdiction on elected bishops; as the Patriarch of Rome possessed this right over the bishops in England before the Reformation; and as by the 25th Statute of Henry the Eighth this law was broken, and new bishops were appointed in spite of the Patriarch's authority; therefore, as a broken law interrupts the flow of grace, all the bishops descended from those intruding bishops have been destitute of all power of valid ordination; and, therefore, all the ministers ordained by them have been false ministers, and the means of grace administered by them have been without effect; and, therefore, those who have partaken of them have not been made Christians."

"Nay," exclaimed Margaret, "but that is quite silly; for they *really have* been made Christians."

I reminded her of the stereotyped reply, that "we are not competent to judge of things by appearances."

"Well, then," said Margaret, "that ends the dispute, as it makes a mockery of all common reason; for, if I cannot tell a Christian when I see him and know him, how am I able to judge about such matters, distant and difficult, as the Councils of Ephesus and Constantinople? There is no way left for me but to take things just as I am bid to take them; and that I cannot do; for I shall be bidden twenty contrary things."

I was determined to try Margaret's good sense by a few more common-places of the traditional argument: so said I, "You cannot deny, Mrs. Dewberry, that frequently the very salvation of the souls of men has depended upon keeping Church-order unbroken; as, when this rule has been infringed, the Church has fallen into dissensions, which have hindered it for a long while from doing good in the world."

"Nay, that argument will not serve their turn," said Margaret; "it will rather go against them. You know, when two things come together we are very apt to take one to be the effect of the other: and so it was that when love was cold, and piety declined, order and unity were lost; and much time has been wasted in trying to restore them without the revival of love and piety. It is because love and piety declined, that the souls of men were left uncared for and unsaved."

"I think I can understand your principles, Mrs. Dewberry," said I. "All that truly *unites* men and Christians is reasonable and good: that which unites most truly, is the most reasonable. So we should unite present practice with ancient custom, and outward conformity with union of souls, and signs and sacraments with the substance; and, for all reasonable purposes, you would have the argument of union urged very closely against those who seem to have a most unreasonable delight in the separation of things which God has joined and still joins together; but here you stop. You would not make our present faith and practice absolutely dependent upon ancient custom, nor union of souls so dependent upon outward conformity, nor the substance dependent upon the sign. These are your views."

"Yes; you have expressed them very well," said Margaret.

"And I fully agree with them," said I.

"I cannot help thinking," said Margaret, "that in many of the great disputes of the world there must be *some truth on both sides.*"

"And you think that to join things that have been set apart truly and gently together again, is the work of wisdom?"

"Yes, truly, I think so."

"All that is imperfect tends to some disorder; and wisdom consists in a presentiment of the imperfection, and a gradual amendment of it before amendment is forced upon us. So, in the French Revolution, if the nobility had admitted in a kindly way the growing claims of the people, and the people had admitted in a reasonable measure the ancient rights of the nobility, there need have been no confusion and bloodshed. And just so in the Reformation."

"So I think," said Margaret.

"And all history, and all nature, are in favour of your judgement," said I; "for there we find nothing *extreme* that is long-enduring."

Many such conversations had I with Margaret Dewberry; and I think I can present here a plain summary of her opinions on many important subjects.

She seems to take the words "true," "uniting," "orderly," "religious," "good," "reasonable," "enduring," "Catholic," "Christian," to be quite synonymous. She uses them to designate the same qualities.

She seems to think that we cannot make our arguments in behalf of *the idea* designated by these words, dependent upon any sole authority of tradition; for, according to what she knows of tradition, it is variable, and would authenticate the good and the bad: and we can only discriminate between right and wrong tradition by well understanding the idea itself.

I have had some conversation with her about the ceremonies of the Church; and in these matters I find her, of course, neither a Papist nor a Puritan. She properly argues, if the "King's daughter," the Church, be "*all-glorious within*," her clothing ought to be glorious. She would like to see the festivals of the Church splendid again, but she says it is of no use to put on a seeming splendour: it must shine out from great thoughts and warm feelings, arising in the souls of the people. I described to her, the other day, the ceremonies of High Mass, and mentioned the opinion of some Churchmen with regard to the inferiority of our Communion Service; but she by no means agreed with the opinion.

As the highest expression of communion of faith, mind, and feeling, she holds that our service, with its simple ceremony, conducted in an intelligible language, and explained to the hearts and minds of the the people, is far superior to the Mass which some lust after. But she would like more cheerful singing in the performance of it. She longs to have the services so explained and brought home to the people, that the responses will flow forth from their united hearts and voices. She

has a great dislike to the low muttering that prevails in many of our churches. Grand doctrinal sermons, where we talk of things so much beyond all our doings, are also objects of her aversion; but she is never weary of praising a simple discourse which she once heard preached by a certain Reverend Henry Homeward, in which he exhorted all the people to keep good tempers, and say their prayers very regularly; and all the women to keep clean orderly houses, and to make their husbands happy, and bring up their children in a cheerful and pious way; and the organist to play with a good taste and spirit in divine service; and the singers to sing heartily and harmoniously, and consider their study a part of religion; and the schoolmaster to be very kind to the children, and always give them the proper holidays at Easter and Christmas, and to take them walking in the fields; and the rich to make festivals for the children on suitable occasions, with plenty of music.

Never did she see so happy a congregation as while the Reverend Henry Homeward was preaching. And she agrees with him that now we must give over disputing about the Articles of Faith, and take them for granted, and consider what are the consequences upon our life that must flow from them. She says that our religion must be our life, and must *come out* in the face of the world, that the world may see that we have something worth believing. She says it is a grievous thing that religion, as many understand it, gives the people, and especially the young people, *nothing to do*, and therefore they run to forbidden pleasures. She would not "adorn the Gospel" with worldly attractions, but wishes to see it look like what it is, arrayed in its own proper loveliness. It has a good heart, and she wants it to have a good face also.

She does not like to see *a part* of the Gospel system put forward as if it was *all*. She can forgive the monks who lived on lettuces and bitter herbs in the deserts, and whipped themselves three times every day, if they did it *for the good of others;* but if they did it as if that discipline itself was *religion*, she thinks they were very foolish. To see one of the Stonyhurst priests walk by on a sunshiny day with his eyes fixed upon the ground, she says, is one of the strangest sights in God's creation.

She has no wish to return to the practice of making supplications either *to* or *for* departed saints; but, on the other hand, she does not approve of our modern cold-hearted way of forgetting them. The memories of the saints, she says, are rays of God's glory in his Church, and we should collect them, and warm and expand our souls in the glow thereof. She would like to hear true accounts of the lives of the saints, their deeds, their sufferings, and their deaths, in the place of the dry tautological sermons given from our pulpits, for which she can find no warrant nor example in the Scriptures.

She is grieved on account of the course her son Matthew is pursuing, though she believes he has good intentions. According to her knowledge of the present times, the evils that attend us are not to be remedied by a religion of extravagant excitement and overstrained doctrine; but by deep, humble meditation; sound, well-studied instruction; and constant, cheerful, practical piety. She thinks that all young men, before they

are allowed to preach, should pass through a long and studious course of lessons on human nature, and on the developement of the Life of Christ in his Church, and should learn to let alone those "secret things which belong to God," of which no human being can speak correctly. She calls the Calvinistic controversy "all sad confusion."

After severe winters, Margaret has enjoyed many warm, cheerful summers; and so she believes that when the winds of controversy have blown over, the Church shall flourish and grow up into its perfection in the image of Christ; and meanwhile, she says, we must keep ourselves alive under the frost, and gather strength for the time of expansion and bloom. Meanwhile how many lovely, prematurely prophetic flowers are nipped in the bud by the cold, frosty element around us, because they have looked out upon a world not prepared to cherish them; like plants from sunny India transferred to our northern soil, that just look out of the ground, and, disappointed with the cold, ungenial air and lowering skies, close their eyes again and sink into the dust of death. *There will be nothing for our children to live for,* thinks Margaret, unless the Church revive again as the sheltering home of human nature, the celestial nursery of infants, the sacred asylum for the aged, and the defence of the feeble. Surely, nothing can seem more cruel than that, after Christ has left a Church (no dread Inquisition, with its tremendous mysteries and horrid anathemas, like Popedom) but as a resting-place for the weary and heavily laden, and a mother's bosom for little children, our infants' ears should be stunned with the clamour of contending parties, when they should hear the sweet voice of love, saying, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of Heaven." Christianity has endured its extremity of perversion when we find a nominal Christian congregation standing to gaze upon a baptised child in coldness and unloving unbelief, or pitiably quibbling about a word. Say these folk what they please in defence of their argument of evil and negation; let their creed be what it may, election or reprobation, Pædo or Anti-pædobaptism, or any other misery unknown in the days of Jesus, they are greater strangers to the whole mind, heart, temper, spirit, and purpose of the Holy One, whose name is so familiarly upon their tongues, than I am to the thoughts of the angels in Heaven.

There is a genius in Christianity that takes especial care of little children. I think I have seen the idea in some sweet, little poem by that amiable Quakeress, Mary Howitt, of Christianity going about the world in the likeness of a little child, to win men from their sinful, unquiet ways into the family of love.

'Tis a fair imagination, and even now, méthinks, I see the lovely pilgrim upon her journey of mercy. She is Agape, the spirit of love and gentleness; and I am tempted to stray from my theme to relate her history, which is a far better tale than that of the Wandering Jew.

Know, then, that before the flood, in an island of the Archipelago, lived Agape's chosen people, in peace and piety. A beautiful, white marble temple stood in a valley, and white-robed priests, with attendant

children, kept up sacred services all the day long. Sweet hymns were sung, prayers were chanted, sages sat apart in their shrines for devout meditation, and then came forth and conversed with the children, or uttered words of deep and beautiful wisdom in the hearing of the people. The island was full of worship, and from hill to hill peaceful salutations were breathed—"The Lord be with you!" "And with thy spirit!"

In this sweet island dwelt Agape. But when the heathen plotted to lay waste "the island of the innocent," the angels who visited it from time to time, were heard whispering, as if in consultation among the groves, and they were commissioned to bear away all the inhabitants from the coming evils of the world. So, on the last Sabbath that ever shone upon that sacred island, now buried beneath the blue waters, during divine worship heavenly voices were heard mingling with the chanting. The priests all stood arrayed in white around the altar, where one ministered; and a golden halo seemed diffused around them all. The children stood decked with flowers at the foot of the altar; and Agape stood among them, and led their voices in singing.

But when the priest had reached a solemn part in the service, he leaned upon the altar, gazed through the eastern window, drooped his head, and gently expired. Another took his place, and another, and again another, till all had sweetly departed to rest in the service they loved so well. And all the little children, save Agape, lay down at the foot of the altar, and slept away gently, till they ceased to breathe. And the same lot fell upon all the inhabitants of the island, till, last of all, died Agape; and then the waters rolled over the island, and buried the beautiful marble temple deep under the waves.

And Agape slept under the waters; but she awoke again in the New World with the vision of the Sacred Island fresh in her mind, and she set out upon a pilgrimage to discover the ruins of the temple, of which every stone was dear to her. She bent her steps towards Judæa, and there she heard the prophets; and when Jeremiah uttered his deep wailings for the glory departed, she wept; but when Isaiah's eyes kindled up, and his voice, in a rapture, uttered prophecies of the wilderness blooming as the rose, Agape was delighted, and exclaimed, "The Temple will be built again!" She thought that Isaiah was very much like one of the priests who died at the altar.

Throughout all the troublous times that came upon the people, Agape went about and comforted them by talking of the Temple and its glory; and, as she loved everything that resembled the beautiful place of old, she was in the Temple at Jerusalem when good old Simeon took THE CHILD in his arms, and said, "Lord, now lettest Thou Thy servant depart in peace."

Then Agape followed the steps of the Great Builder of the Temple, and she saw in the disciples who followed Him, and the women who ministered unto Him, striking resemblances of the Temple-people in the Sacred Island; and Agape was very happy among the children, who shouted "Hosanna!"

Afterwards Agassy followed the apostles as they went about to build

copies of the Temple: but, alas! she lived to see Ephesus, and Sardis, and Smyrna in ruins, and then, for a long time, the true pattern of the Temple seemed to be forgotten by those who had been appointed to build it. Agape went into the deserts after the monks and reasoned with them in their caves, but they all said death was better than life, and they would not come forth and build the Temple. Then came the dark days, and Agape could not see what the builders were doing.

Many of them had hidden themselves in dark little places called "cells" or "studies," and were busy in drawing crooked lines upon paper, which they called "writing books against heretics;" but Agape could find in them no outlines of the Temple. One dark night she climbed up by the window of his study, and saw the angelic Doctor busy writing in a large folio volume. So she crept softly into the room, and when he was tired of writing she talked with him about the Temple, and begged that he would help to build it. But he only put a large folio, almost too heavy for her to lift, into her hand, and insisted that she should read it. So Agape glanced over it; and as she remembered the doctrine of the sage in the Temple Island, she assured the Doctor that his book was all wrong, and that he was wasting his wits about nothing. And she sat and talked to him about the Temple, on the vanity of time, on the resurrection of her friends of the Sacred Island, on the marriage of earth with heaven, and the education of little children. She talked very fluently and strangely of these matters, till the Doctor's head became giddy, and then he fell asleep, and Agape departed. In the morning, he said he had been troubled during the night by a visit from "Satan, clothed as an angel of light!"

And Agape is still in the world, and is now chiefly busy with little children, inspiring hopes into their hearts, and making them dream of heaven. But I must break off my digression.

Let those understand the parable who will.

But surely Agape had visited Margaret's youngest child, Robert, who lived and died like a good little Christian pilgrim.

I have thought that, after all our hard reasonings and gloomy conjectures, the region of pure truth must be a peaceful and cheerful place; for thence little children come forth with smiles, and thither they return with smiles. We may be sure, that while we do not possess the ease and happiness of little children, we do not fully know the truth.

"Heaven lies about us in our infancy,"

we say, in spite of all the conclusions of unchristian theologians; which would be quite true, on the supposition that Christ had never existed, or had only enjoyed a finite state of being.

But we are going into no questions of theology; but to tell the short and simple story of the life and death of little Robert Dewberry, as we have heard it from his mother.

Robert was a gentle, meditative boy. The "Pilgrim's Progress" was

his bosom-book, which he delighted to read as he tended cattle upon the moorland hills near Milton. And all the scenery around him was associated with the imagery of the book. When he had to ascend the hill, he thought of the hill called Difficulty: a frowning old ruin, in the distance, stood for the Castle of the Giant Despair, and made the neighbouring green fields seem more lovely.

So little Robert Dewberry, very early in life, arrived at that conclusion which philosophers have aimed at, in the union of his creed and his life, his theory and his practice, the daily scenes around him, and his internal faith and feelings; and all through the medium of Bunyan's "Pilgrim's Progress." He never lived to find himself deluded in this early faith; and, like many of us, to try to make a truth, and a poetry, and a religion, after the pure spontaneous efflu-ence has died away. With his daily conversation with nature, he linked the exercise of the principles of his moral nature.

There were many ways to a certain resting-place in a dell among the hills, but he kept to *one path*, and gave names out of his dear book to all the by-ways. One led to Giant Despair's Castle; another led to the precipice over which some pilgrims had fallen; and he always avoided them most carefully. On a sunny, open spot, among the hills, he had chosen the site of the "Delectable Mountains;" and though no heavenly shepherds met him when he made a pilgrimage thither, yet the picture in his book sufficed to fill his mind; and, as he sat and read there, he felt not alone, but as one among many, till the conver-sations of the book almost became vocal, and he would look up and catch a glimpse of Christian and Hopeful wending their way over some distant blue ridge of the hills, and in the clouds he frequently saw glimpses of the Celestial City gates, thronged with angelic visages. Thus he kept in exercise the power of love, and obedience, and unity.

Deep in his soul lay a sense of the evil that is in the world. The black smoke of a distant town reminded him of some awful descriptions in his book; and when he passed by among the rude sights and sounds of a neighbouring village, he thought of Vanity Fair, and hummed over, as a charm, poor Bunyan's doggrel stanza:

> "Behold Vanity Fair! the pilgrims there
> Are chained and stoned beside;
> Even so it was our Lord passed here,
> And on Mount Calvary died."

At home he loved to talk of his father's death; and all the difficult questions which children are apt to put about God and heaven, the soul, and eternity, he put to his mother, who answered them better than many would. The boy had made for himself a little Christian world, in which he lived, and in which Heaven so ordered it, that he died before any of the mockeries of the great world about us could break in upon and disturb his consciousness. His mother never burdened his mind with the doubts and evils of the world, but kept all her remarks in unison with the prevailing disposition of his mind.

He believed that many pilgrims were passing through the world; and his mother told him that Milton Church was one of the resting-places on the way, appointed by the King of the Celestial City, and that the minister was appointed to wait upon the pilgrims; and when he heard that in the sacrament the Bread of Heaven was dispensed to refresh the pilgrims, he begged that he might partake of it, and no more believing and thankful communicant approached the altar.

Sometimes, while the Gospel was read, or the Psalms were chanted in the church, a feeling more than he could express overcame him, and he would lean his head upon his mother's arm and weep. His mother regarded this, and many other similar things, as signs of an early death; for Heaven does not bloom long upon earth, but, like a certain lovely flower, just unfolds and closes.

Robert had very delicate health; but he was too much occupied with the thoughts that filled his growing mind, to think or speak much of the pains of his body. But many pains he endured upon the hills which he never mentioned to his mother; and one day, as he sat reading in his book, he raised his eyes, and suddenly the whole landscape seemed to swim around him, and he sank down and lay senseless upon the turf for some time. His mother went out to meet him, and found him, pale and trembling, creeping slowly along, with his book clasped in his hand. "I think, mother," said he, "I shall never go upon the hills again."

She put him to bed, with the dear "Pilgrim's Progress" under his pillow, and he never rose again. His mother sat and read the book to him many hours, but had often to desist, as it made him weep.

Christian, and Faithful, and Hopeful, Christiana and all her children, and sweet Mercy and Greatheart, and the good Interpreter, and the Shepherds of the Delectable Mountains, all were with him in his sick chamber, and often a view of the glorious city over the waters broke upon him.

The minister came and prayed with him. "Thank you, Sir," said he; "I am a young pilgrim, but I am called very early to cross the river; but other little boys have gone across before. I hope you will guide others safely."

Margaret's friends came to see him, and to all he spoke in the style of his one favourite book.

And one evening he suddenly awoke from a short doze, and said, "Mother, I see Christian and Hopeful, all in white, and stretching out their hands to me. Good bye, mother! the river is cold; but I shall soon be over!" And he closed his eyes, reached out his hands while his mother held them—and breathed no more!

Good little pilgrim! he fulfilled his life-task. Might we but fulfil ours as well! He never wasted his life in doubt; never denied what Heaven and his heart told him; never reduced the world around him to a dreary, mechanical thing, without a soul, and without comfort and instruction for the human soul. He lived and died full of faith, and love, and truth.

Margaret wept for him, but never bitterly: for she knew that he had done his work. His short existence was no failure. He diffused all the good influence he could upon the world, and then went back to heaven. He was a sweet utterance, a word from God—now silent; but the meaning of it never dies! Many hours have I stood musing beside his tomb.

There is a beauty in the souls of little children, and in the hearts of good Christians like Margaret Dewberry, as well as in the minds of great poets, which has never been expressed in the world. There is a truth and purity that for many ages has been repressed, under the burden of evils and errors manifold; but there is a sure law, that the deeply internal must become external—the hidden truth and beauty shall be uttered; for, goodness repressed—driven out of the world so often—has not forsaken the world, has not vanished into nothingness; but is gathering strength for a fresh utterance: and so we will wait through the winter for the bloom of a bright spring, which shall so renew the world, that such children as Robert Dewberry may live in it many years without losing their faith and love.

The lowly must be exalted. As He, who was once in the form of a servant, is now formally confessed as Lord of all; so the religion of gentleness and love, in which His real presence lives, shall come forth from all the oppressions of the long period of doubt, controversy, and misrepresentation; and the meek shall be exalted in the kingdom of heaven upon earth.

I have made a strange rhapsody of these memoirs of Margaret Dewberry, and shall, perhaps, have to write another chapter to explain myself. I intended to exhibit the calm, reconciliative character of her mind, so much needed in our day. Some may object that such a reconciliation as Margaret enjoys, would make the world very flat and dull; but surely, I say, all our activity need not spring from discontent—at least, not from an extreme and miserable discontent with all things that have been and are still in existence.

However, we may leave future exigencies to provide for themselves. The urgent need of the present time is reconciliation; and in working this out for ourselves and for others we shall have enough for our activity; and from calm and united souls a new and bright developement of thought will arise, and earth will be heaven as soon as we are heavenly minded.

And now Margaret is sitting at her door again in the evening sunshine, looking upon Robert's grave. Could I but express the thought of her soul! The thought of Christ is with her, and Christ must be in the thought. Wonderful, that the presence which 1800 years ago illumined the world, is now with that poor woman! But what are time and change, against faith and love!

She is not apparently in heaven, but heaven is with her, and in her heart is all the essence of Paradise.

She sits and looks upon the sod under which she must soon lie (so incorrectly we talk!) and she is calm and happy—willing to live, not

afraid to die. She is *at home*, in *perfect rest*. The peace which passes all understanding rests upon her face, as a clear, unclouded sunshine.

Let none say that I have said too much of this poor widow; for upon her steady countenance I read the expression of a soul that says—"I REST IN GOD."

EDUCATION IN GERMANY AND ENGLAND.

"Akademisch Propädeutik, oder Vorbereitungswissenschaft zum Akademischen Studium." Von Director C. Kirchner, Leipsig, 1842.

"Academical Propædeutics, or Science of Preparation for University Studies."

THIS work, written with much ability and learning, introduces us to a subject little known to the English reader—viz., the constitution, plans of education, government, &c., adopted in the German gymnasia and universities. Taking Dr. Kirchner's labours as the foundation, we shall attempt briefly to set before our readers the principles on which public school education in Germany is conducted, as compared with those acted upon in England. Dr. Kirchner is not free from the fault which infects almost all literature of the present day, but especially that of Germany: we mean an affectation of refined distinctions and metaphysical subtleties, more frequently employed than understood. The days of plain straightforward statement are passed, and everything now must be tortured and twisted into forms, whose Gordian intricacies nothing but the knife can solve. So it is now with education. The old foundations have been broken up—the old landmarks removed, presenting the field of learning, to the eyes of those who pastured on it in times gone by, as a boundless, undefined desert. Even to us, who have seen the change gradually coming on, who have witnessed the removal from our schools of the old plans, who have seen the old books give place to new ones, old *working* methods to new *unworkable* ones, who have seen "all corporal punishment" voted degrading and unnecessary—even to us, we say, the new modes and laws are yet vague and incomprehensible. Thus, in Dr. K.'s work, hard theoretical formulæ have taken the place, in a great measure, of practical rules; and thus, his exposition of German education, able though it is, becomes a stumbling-block and a difficulty to all unused to the modern regime.

"The object of all education," he tells us, "is to develope man's powers for the service of reason, to subject his passions, to throw his personality outwards, and make him free in and for himself: for as all virtue and morality is a manifestation of the laws of reason, which God has implanted in us; so is all learning, science, art, &c., nothing but reason becoming self-conscious." And again: "The object of education is, 1st, to free the will, by means of paternal care and religious cultivation, from the power of the passions; and, 2dly, to free the mind from the immediate impressions of the senses, and give it a self-conscious possession of knowledge."

So much for the object of education, a thing which used not to be expressed in such philosophical terms in times gone by, but which meant, we suppose, always the same thing—i. e., the developement of the powers of the mind, either generally or in the particular direction required by the destined pursuits of after-life. In the following extract we have our author's view of childhood and its innocence, of Paradise and its temptations, of knowledge and its accompanying evil.

"In early childhood the spirit lives in unconscious union with itself and the world without—a life of nature—moved, indeed, by feelings and impulses, affected by joy, pain, anger, &c.; nay, even distinguishing between things wholesome and things hurtful in their outward nature, by means of experience; but without any reflection on itself and external things, without distinguishing between the manifestation and the thing manifested, without a conscious separation between good and bad, without merit or guilt, in a so-called state of innocence, a life of nature, not of spirit. This condition—called in man's history the state of paradise, as being one of unconscious happiness of inward peace with oneself, and immediate communion with God—cannot and is not to last. Man, as spirit, must become conscious of his spirit and of his reason. He only becomes a reasonable being by becoming self-conscious of spirit and reason, by freeing himself from his union with nature, and her binding power, and by making nature his own and comprehensible to his spirit. To this point all education and instruction must tend to make man free. By this removal of *immediateness* (Unmittelbarkeit) comes indeed, an internal schism, a separation from the life of nature in the soul. Through knowledge comes, first, evil and guilt; and this is the original temptation of the evil one: but with it comes also the promise of future atonement: without evil no good could be without"—we cannot translate it—"*innere Diremption*, no knowledge."

This whole passage, if it means anything, means that Scripture may be tortured into any absurd allegory we choose to make it. Paradise is a state of imperfection, innocence undesirable, in the pursuit of some vague and indefinite good, self-consciousness of spirit and reason. The pride of life was never more clearly exemplified than in this mode of considering man. Isolated from the universe, in solitary majesty, employed in self-contemplation or rather self-adoration, all things, even those in words exalted above him, seem called forth only to bow down to him. He, an atom of creation, is to be the sun and centre of the

system. Out of the wondrous depths of his own mind, by reflection on his own incomparable "reason and spirit," he is to coin, as it were, for himself, "spirit and angel;" nay, to make to himself a God. Subjective truth is the only truth these philosophers will recognise, while every attempt to raise some objective standard by which all things, man included, should be tested and ruled, is treated as an insult to the majesty of humanity, an attempt to fetter the freeborn spirit. Not such was the system of education taught by the wisest of the heathen. Plato and Aristotle sought out of themselves for that everlasting rule to which to conform themselves, and the former has left his noble doctrine of an ideal standard to put to shame the self-worshipping lucubrations of our modern sages. But we do not wish to commence a crusade against these monstrous errors. Every false philosophy has its time appointed, and the waves of its progress will roll for their ordained space. All we can do is to dyke and dam, to guard by all our power against their increase where we have influence, and leave the rest to Him whom the winds and the waves obey.

The first process of education "is to develope the imaginative powers of the mind by true and noble narratives founded on the eternal truths of the soul." Here again the soul is the standard of truth. The books recommended for this purpose are strangely coupled, but we suppose different degrees of reverence and earnestness are bestowed on their inculcation. They are "the Bible and Homer." The next thing is to develope the formal laws of thought, beginning with grammatical instruction. German, Greek, Latin, and French, are the chief languages taught: the proportion of time allowed for each, varying according to the future destination of the pupil. As an illustration of the peculiar theoretical views prevalent in Germany on this subject, the reader may be informed that Latin and Greek "are used as the best means for freeing the inward man from the slavery of the senses." Two lessons a week are devoted to religious instruction; consisting of reading in the Scriptures, committing to memory the catechism, hymns, and texts, and studying the New Testament in Greek. "The end of religious instruction is the freeing of the spirit to God and Christ—that is, to *true reason*." Mathematics and natural philosophy are cultivated to a certain extent, and gymnastics are encouraged by every possible means.

This concludes the education of the pupil's mind. The object of university training is merely to direct the powers acquired at school to the attainment and mastery of some particular branch of knowledge. The lectures delivered there are not like those of our colleges, but more like our professorial university lectures, literally *Vorlesungen* on the subjects of study. Private study is intended to go hand-in-hand with the lectures in training the pupil. He is directed to criticise in his closet the lectures at which he has been present; "not, however, for the purpose of disproving, but of proving, the statements therein contained:" a principle certainly right and useful, but very different to German principles of criticism generally. Then follow exercises, essays, &c., on the subjects of study, divided into the heads of examinatoria, disputatoria,

elaboratoria, to reproduce in the pupil's own modes of expression the knowledge he has gained from others. Of this plan we can scarcely think or speak too highly. The fault of our own systems of teaching is, that they are liable to be made checks to the free developement of the intellect, instead of aids. Where the pupil is led through a weary round of lectures, always hearing and never examining the statements of others, whether of his own tutors or the works on which they lecture, the mind is really enslaved, and the free current of thought stayed in its course. This would be in a measure prevented by the adoption of some such system as the one above mentioned. The knowledge acquired in lectures can scarcely be committed to paper in the words of the student, without inducing a certain degree of thought and meditation. At present there are with us so many royal roads to learning, so many aids to the incapable or the indolent, that to meet with one who, coming from our English universities, has been led to think freely and become master of the subject of his studies, is not so frequent a thing as might be desired. Not that the system of essay-writing would ensure this excellent result: we are well aware that essays of a certain kind may be compiled from books, or even written, unassisted by such aids, with very little employment of the thinking powers. It would, nevertheless, be a guide and an assistance to many willing students who are unable to express themselves at first, or so diffident of their powers that, except for an enjoined college exercise, they would shrink from tesfing them. Like all other systems, this system of critical essay-writing, is not unattended with danger. It may, and does, frequently promote a critical, captious spirit, discontented with everything that exists, simply because it does exist without the aid of our own mighty intellects. From this unhappy spirit our universities are almost entirely free; and well would it be for our sister country, if she could make the same boast. Unfortunately for her, the spirit of captiousness and sceptical criticism, fostered by a few successful efforts, has spread and is spreading far and wide, a fatal poison infecting their youth, and undermining the foundations of all they ought to hold most dear. Yet we think that the order and discipline, the calm and reverential spirit cultivated in our universities, would sufficiently counteract whatever there may be of dangerous tendency in this system. It is employed to a certain extent in some of our colleges: but nowhere that we know of is it carried out systematically; depending rather upon the views or caprices of the individual tutor, than the order of College discipline and education. The universities give their sanction to it, by offering yearly prizes for essays both in Latin and English for historical, scientific, and theological subjects; and the essays produced on those occasions may safely be compared with any issued from the continental universities. Why then should not this plan, answering so well in the university, be adopted in the colleges, and employed in subordination to the lectures?

As regards moral training, the object proposed by Dr. Kirchner as that of the German universities, is to make the law of right and wrong

more subjective than it has been—more than even the laws of man's own reason; to encourage in the student the feeling of honour and of his own moral worth, whereby men are led to respect others and their rights. From this proceeds reverence for "the divine," the feeling of union with others for the highest purposes of self-consciousness, &c.; and hence a fitness for society and civil union—a feeling of the value of learning, and a desire to extend it—a noble ambition to be one of the lights of the world, and so forth. In order to the attainment of these ends, and to teach men to depend freely on themselves, the freedom of choice is allowed as to what lectures each student will attend—what examinations they will pass—how and where they will live, &c. This is called "Akademische Freiheit"—academic liberty. This, the author tells us, is necessary to fit a man for life, after the close confinement of home; and this, to use the author's own magniloquent words, is "das wahre Palladium der freien Wissenschaft, wie der freien Gesinnung, und durchgebildeten Persönlichkeit."

To understand the value which the Germans set upon this academical freedom, one must converse with men of all classes and professions, and of all ages, on the continent, and observe how vigorously they defend every item of that liberty or license which makes a bear-garden a mirror of fashion, compared to a German university. How the students there educated ever turn out grave and respectable gentlemen, is a miracle, which, unless we saw it with our eyes, we should not believe. But so it is. All that large and talented body forming the professional men in Germany, are derived from these hot-beds of dirt and disorder, where apparently nothing is gained but a disregard for all authority, human or divine, and a wild enthusiasm, which would seem to the inexperienced impossible to be guided. It would appear, however, that the unbridled license of these places removes all desire for license in after-life: and so a good end is obtained, though by most questionable means. A sufficient answer, in the opinion of a German, would be, that all this liberty is "das Palladium der Wissenschaft"—the Palladium of Science—that much-abused word—that philosophy, falsely so called, which at the present day is triumphant over Germany. Do morals stand in the way of *Wissenschaft?* Let them stand so no longer. Is religion an inconvenient barrier to its progress? "O' God's name, let it go." For the sake of *Wissenschaft*—a kind of personification of self—everything good and holy is to be deserted; all faith and reverence, to be deemed idle superstition; the belief of ancestors, by which they grew, mentally and physically, to a stature gigantic, compared with the puny form of our would-be philosophers, is to be lightly cast aside and abolished. It was but lately that a flagrant instance of this came before the German public. A certain Bruno Bauer, a professor at Bonn, took upon him to write a volume against Christianity. The march of intellect, according to him, had advanced too far even for Strauss. That *philosopher* (Heaven save the mark!) had strained Christianity through the sieve of his own subtle intellect, into a thin juice; but this was not enough for the Bonn

professor. Why not pour away the watery mess altogether, and fill the capacious mind of man with something more vast and magnificent—some deity of his own creation, more suited to his mighty faculties? And so Mr. Bauer swept Christianity away with his powerful pen. This was too much for the order even of a German university. Mr. Bauer was removed; and then come forward several German doctors and professors, and hope that he may be left professor of something in Bonn, if not of theology; because, forsooth, such tyrannical measures might interfere with the progress of *Wissenschaft*. Alas! for poor human science, if it be necessary that the only true philosophy, the only knowledge that can bring peace and happiness in its train, must make way for its advancement!

Nor are we to suppose that these extravagances are necessary vents for the wildness of youth. Order, and gentlemanly bearing and behaviour, can be maintained in our English universities without any great infringement of the liberty of the subject. The German youth are not naturally ruder than the English. Why, then, cannot the same order be maintained at Bonn and Heidelberg, as exists at Oxford and Cambridge? The real state of the case is this: that this rudeness and impatience of discipline are not natural, but have been handed down by tradition: they are not necessary to the German youth—nay, rather, they are forced upon them; and in the places where order and obedience should be inculcated, they are inoculated with a love of disorder, mental and bodily, which, if not exhibited in after-life in the dress and person, leaves its poisonous traces not unfrequently in the mind. Perhaps, in the present state of things in Germany, this cannot easily be remedied: but, surely, grave and sober men, such as Director Kirchner appears to be, should think long before they give their deliberate sanction to a system defensible on no grounds but those of its antiquity. Our universities are not faultless; but our students are, as a body, gentlemen in dress, in person, in manner: and this, surely, is worthy of imitation in our continental neighbours. We do not deny that we might learn from them; but, surely, they might learn more from us; and we trust that the day is not far distant when some influential man in Germany itself will join Dr. Niemeyer*—himself a German divine—and others, in attacking this system of unbridled license as it deserves.

Omitting this point, then, as a subject which demands a far more lengthy consideration than we can at present give it, if we compare the two principles which seem to influence education in German and English universities, we shall find them to be these. In Germany a man is educated at school for the culture of his mind; at college, for his particular profession. In England, both school and college edu-

* We are happy to hear that a movement is being made in the German universities—especially at Bonn, where it originated, under the auspices of a student—among the undergraduates themselves, to suppress duelling and riotousness, and to encourage habits of personal cleanliness.

cation are directed to the training of the mind, and rendering it fit for after-study, in preparation for the profession the student intends to follow. There is, perhaps, some slight view to the ministry in our university education, especially in Oxford, where ethical science forms a considerable portion of the appointed study; but the main object in both our universities is to give the student that solidity of principle, and that grasp of thought, which render him capable, in after-life, of pursuing his peculiar subjects of study by himself. The consequence is, that in Germany boys are trained more rapidly: their public school-education, instead of laying only the foundation, builds the superstructure, at least, of all that critical knowledge which forms a great part of our university studies. The Germans are, therefore, better scholars generally than we are. Their schools are, as it were, hotbeds, where the plant is forced; and it is, in consequence, we believe, less healthy than ours, which are more slow in growth, but more robust and vigorous. We do not wish to depreciate the extraordinary labour and learning to which we owe all our best critical works: but we would point, for the effects of our system, to the magnificent monuments of theology and science for which our literature is pre-eminent; marked by a sober spirit of enquiry, guided by a firm and solid judgement. On the whole, then, we should be inclined to prefer our own system, though we think that more might be done in our great public schools than is done: not in the way, however, of critical scholarship—for of that, inferior as we are in it to Germany, we have enough—but in ethical science and natural philosophy. Latin and Greek, it should be remembered, although pre-eminently useful as preparation for the study of all other languages, are not of the importance they were, when every work of note was written in the learned languages, and all literature was confined within them. It would be well, then, if the subjects we have named, as being now far more and more usefully cultivated than they were, when our schools of learning were established, should be allowed to hold their due place in the study of our youth—not, however, to the exclusion, in any way, of those studies which refined and modelled the minds of our fathers, as they are able to do ours also.

Dr. Kirchner gives us much useful and interesting information regarding the foundation of the German universities, and the origin of many words in use in our own. We will give our readers a few specimens of these, and shall be glad if thereby we can draw the attention of any to this most interesting subject, and to our author's really instructive work—instructive, in spite of all the faults we have mentioned.

The title of university was not originally derived from a collection of colleges, but from the union of the nations into which originally all high schools were divided. The earliest instance of such a division is at the University of Paris, in the year 1206, where a statute was carried respecting the choice of a rector, in which four nations are recorded to have given their votes. These were the Gallic, Picardian, Norman, and

English; or, as it was afterwards called, German. Each of these nations was divided into provinces, and again subdivided into districts. Thus the Gallic nation consisted of five provinces and several districts. (Du Bulay, iii. 558.)

Each nation was governed by a procurator, elected by itself out of its professors and teachers; and hence arose the office of proctor in our English universities. Each province was governed by a decanus; whence our dean. The four procurators of the four nations chose every three months a rector, or governor of the whole university, out of the same body from which they themselves had been chosen. Each nation regulated its own affairs, held its own courts of justice, and managed its own revenues. The ordinary assembly of the university might be convened by the rector, and was called "Comitia generalia, or congregatio generalis." Those, only, were permitted to vote who were *masters of arts* actually engaged in tuition, "magistri actu regentis," in our universities regent masters. Non-regent masters, and others, possessed votes only on extraordinary cases, called "Comitia generalissima." One nation generally had the supremacy; as in the University of Paris, the French nation had three votes; and its proctor acted as rector, in the absence of that officer. The procurators and the rector formed the standing university board. These arrangements varied, of course, in the different universities; but the main features were everywhere the same.

The division of faculties was later, in point of time, than that of nations. Originally there was but one faculty—the philosophical, or "facultas artium;" but gradually more were added, consisting of a governing body of men skilled in their peculiar science, and having power to confer degrees therein. In the statutes of Königsberg, quatuor professiones are spoken of—meaning thereby, faculties; in the Italian universities they went by the name of collegia. None could teach in their respective faculties till they had passed through the degree of bachelor to that of master, and become licentiates. Baccalaurens, or baccalareus, was the Latin form of the French bachelier—signifying originally squire, a young warrior, not yet a knight, but acting as servant to one. The license was a means of power to the clergy, being only granted by abbots, bishops, archbishops, and others to whom the Pope gave the power: as in Paris, for instance, where licenses were conferred by the two chancellors of the cathedral and the convent of St. Geneviéve. The degree of Master was conferred by the Masters of the University, and, usually, immediately on the reception of the license to teach. In the middle of the thirteenth century, teachers of the mendicant orders of the Franciscans and Dominicans were admitted as teachers in the universities, and these, by degrees united with the teachers of divinity whom they found already there, formed a separate faculty of theology, elected their own dean, framed their own laws, although they still remained subject to the rector and proctors. Their example was followed by the lawyers, and subsequently by the physicians. These three became the three superior faculties, and the

faculty of arts remained as the inferior one. The deans of the three first were taken into the council of the rector and proctors, and the votes were no longer taken according to nations, but according to faculties. These four faculties have continued unchanged to the present time, with one exception only worth mentioning. In 1501 the Emperor Maximilian founded a poetical faculty in the University of Vienna, with power, after examination, to create "gekrönte Dichter," poets laureate. This privilege was afterwards communicated to other universities, as Ingolstadt, Halle, Göttingen, &c.

We could extract much more of interesting matter from this work, but we must restrain ourselves. Dr. Kirchner enters into the most minute details concerning the subjects of study pursued in the universities of Germany, and developes the whole system as it works there. Much as we prefer the English universities as wholes, there are still parts of the German system which we should do well to revive; for they still exist, though unemployed. We can do no more than allude to the professorial system, now so much slighted in Oxford and Cambridge—the distinction of the faculties, and other points connected therewith. We propose on some future occasion to return to the subject: and the publication of Huber on the English Universities, in a form accessible to the English public, will give us occasion to compare more closely the systems of university education in the two countries, and to enter more fully into the constitution of our own.

PROGRESS OF LIGHT AND DARKNESS.

DISTANT, of old, *our* light appeared,
Through Time's long vista shining;
At length the rising Day-star cheered
The hope almost declining.

Yet, *long* the Gospel's orient beam
Shone not in *cloudless* glory;
Soon hid, by Fable's thickening gleam,
Was Jesu's simple story.

Fell Superstition threw her light—
Her *darkness*, rather!—over;
And spread the curtains of her night,
Each deed of death to cover.

And still, gone ages cast their shades
In lengthened gloom behind them,
While some *rejoice* that daylight fades,
And slumber soon shall bind them!

Yes! shadows grow as day declines,
And night is fast appearing;
So, Popish error's onward lines,
Show—Error's *end* is nearing!

And as the traveller speeds his pace
When homeward near approaching,
And views, elate, each well-known trace
Through twilight's dim encroaching;

So does the Christian's joy increase,
To see, through truth decaying,
Each outlined mark of promised peace,
And rest not long delaying!

F. O. S.

RELIGIOUS AND IRRELIGIOUS MOVEMENTS IN GERMANY.

If it be true that the position, soil, and climate of a country influence the character of a nation, it must be owing to our insular position that we are the most careless people in the civilised world with regard to the religious and moral movements of other nations. We know, for instance, that there live in Germany some fourteen or fifteen millions of an intelligent people, professing, in the main, the same religion as ourselves, active beyond any other in unwearied research and bold speculation. We have heard that, after having been sunk for several generations in a cold, ungenial orthodoxy, they have turned bold rationalists, emptying Christianity of all its mystery, explaining away its miracles; and, ultimately, some of the boldest among them have even denied the truth of its historical origin. But this knowledge, scanty and vague as it is, suffices us! We shrug our shoulders and say, This is German mysticism, or German speculation, or German neology; and we have satisfied our consciences. We think we need enquire no farther, and hug ourselves in our own orthodoxy, our unchangeableness, our uniformity. We thank God that we are not such as these. We point with pride to the firmness and compactness of our establishment; above all, to that episcopacy which we have been permitted to preserve, and which the German churches have lost. We are delighted in thinking that this circumstance has saved us from such wild eccentricities, heresies, and blasphemies. And all the while, we forget the numerous sects that have separated from, and the numerous parties that divide, our own Church; and the dangers with which it is beset, in spite of its episcopacy and the numerous external advantages which

it possesses above all other Reformed Churches. This proud indifference to and keeping aloof from other Protestant Churches, seems to us to be rather a sign of weakness than of strength, of narrow sectarianism than of catholic sympathy. If a Pagan could say, *Humani nihil alienum*, how much more ought this to be the rule of the Christian with regard to his fellow-Christian, and of one Christian nation towards another. It is not so on the Continent. The French and the German Churches not only know each other's movements, but they also are well informed of all that is doing among us. The affairs of foreign Churches, the public documents issued by their rulers, the formation and progress of their societies, the works published by their members, their divisions, their quarrels, the steps they take against each other, are all noticed and discussed in their theological periodicals, or brought before them in larger or smaller publications. We have seen at least a dozen German books and pamphlets on our Tractarian quarrels; and Mons. Dumont-Saintes, the gifted and orthodox successor of D'Aubigné at the Swiss Church in Hamburg, has thought it worth while to publish a critical history of German Rationalism in French, which is already in its second edition.

It is not only right to learn from an enemy, but wrong not to learn from him. And every one who has but glanced at the German theology of the last forty years, will admit that, in the midst of all its aberrations, it has brought to light a mass of exegetic and apologetic learning which throws, at least, all our modern theological literature into the shade. But what, in our opinion, might prove still more instructive to us, are the re-actionary efforts which the writings of a Paulus, a De Wette, a Strauss, a Bauer, have called forth; the revived orthodox theology, by men who unite the philosophical training of the day with extensive learning and pious faith. We ought to observe and watch the exertions making for re-organising their unquestionably shattered churches, and placing them on a sounder basis; the modes suggested and tried for bringing back the pious portion of the people from those sectarian propensities into which the coldness and impiety of the clergy have thrown them; the means employed to re-awaken a catholic sentiment in the members generally. We should find that the circumstances and feelings of our age are calling up there similar wants to those we observe here; and the discussions they give rise to, the methods that are adopted to meet them, their successes or failures, might all prove highly instructive to us. The most remarkable, and, in its consequences, probably the most important, of the attempts to give to the Protestant Churches an appearance of unity, is the *Gustavus Adolphus Society*, formed last year.

Dr. Zimmermann, of Darmstadt, a well-known Rationalist, must be considered as its originator. He was the first who publicly proposed it; and here, he says, "We are too often reproached by the Romanists that we have no unity, not to wish to display such a unity in the face of that Church and to the world at large." But in what is it to consist? In doctrine? In faith? Should the history of three hundred—nay, of eighteen hundred years, have taught us so little,

that we could still yield ourselves up to the illusion that unity in doctrine and faith can be hoped for? It is true the Romish Church boasts to have such a unity, but it has it not. It has, however, an external bond which gives it an external unity, which we do not possess. Nor do we want her unity, since it would prove the ruin of Protestantism: but, with all differences of views in matters of faith, still to be one, still to allow ourselves to be encompassed by the great holy bond of one common effort, is truly a great aim. And this would be attained by the formation of a society such as I have proposed. It is our duty to promote the sacred cause of missions. But why has it, as yet, not found that general support which it deserves? No doubt, chiefly from the circumstance that we have not yet been able to agree on the doctrinal views that are to be preached to the heathen; and this threatens to be for a long time an obstacle to a powerful developement of the evangelical (i.e., German Protestant) missionary work. But in the union proposed there is no question about doctrinal views; but about a work of charity, the fruit of faith—about a common effort of all Protestants to support all those who, like them, profess to belong to the Evangelical Church, and require and deserve their assistance. Can there be a more beautiful unity, one testifying more loudly of the faith which is in man, than such a unity of effort? Can we offer a more delightful proof of the principle of Augustine, which is also that of all Protestants—"In dubiis libertas, in necesariis unitas, in omnibus caritas," than if, in the midst of all contention about opinions, this necessary charity is the action of all? Can we prove more energetically to the (Roman) Catholic world—Behold, we fight for the truth; but our fight ceases, when we are required to assist our suffering brethren in the faith; then we are united in love?" Oh, my Protestant brethren, let us preserve this unity; in it let us seek our glory. It may be well to be one in faith, but it is better to be one in love. Guided by love, found this society, ye Protestants, wherever you may reside; however you may believe, found it in the recognition of the words of the Apostle: "Now abideth faith, hope, charity—these three; but the greatest of these is charity."

It will be seen from this extract that the object of this union is to assist poor Protestant communities in countries not Protestant, as there are many scattered over the whole continent,* without regard to their particular creed or mode of Church government; and that, therefore, the particular creed or no-creed of individuals is to be no bar to their

* One instance may suffice to show our readers how much such assistance is often wanted. "Unteraltenbernheim, a village near Nurnberg, became Protestant at an early period. In 1594 a Romish priest was forced on the parish, and the church has remained in the hands of the Papists ever since. Still, the inhabitants, ninety-five families, mostly very poor and deeply in debt, in consequence of the many wars that have ravaged their country, have kept faithful; and having, after much solicitation, received permission from the Bavarian Government to build a church and parsonage, and endow them with a fund for a minister's salary, if they could afford to do so, they have actually raised, out of their poverty, a sum of 2,716 florins; but they want at least 8,000 to accomplish their object.

becoming subscribers and members of the association. Nevertheless, the proposal was received with general enthusiasm nearly throughout the whole Protestant part of Germany. The King of Prussia seized on the scheme with avidity, and so fully entered into the latitudinarian notion of the first proposer, that he says in the ordinance, in which he permits the formation of the society in his states—"It would be a vain endeavour to bring all Protestants to a unity in the wording and teaching of the truths of religion." And, with a peculiar tenderness for his Romanist subjects, his Majesty took care to issue, at the same time, a circular to their bishops, in which he assured them that nothing was meant that could militate against their religion. It may be politic in a monarch in this king's position to play thus fast and loose in religious matters; but we confess it is not to our taste. We prefer the plain, honest letter which the King of Wurtemberg lately wrote to the Committee of the Branch Society which has been formed in his states, and in which he offers to subscribe 1,000 florins a year to the union: "In sending you my contribution in support of your useful and praiseworthy object, I feel compelled on this occasion to express my sentiments openly. Always to hold out my hand in unity and peace to all Christians of different persuasions, I consider my duty, in the genuine spirit of the Christian religion; but also to profess openly the principles of our Reformation, which now for more than three centuries have been the basis of our evangelical Protestant doctrine. According to these principles, it is also our duty to support, to the best of our abilities, our suffering fellow-believers; and the protection of the Almighty will bless our work."

This language deserves the more praise, as the Romanists had, in spite of the conciliatory step taken by the King of Prussia, and the repeated declarations of the society that proselytism was not their object, already taken fire, and were prepared in various ways and places for retaliation. The priest-ridden King of Bavaria has in a public document stigmatised the society of which nearly all his Protestant fellow-sovereigns in Germany are members, as a party union, with destructive tendencies; and has forbidden his subjects, under penalties, either to contribute to, or to accept assistance from it; although it is chiefly in his dominions where Protestant communities stand in need of such assistance.

The society has, however, not been opposed by Papists only; even several leaders of the Rationalist party keep aloof from it; some because they object to a name reminding them of religious wars, and a period of dismemberment and degradation for Germany; and others because they fear an infringement of their freedom of action. But a powerful voice has lately been raised against it in the Berlin Evangelical Church Gazette, apparently by Hengstenberg, its faithful editor, himself. Here, the objection is to the Rationalistic tendency of the society; its sinking of all positive doctrines, and its foundation on a mere negation, the bare opposition to Popery, which, as the author says, would not exclude the membership of Jews, Turks, and Infidels. He compares the leaving

behind all distinctive views of Christianity, before entering a meeting of the society, to a soldier going to battle without his arms. At the same time he does not oppose the society, and wishes it God speed in as far as it may relieve the necessitous. But he exhorts all faithful men to continue, as they have done heretofore, their support of such objects as the society contemplates, either by means of local associations, or by special collections for every special case brought under their notice: for a union at the expense of truth he conceives to be only the forerunner of greater discord; and he thinks it would be paying the Romanists too high a compliment, thus to make a fair show in opposition to them, to call peace where there is no peace.

We may, therefore, expect that this society, in its present form, will not last; but that, the stagnant waters having once been stirred, and the spirit of unity evoked out of a chaos of sects and even units, it will find for itself a more worthy and more enduring exponent than the one in question: for, although charity is the highest of all Christian attainments, it must spring from faith, or else it partakes of the nature of sin; and the nature of sin is, not to unite, but to sever even the holiest bonds.

We wish, for the sake of the German Protestant Churches themselves, as well as for our sakes, that we may no longer stand isolated in the Christian world—that they would adopt our episcopacy. Nor do we doubt but that the scheme attributed to both the late King of Prussia, as well as to the present, would succeed at this time, if our Church had not of late years raised her notions of this institution to so inordinate a pitch as to alarm foreign Churches at its pretensions. There was a time when, we believe, our great Missionary Societies considered the Presbyterian ordinations of the Swiss and German churches sufficient for their missionaries. But for the last twenty years they have refused to do so, and have thus widened the chasm which divides us from those Churches.

But there is another movement going on among German Protestants, which seems to be against unity, in as much as it attacks the unions between Lutherans and Calvinists, effected under the auspices of the late King of Prussia, and other sovereign princes of Germany. It is, however, to be remembered that these unions were almost *commanded* by these sovereigns, and adopted with little opposition by a generation indifferent to all creeds. Now that orthodoxy has again found champions—that the symbolic books and the writings of the Fathers of the Reformation are being earnestly studied, that the number of faithful ministers of the gospel is, with God's blessing, daily increasing—that the people in many districts are showing the deepest earnestness in religion, and zeal for the Church and its holy institutions, questions as to the soundness of that union are started on all sides. The topics which formerly divided the two parties, as to the Eucharist, the operations of the Holy Spirit, election, &c., are being discussed with less vehemence, perhaps, than they were originally, but with an evident conviction of their importance. The Lutherans seem to take the lead in the contro-

versy, and some of them require nothing less than the total surrender to their views of all that distinguishes their opponents. Others, more reasonable, wish the points to be maturely discussed, and the minds gradually prepared, and express a hope, that by going back to first principles, a mutual understanding may be arrived at, and the articles finally so worded as to satisfy the consciences of all reasonable men; and so a real union be produced, promising the more strength and blessing, as it should proceed from the Church itself, and not be commanded by the secular power. In the mean time the Rationalists are labouring with all their might to obtain the abolition of all creeds, and leave the interpretation of Scripture to every individual minister. But, although they still muster some great names, and in several parts of Germany the high places in the Church are occupied by them, their day is evidently passing away; and even the conservative principles which animate the governments, are opposed to those latitudinarian demands, which would throw the whole Church into confusion and ruin.

One of the most striking evidences of the revival of true religion in Germany, is the rapid spread of the missionary spirit. In several parts of the country, especially on the Lower Rhine, and in some districts near the Baltic, the local societies are co-extensive with the congregations. Days are set apart for prayer and thanksgiving on this momentous subject in the Churches, and every member—down to young children, labourers, and domestic servants—contribute each their mite for the furtherance of the great work. Yet here, too, the differences of doctrinal views create serious difficulties, and no means have as yet been devised for combining the efforts of all Protestant Germany for the conversion of the heathen into one great society. Their means are consequently in a great measure frittered away; and many zealous men, anxious to devote their lives to this great work, are compelled to offer their services to the missionary societies of this country.

Pastoral Aid, Bible and Religious Tract societies, are also on the increase; and so eagerly do the laity press forward in the work of Christian charity, that in many pastoral conferences and synods, lately held, the question has been mooted, how their aid might be received; and, by a wholesome discipline, and wise co-operation with the clergy, rendered a blessing to the Church, instead of possibly becoming a source of disorder and sectarianism.

Nor are Romanising efforts wanting in Germany. There is certainly no evidence of the existence of an Anti-protestant party in any part of the country; but many individuals are so zealously writing for Rome, that they are generally termed Puseyites, that name and its import being already well known and understood by both Protestants and Romanists on the continent. The latter naturally do not fail to take advantage of all that is written by such men and their brethren in England, in order to vilify our purified Christianity. Their abuse of Luther and other Reformers, their assertions that Protestantism is a mere negation, and that without a bishop there can be no Church, are seized on by the Romanists with avidity, and hurled against their Pro-

testant neighbours. However, deplorable as this is, it has roused the Protestant Church to an earnest defence of the truth, to a renewed investigation of the foundations of faith, a setting forth of the all-sufficiency of the Word of God for our guidance, and of the saving power of faith without the works of the law. Much more attention is paid to the writings and doings of this grasping and intolerant Church; all its movements are watched, and if necessary, exposed; a proceeding which might teach us a useful lesson, who are much too careless in this particular.

We have now, we think, shown sufficiently, that things are going on elsewhere which ought not to be so entirely overlooked as they are by us, and trust we shall receive the thanks of many readers of this Magazine, by recurring to them from time to time, and as occasion may require.

ST. BONAVENTURE'S LIFE OF CHRIST.*

SECOND NOTICE.

In our last number we presented our readers with a specimen of St. Bonaventure's teaching. Let us return at once to his "pictorial" display. F. O. asks, "What great harm, though I *be* mistaken?" We answer, there is much in every point of view; and we go still further; for we say, that even if Bonaventure were right in every particular in which he indulges pure imagination, yet such knowledge is *injurious*. Who, that knows the tendency of the imagination to usurp the seat of judgement, can doubt that, when once the thoughts are directed to such an outline, the very impetus of thinking urges men to add further? St. Bonaventure, and F.O., not content with the Scripture History, and feeling that much is "latent," wish to fill up the outline. Now, let us suppose that all which the one has written, and the other translated, *actually* had happened; shall they hinder men from filling up their outline—for it is confessedly such? And if men fill up this outline, where shall we rest? Where will the inventive powers of men stay? We shall have treatises discursive, treatises explanatory, treatises contradictory. The hallowed life of the Saviour will be the arena of controversial discord, and

---

* London: Toovey. 1844.

nothing can hinder this. We have, therefore, no sympathy with those who write an interesting novel, by dint of magnifying Scripture facts. We can almost forgive the "Sieges of Lichfield" and the "Bernard Leslies," when we think of the wretchedness of diluting the pure Word of God by infusing it with the efforts of our *imagination*. Clergymen may write novels, and feign characters to uphold their own views; and, in default of *real* characters, invent *unreal* histories, which magnify their own party, and vilify their opponents: and, bad as this is in itself and in its effects, yet it is not so bad as confusing Scripture by intermixing it with simple fiction. It would seem scarcely possible that any one who holds the sufficiency of Scripture, can wish to write a fuller narrative. All our Lord's acts cannot be described: and which shall we describe? The Spirit hath selected them. Those which we have by inspiration, have the impress of truth upon them. They show of themselves that they are true. They stand in a simple prominency. They have a living voice. They are oracles of the Living God. Our blessed Lord still speaks by them unto the Christian. Is there not, therefore, room enough for meditation in these, without superadding incidents which are, at best, the unreal progeny of our own brain? If, in the case of the Bible saints, when we see their lives written by men, we see at once that the subject of the life is elevated into a hero, and the true position lost sight of entirely; is not this true, in a tenfold degree, of our Lord? In fact, any extra colouring is a pollution. It is a daub upon a glorious reality. It is a confusion of truth and imagination; and, therefore, gives an option to every man to fix his thoughts upon either. It is, in a word, a grand scheme for equalising truth and falsehood.

The ingenuity of the plan will not reconcile Protestants to it, though it will certainly offer a premium to the Romanists. And great is the premium: for, when they find no Romanism in Scripture, they may find it in Bonaventure. If they find no adoration of the cross in God's Word, yet it is seen in Bonaventure. It will, therefore, satisfy such religionists; for their wish and their creed will help each other. They wish to adore the cross, and they have been taught it: and, if God's Word need a supplement, they may reasonably believe that it is because some doctrine is omitted; and, if doctrines are omitted, why, will the Romanists ask, shall it not be the worship of saints and angels, and the adoration of the crucifix? And again, if the Virgin is to be deified, how can we exalt her more, than by making Christ reverence her? Scripture may narrate, in its simplicity, that He was subject unto *them;* but Bonaventure will place Christ on His knees, asking her blessing before He enters upon His ministry.* Scripture will say, "Yea, rather, blessed are they which hear the Word of God, and keep it;" but Gabriel will "bend before her, his awful mistress."† Scripture may also declare that "Mary was *espoused* to Joseph," and "*before* they

* Life, ch. xiii., p. 76. † Life, p. 12.

came together she was found with child of the Holy Ghost;" but this will not exactly suit St. Bonaventure, who puts in her mouth the following words, in answer to Gabriel: "I have dedicated myself to my Lord with a vow of perpetual virginity."* Virginity must be exalted, even at the risk of inaccuracy. The Holy Virgin must be a pattern of the most holy state. Does Eremitism need such a support? If it does, away with it as a religious system, and tamper not with the Word of the Living God. Scripture also declares that they had not as yet come together; but Bonaventure devotes his thoughts to the pain which Joseph underwent in living with her, and she is called his wife, in complete contradiction to Scripture.† Joseph, in Scripture, is merely called a just man; but Bonaventure makes him a decrepid and "a feeble old man." The Bible puts nothing prominent which does not refer to our salvation; it seems the one aim of our author to *divert* from salvation in its length and its breadth. It seems his aim to fill his pages with legends, rather than draw from the fountain of life. Let us give an instance or two of greater length. The narrative in the Gospel gives us all that God would have us know. The rest is left, and we may also leave it thus. For instance, St. Matthew says, in reference to the flight into Egypt, "When he arose, he took the young child and His mother by night and departed into Egypt, and was there until the death of Herod." What is more concise? and yet, what is wanting? The fact stands unobscured by words, and bears its own witness. Now let us hear the word of man, the word of Bonaventure—the book adopted of Tractarians—the "*pictorial*" account of the journey and sojourn: "In this journey He was carried by a tender mother in her earliest youth, and by St. Joseph, a feeble old man, through a rough, wild, dreary, pathless, unfrequented, tedious line of road, into Egypt."‡ And, to add to all this, he writes—"*If* we may credit *tradition*, they crossed the desert, in which the children of Israel wandered forty years."§ When there, they rented "a little cottage, and dwelt, for seven years, as poor, indigent, homeless strangers. And here," says Bonaventure, "we enter into an ample and beautiful field of pious and tender contemplation. Attend, then, diligently to what follows. Whence and by what means did they procure a subsistence for so long a period? Do you suppose that they passed their time in begging? No; we are told by several sacred writers how ingenious, as well as industrious, our Blessed Lady was at her needle and distaff, and that she was extremely diligent in working for the support of her beloved Son and spouse. This queenly Virgin was so in love with poverty, that she passed her time in sewing and spinning. Indeed, they were all constant lovers of poverty from the beginning, and continued so to the end, of their *immaculate* lines. Now, may we not suppose that she was reduced to go from house to house, to ask for work? For she must have taken means

---

* Ch. i., p. 11. † P. 20.
‡ P. 49. § P. 50.

for making her wants and intentions known to the neighbourhood, otherwise she must have remained idle; for the women of the city could not possibly have divined her wishes. And when Jesus came to be about five years of age, or thereabouts, may we not devoutly believe that He carried messages for His Mother, going about in quest of work for her; for what other page can we suppose she had? And did He not also carry back the work when done; and, in His Mother's behalf, ask at least for part of the price, and receive payment? Did not the Child Jesus, think you, the Son of God, blush at being so occupied, as well as His Mother, who sent Him? And what if, at these times, when He had restored the work and asked the price, some haughty, quarrelsome, and loquacious dame should have given Him an insolent reply, and, after taking the work, have driven Him away without the money, so that He must needs return home empty-handed? How many such insults are daily offered to poor helpless strangers? And these our Lord came on earth not to shun, but to seek. What, too, if He often came home hungry, as children are apt to be, and, asking His Mother for bread, was answered, with a sigh, that she had none to give Him? What must not have been her deep anguish of spirit upon such occasions! With what tender words would she try to allay His hunger, with what diligence labour to get Him something by her work, and, perhaps, reserve for Him her own scanty pittance of food! *These, and such like* points, in the infancy of the Holy Jesus, *are exceedingly fit for meditation!*"*

We are afraid that our readers will weary with such extracts; but it is necessary to understand the character of a work of this kind. They must see its legendary nature, before they can decide how entirely it contradicts the tone and tenor of the Bible. Then they may have some adequate idea of the meagre state of that school which will be able to turn from Inspiration to such vanities. Bonaventure founds upon this subject a dissertation against curious needle-work, which his translator mitigates, lest it offend any in these days. The Bible says but little of our Lord's infancy and childhood, but Bonaventure tries to remedy it. Of this nature are the following: "His blessed Mother, when she laid Him in the manger, having no pillow with which to raise His head, made use for that purpose of a stone, which, it is not unlikely, she might have covered with hay. *This I had from a devout brother, who saw it in spirit;* and, to this day, the same stone appears a visible memorial of the fact."† Again, when the Virgin appeared with Him in the temple, and Simeon came in, it is said, "The Holy Infant blessed Him; and, looking earnestly upon His Mother, bent forward, in token that He desired to go to him."‡ Again: "The blessed Infant Jesus quietly remains upon the altar, like any other little child, and, with *a look of intelligence beyond His years*, fixes His eyes upon His

* Ch. ix., pp. 50, 51.
† Ch. v., p. 32.
‡ P. 48.

Mother."* And again, when she offers the two pigeons, we read—"Then He, stretching forth His hands towards the little birds, raised His eyes to heaven, and though He said nothing, yet signified by His gestures that He offered them, together with His Mother."† Again: "It is said, however, and is not improbable, that the fountain is still to be seen there out of which He used to draw water for His Mother."‡ In the following chapter, Joseph and the Virgin are made, in their return from Jerusalem, to take different roads, that their surprise may be mutual when they each discover the absence of the child. Mary had supposed Him to be with Joseph, and he supposed Him to be with Mary. Scripture says they supposed Him to be in their company. St. Bonaventure touches it with romance; for, in fact, all which he touches at once takes this character, ceases to be simple, and verges on the extraordinary. As, for instance, when our Lord was discovered amongst the doctors, He is made to clasp His Mother in His arms, and she is made to answer our Lord's words, "Wist ye not, &c.," by saying, "Son, it is my desire to go back to our old way of life. Do you not wish to go with me?" "Yes," he answers, "your will shall be mine." Again, we quote, but with some compunctions, the following: Their neighbours are said to be "greatly astonished, and laughed at Him, calling Him *an useless fellow, an idiot, a nobody, a youth of no sense or spirit.*"§ Now, we read in Scripture, that "Jesus increased in wisdom and stature, and in favour with God and man." How, then, does Bonaventure escape a very manifest contradiction, will some one ask? We answer, that he does it by a very simple process. Before this text he reads the words, "While a boy;" and, therefore, makes those other *epithets* applicable to our Lord's youth and rising manhood. What a miserable means of *novelising* God's Revelation! What a wretched substitute for the simplicity of Inspiration! And then Bonaventure draws his usual inference, that this do-nothing life is to be aimed at and hunted after by us. This will make the third time, in a few pages, in which he perverts sacred Scripture, for the sake of having some support for the inventions of dark Romanism. It will be seen that his most flagrant corruptions are to uphold his system of penance and morbid asceticism. Mary must vow perpetual virginity. John must do penance and be called sinless, when monasticism needs a precedent, and celibacy support. The life of our Lord must be filled with fiction, because Bonaventure needs some ground to rest upon, and the real life of our Saviour supplies it not. Christ did not pray that His disciples should be taken out of the world, but that they should be *kept* from the evil. He saith that He hath "*sent them into the world.*"‖ Bonaventure, unable to ground his inference upon any fact

---

* P. 45.
† P. 45.
‡ Pp. 61, 62.
§ P. 68.
‖ St. John, xvii. 15, 18.

in our Lord's life, invents a fable, which contravenes Scripture; and upon this grounds his deduction.

But Bonaventure was not singular. Many a man was led into the same folly, and, like St. Martin of Tours, became a deceiver and self-deceived. The bold and uncompromising character of the Christian soldier, was lost and sunk amidst the rites and scourgings, vigils and macerations, of the cave or the cloister. The emaciated frame supplied the place of the broken heart. Men forgot that the oaken door would not bar out sin—that the walls of the cloister would not exclude Satan. Yet the convent and the cloister will not, cannot exclude *self*. Iron will not shut out the world. No; for the world is carried by yourself when even you pass the threshold—the world is the heart within you. Sackcloth will not fasten it; ashes will not smother it; fastings will not make it surrender. It lives there; and live it will, until the stronger than it shall bind it and subdue it. The heart must be broken, before it will be contrite. It must be both broken and contrite, before it is a sacrifice well-pleasing unto God. Bonaventure found the system existing, was dedicated to it, lived in it, died in it; fixed his eyes on the *crucifix*, as the emblem of the external—was consoled, comforted, and breathed his breath in peace. Lulling was it to his mind, and lulling has it been to many less sincere than Bonaventure. To many has it been "the torrent's smoothness ere it dash below." Experience will, at least, testify to those who have opportunities of observing, how very fatal is this reliance on form—how very many have nothing beyond the mere form—how entirely uneducated Romanists *deify* it, and put off all idea of religion or of religious help, until, in their last moments, they can receive extreme unction and the blessing of the priest. Many a time, in the writer's experience, has the question to those seriously ill, "Have you seen the priest?" been answered by the words, "Oh, Sir, I am not in danger now; when I am, he will come!"

But we must return to Bonaventure and his teaching. We will give a part of his account of the temptation: "The angels say to Him, 'Lord, thou hast fasted long; what wilt Thou that we prepare for Thee?' To whom He replies, '*Go to my dearest mother*, and if she have anything at hand, bear it to me; for of no food do I partake so gladly as of that which she prepares.' Then two of the number set out, and in a moment are with her. They respectfully salute her; and, having acquitted themselves of their embassy, bring a mess of pottage which she had got ready for herself and St. Joseph, and a piece of bread, with a linen cloth, and other necessaries: perhaps, too, our Lady had procured, if she could, a small fish or two."* Surely, none of our readers can desire God's Revelation thus to be expanded. Irreverence is the certain issue of such dealing. We must now pass over some space in the "Life," though there is much of a similar

* Ch. xiv., pp. 96, 97.

character, and present our readers with a part of the account which he gives when our Lord had been laid in the tomb: "Joseph of Arimathea, and Nicodemus, are said to have departed, after "inclining to our Lady and *adoring the holy sepulchre.*"* And again we read—"But, when they came to the cross, she bent her knee and said, 'Here rested my beloved Son, and here was poured forth His most precious blood.' And, after her example, all did the same; *for we may well believe that our Lady was the first to pay this devotion to the cross.* They then retire towards the city; and, along the road, she frequently turned to look behind her. But, upon their reaching a spot beyond which they could no longer catch a glimpse of the sepulchre and the cross, she turned, and, bowing herself, knelt down most devoutly; and, after her example, all did the same. When they drew near to the city, the sisters of our Lady veiled her like a widow, enveloping her face entirely, and led the way, whilst our Lady followed between John and Magdalen, thus sorrowfully veiled."†

To this we may add many prayers of the Virgin, and much suffering: but St. Bonaventure is consistent, in that he generally assigns the prominent place to the Virgin. The words of the Virgin, the humility of the Virgin, and the compassion of the Virgin, are subjects full of pleasure with him, and he frequently recurs to them. Indeed, through all the book the feelings of men are the theme, and appear to engross the mind. And indisputable evidence may be found of the *sensuous* character of true Romanism, and evidence to show how far it is from attaining depth of spirituality: it appears fettered by its own fallacies, and to demand something visible, something material, some extraordinary point at which its aspiration may aim. Trace this book throughout, and there may be discerned this rationalistic demand. There would seem a somewhat—which binds down Popery, a somewhat indefinite and indefinable, which makes a man see through a perverted medium, and which scales over and obscures all simplicity. There is an eager yearning after obscurity, a coveting of mystery; and therefore, in the absence of mysteries, a desire to *create* them. The Gospel narrative is simple and unclogged by outworks; but we see plainly that it neither satisfies Papists nor Tractarians. And from what cause does it arise? Simply because they wish ever to behold Christ in his human nature, to have something *sensuous* whereon to lean; and thence necessarily results their aim and earnestness for a mystery. Extremes meet. They stretch as far one way as they dare, and they balance it by overdrawing in the contrary direction. Bonaventure always presents the human nature. Scripture set before our eyes the Giver of Salvation, the God-Man, Christ Jesus. Never do we forget that the Saviour of the world is spoken of by Scripture. Scarcely can we believe, when reading many parts of Bonaventure, that he would dare thus to describe our Lord Jesus Christ. Scripture was written for our admonition, but Bonaven-

* P. 236. † Pp. 236, 237.

ture for our imagination. There is a mighty chasm which separates them. Nothing can lessen it; nothing can fill it. For instance, see how, in Bonaventure, the return from Egypt has its wonders: "When they had arrived almost at the skirt of the wilderness, they found there John the Baptist, *who, though exempted from sin*, had already begun to do penance." Plain contradiction as this is to the words of Scripture, it should never surprise us; for when men place their own imaginations forward as a supplement for Scripture, why should they not make it as marvellous as their own thoughts are curious? Is it not very natural that, having made his imagination his guide, it should in the end be his ruler, and oversway his knowledge? It is an instance of the danger which men incur when they attempt to fill up that which is of itself full; for they will pour out and destroy true doctrine in their introduction of new facts. The very smallest injury which can be expected, is that it will obscure the truth of God. But Bonaventure takes this opportunity of representing John the Baptist as the first of monks. Here, then, we have the Virgin's vow of perpetual virginity interpolated in holy narrative, and John is set forth as the example for the other sex. But John the Baptist is not the only example of this kind. St. John the Evangelist is said to be the person whose marriage is celebrated in Cana of Galilee, (on Jerome's authority,) and then Bonaventure says, that by our Lord's "calling John from it, He gave us clearly to understand that the spiritual marriage of the soul with Him *in single life* is far more perfect." How exceedingly easy is it to draw inferences from facts supplied by our imaginations. "Thy wish was father to that thought." may well be said in this and similar instances; and, of a truth, the life is not without its ends if it will allow such theories to be engrafted upon it. Well will it be if no bitter fruit grows upon such a stock. Well will it be if legends do not spring up with Babylonian fertility when so fair an example is set by a saint. The door is opened to all, whether they are or are not qualified by education or by sense, and all may build upon the Scripture just whatever opinions best suit their own tastes or prejudices; and none can contradict such fictions, who themselves feign what is similar. All are equally truthful, all are equally useful. They may please, amuse, enchant; but they will not spiritualise. They will doutless occupy the fancy; but they will never convert the soul. They may render men morbid, and lead them to look for something external; but fiction is not truth, nor is imagination reality. Realities are what we seek; realities are what the times demand; realities are called for by the sufferings of men, and the dangers of the soul. God is Truth. The devil was a liar from the beginning. But it was a part of that evil system in which he was nurtured; it was a link in that chain which fettered the heart, and enslaved the soul; and he, as a faithful son of the Church, duly received it without doubting. He had not truth prominently before his eyes. It is the system which we condemn, and not the individual. We do not hold the balance by which we can weigh the amount of orthodoxy which will save a man. We know that simple orthodoxy will save none. It is by grace, and not by intellect,

that men can enter heaven. It is by faith, and not by slavish submission, that we can soar aloft and reach the gates of the Everlasting. Bonaventure has much for which to blame his system. His Church has incurred a dreadful debt from its ensnared victims. It taught men to rest on the *external*, and to neglect the internal. Here was the truth. It identified all with form; and as the outward and visible Church was a form, it was received first as true, then as *the truth*. Infallibility rose out of prescription, and sinful neglect out of infallible doctrine. It was only in strict accordance with the evil of human nature. The corruptions of the Church were but reasonably the result of the first error. The first obliquity was not in its foundation—in its chief corner-stone; but in its productions—in its expediency; by which, yielding to corruptions, it became itself corrupt. It knew the world was evil; but it lost sight of the fact, that the world is within as well as without. These men, who were called saints, did not discharge their duties towards their fellow-men. They fled from them. They were, as Paulinus,* deserters of the post which God had given them. And to what an absurd degree they carried this desertion, may be seen from Bonaventure, who quotes from St. Bernard the following passages: "For so long as we are of the world, we are plainly under duty to our parents; but, having forsaken all things, even ourselves, much more are we free from anxiety as regards them."† The law of nature must give way before the scheme of the Church; natural love must be quenched. The fire which God Himself has given us, must be extinguished in obedience to the dictates of monastic wisdom! How far otherwise the Word of God speaks in its precepts and in its histories. But let us continue the quotation: "Thus we read of a hermit, who, upon his brother's coming to him to beg his advice, desired him to apply to another of their brothers, who had died some time before. Upon the other's replying, with surprise, that he was dead; 'So am I also,' answered the Hermit." Thus did one of the Fathers write. Such words does Bonaventure quote, and F. O. put forth in a translation of his work. Identified are they all with this miserable doctrine. "Dead" indeed! Forgetful of all the duties of life, forgetful of being pitiful or courteous; yet alive to moroseness and spiritual pride. Dead to humility; dead to love. Living in solitude; having no yearnings after the brother's good; but contemptuous and antichristian.

Our Blessed Lord Himself did not shut up His bowels of mercy from us. He draws men now with the cords of love, as He hath promised. Tractarians would, however, deprive the saints of humanity; while they are ever declaring, that men who do not need their descriptions of Christ, or receive them, are not faithful receivers of the "Athanasian verity that our Lord was one Christ," &c. They may accuse men of being "shy of confronting the doctrine of the Perfect Humanity, in all

* See Dr. Gilly's Vigilantius and his Times, p. 72, &c.
† Bonaventure, p. 106.

its bearings and necessary consequences;" but our answer is very short. We can quite believe that Christ was very man, because we so read in God's Word; and, therefore, we do not need to read that our Lord performed menial offices in the house of Simon. We do not receive this doctrine one whit the more because Bonaventure writes, and F. O. translates, the following: "And here think of any humble offices, such as arranging the table, or washing the couches, and the like."* We rather complain of F. O., because he needs such sensuous proof that our Blessed Lord was man. We believe that, for our sakes, though He was rich, He became poor, that we, through Him, might be made rich: we believe, because Scripture saith, and God hath revealed it. We can, therefore, believe it without calling our Lord "a mirror of poverty" and "a lover of poverty." We acknowledge, in solemn and silent awe, that Jesus Christ is the Saviour of sinners, and that He came down from the glory which He had before all worlds; and herein we do not identify riches with gold; for we know that Christ emptied Himself of those very riches that we may be made rich; and this not in gold and tinsel, not in luxuries, but in everlasting glory, when by His grace we shall reign with Him as kings and priests for ever and ever. We dare not lower Christ's condescension by confounding it with poverty. The riches which He laid aside are of the same character as those which He will give us. We also think, that the very fact that Christ came down from heaven to earth, is a sufficient evidence of His humility, without lowering His sacred person to menial offices. And, besides, *we may* infer, from the silence of Scripture, that such things did not take place, or that God would not reveal them; and shall we guess, at what God has left unknown? And if we need any lesson of humility, we can learn it from His own conduct when He washed His disciples' feet; and the very circumstances will show us that such conduct was unusual. We confess that a life spent in praise, is no equivalent return for His condescension and love. We acknowledge His lowliness: but, still, we do not read in God's Word anything about Joseph's poverty, nor of his old age; and we do not, therefore, make him decrepid and old, for the simple purpose of magnifying difficulties and having subjects for meditation. For us it is enough to have truth to meditate upon, without searching for fictitious helps. To us the love of Christ passes knowledge, in its *reality*. We dare not pollute it, by adding instances in which it might have shown itself. It hath shown itself abundantly; and we may cry, with Hooker, "Oh, my God, Thou art true; oh, my soul, thou art happy!" We have no need to add to our idea of our Lord's sufferings, by imagining that He always was "barefoot."†

That Tractarians need such proofs of the Humanity, condemns them, as desiring sensuous supports for a weak and tottering faith; and yet

* P. 115. † Pp. 119, 120, *passim*.

they have a vain and weak credulity when any acts of "saints" are concerned. We do not allow that there is, or can be, "an express proof that charity works reconciliation between God and the sinner;"* for we believe that Christ Jesus cleanses and reconciles. Nor can we call the Virgin, as Bonaventure does, and as F. O. does in his Introduction, "*the Mother of God.*" We believe that our Lord was "man of the substance of His Mother," and "God of the substance of the Father." We may say with reverence that God was not born, and that such a phrase is dangerous, if not deadly. We will not, as F. O. does, place the Virgin as above, and separate from, the saints.† We will not speak of the Virgin's "*acknowledged* claim to all such reverence as is short of adoration."‡ And what is it which leads F. O. into such assertions? His object is to defend Bonaventure's chapter, in which he describes our Lord's appearance, after His resurrection, to the Virgin: of which Scripture says *nothing*. F. O. considers that "the total silence" (of Scripture) "is, beyond measure, more arresting, than would have been that of passing mention." Very ready, some persons are, to discern doctrines from very silence. We would rather infer, that God has no teaching for us in reference to the Virgin. In fact, the Canon contains a very little about the Virgin. Our Lord's words are generally of rebuke, rather than of acknowledgement. He saith not, "Oh, Mother of God;" but He calls her by the name of Woman. Nay; Mr. Oakley and Bonaventure will never prove her honour by the Spirit's silence. Scripture says that our Lord appeared *first* to Mary Magdalene; but Bonaventure assigns that honour to his "awful mistress." F. O. explains the theory which he holds, by saying—"But it will be said that Scripture is mysteriously silent about the Blessed Virgin; that it is more silent than we should expect, *did we come to it, rather than to the Church, as evolving it,* for instruction in Divine Truth, may be readily allowed."§ This, we are bold to say, is F. O.'s theory; and it is not the view of our Church. F. O., also, does not think it incredible that holy men should have had facts revealed to them, other than those in the written Word."¶ Here, we assert, is the main error, both of Bonaventure and of F. O. They add to God's Word; they pollute it by their additions; and in their opinions there is no difference: for F. O. commits himself to this in his Introduction, and he declares that he has only omitted those things which were less likely to edify than to startle. What shall we say of a clergyman of our Church apologising for having taken such a liberty with the work of a saint, and hoping that *the blessed saint will acquit* him of any intentional irreverence. This is exactly the course which we should expect in the translator of Bonaventure; and it is consistent; which is its highest and only praise.

---

* Life, p. 121.
‡ Introduction, p. xviii.
¶ Introduction, p. ix.
† P. 125 (note).
§ Introduction, p. xvii.

In bringing our remarks to a conclusion, we will say a few words in reference to the translator. He is, we believe, a Fellow of a College, and an Incumbent in London. Does he consider subscription to our Articles binding upon his conscience? We can hardly understand in what way he can solve the difficulties. We have the adoration of the cross and of the sepulchre; we have the Virgin elevated into "the Mother of God;" we have the theory that the saints are witnesses of all that happens; we find monastic life exalted, and almost deified; we hear of acts of canonisation, which are, of course, done by a pope; we have Scripture *interpolated, supplemented,* and everything which Rome can desire. F. O. complains of our Church, and assails it. Even his Introduction is not free from it. Now, we think there are irrefutable evidence of the views and the doctrines of the man. We have no need to prove that Mr. Oakley is the author of the "Abridgement of the Popish Catechism." Here all is made clear. We are ready to make excuses for Bonaventure; but we have none for the translator. The thoughts and sympathies of Bonaventure were with the system which was already around him; he was fettered by prejudice. The translator, on the contrary, lives in the light of past ages. Truth shines around him; and yet he hides his mind in such Popish confusion, in spite of all his knowledge, in spite of all his tendencies. There is much in Bonaventure that is beautiful, and very much more that is fantastic; and the translator might readily have made his selection: but his mind has fallen so low within the fancies of saint-worship, that he dare not use the correction required. He was unable to rise beyond the follies of ancient times. Let F. O.'s course be a beacon-light, to guide his followers and admirers to shun his dangers. There are many who err in his company; and we boldly tell him, that he is neither doing himself justice as a Catholic, nor as a man of honesty. The Articles have a meaning, be it what it may; and is it not the very triumph of presumption, when one or two men, such as F. O., stand up and say, "All others are wrong; while, in my own person, I unite wisdom to interpret, and judgement to decide for my own opinion, against my Church." The ancient Fathers never thought lightly of differences in opinion. Did they think that the true Church was ever shifting, as the sand? Nay; they had a confidence in her orthodoxy, and an assurance of her stability. If our Church is, as F. O. says it is, it can never be the true Church. It is a dangerous and deceitful step-mother. Let him, therefore, abjure it. There is one Church which will be adapted to his wishes; will worship Virgin and saints; will adore the cross and the crucifix; will supply him with the cloister and the cell; will encourage his austerities, or pander to his passions, as may seem expedient. He is a hindrance where he is, and he is daily giving cause for offence. We entreat him no longer to stain the Church of England by his presence. He says our formularies are lax; but, surely, he should not make them more so by his presence and by his opinions. He should not provoke our Church's indignation; but should retire, before it bursts upon him. Fairly may he do it yet; but if he is expelled, it will be a signal

disgrace. Let him spare her this pain. Our Church claims but little at his hands: though in it he was baptised, ordained, and has for some time lived, the Church asks but little. At least, allow it to obtain that little. Her request is, that he will no longer call her Mercy and Charity, *indecision*. Do not let any charge her with dubiousness, because they do not understand her voice. For some time she has been silent; but it has been from no fear, no timidity. Her voice has been hushed; but mercy has appeased her. There is no fear; it is the quiet assurance of truth and victory. This renders her gentle now; but such mercy will become shameful hesitation, if she is tempted much longer. The Church has treated him with kindness, and begs only one return—that she may have peace *within* her walls.

We leave Bonaventure as a Romish saint. Our readers may judge whether such efforts of imagination are worthy of more consideration. The treatise merited exposure, when once it came from the hands of any clergyman of our Church. His ordination raises it into consideration; otherwise, it was but a Romish legendary "Life." The poetry of it might mislead, and cannot benefit.

ON ANTI-CHRISTIAN WIT.

WHETHER the faculty of producing witty speeches at will, however popular it may be qualified to become, has ever had any very extensive influence upon mankind, may be questioned. Man remembers, and, indeed, is obliged to recollect, that his portion in life is ordained to depend on labour. This "primal curse, softened into mercy," is so interwoven with his enjoyments, is so impressed upon his habits of thought, as to form with him a common standard of value. Wit in others, seems to the non-producers to flow too easily and lightly to rank high, according to their standard. This is but in appearance; for, in reality, wit is a production of the mind, requiring the exercise of strong and perhaps opposing faculties, yet harmonised by a process too delicate to be grasped by human analysis. At least, that which deserves the name of wit, is of this description. What has often too readily passed current as wit with the world, is but a concentration of malignity and profaneness, to be viewed always with loathing by the good, but forcing itself upon the admiration of the weak by the daring opposition it has displayed to feelings revered and sacred. Such wit is always untrue. We might wonder, indeed, were it otherwise, congenial as it is with the suggestions, if it be not a direct inspiration, from

the Father of Lies. Newton, in "Cardiphonia," speaking of this impiety under the garb of wit, says, "Satan is always near when the heart is disposed to receive him; and the Lord withdraws his restraints, to heighten the sinner's ability of sinning with *éclat*, and assisting him with such strokes of blasphemy, malice, and falsehood, as, perhaps, he could not otherwise have attained." But, daring as may be these sallies, a little examination would show them to be as vain and foolish, as they are evil and malignant, in intention. Perhaps some of the Proverbs of Solomon contain, by anticipation, an answer which, if placed in juxta-position with these flying scorpions, would crush them, or deprive them of their stings. Philosophy, when she has brought up truths from the depths of an humble spirit, and scattered the precious store, and placed them before us still fresh from their limpid source, suffers them sometimes, as if unconsciously, to fall into forms which surprise and delight, even as much as they instruct us. And the divine philosophy of the inspired penmen has not disdained this vehicle—these goads, we may call them—to quicken our sluggish feelings. The hitherto unperceived analogies which exist between truths separated, by ordinary association are brought out in those wise sayings, with a force which has seized upon moral resemblances; or, rather, we should say, has seen them reflected in the mirror of Divine Wisdom. Yet, with all their short and pointed truth, how humane and merciful is the spirit of these wonderful sayings! Dealing with human follies and extravagances, how entirely is their severity reserved for the obstinate self-destroyer or self-deceiver! How amiable are they to the pains of the wretched, while they strike the very place of leprosy! But we are wandering. We intended to deal with concentrated intelligence of another and opposite order—viz., that of the wit of irreligious men; and to compare it with these true gems of wisdom. Perhaps some of our readers may, in turning the pages, erstwhile, of a popular writer, have met with a sneer he directs against an ignorant and unfortunate Asiatic female—that, whether hearts lay on the left side, or the right, she scarcely knew. Was it possible that that noble writer knew that his jest was a truth, but in a very different sense to his acceptation of it?—that what he sneers at, as the lowest state of imbecility, was a puzzle, or a moral enigma? For, says Solomon, "A wise man's heart is at his right hand, but a fool's at his left." How calmly is the dart thus restored to the owner—not into his quiver, but fixed in the region, no longer questionable, of his own heart. How utterly is the original satire, or whatever it may be called, swallowed up in the grave indignation directed from a helpless intellect, against all perverters of their high faculties! Perhaps no description, by any writer, of drunkenness, ever equalled, in graphic touches, that to be found in the Book of Proverbs. The contradictory conclusion of the drunkard—the proclamation of his self-incurred distresses—of self-invited blows—of complaints reasonable, yet unreasonable—the self-pity, when his brain is in a state of half-consciousness—are all wound up with the climax of drunken philosophy, "When shall I awake? I

will seek it yet again!" Yet, as if every piece of wisdom must have its counterpart, to take a line from the pages of the author previously mentioned, "Man, being rational, must get drunk." No doubt, it may be said, that this most irrational conclusion must have been borrowed by him as an example of the defective form of syllogism; that it is meant to serve as a memento of the imperfectness of the intellect; in short, that logic and sense are both perverted, *pro hac vice*, as signally as it was possible they could be. No such thing. On the contrary, the witticism is of a piece with the rest of the work; it is no blow planted against the syllogism, on the plea that it proves falsehood equally well with truth, for the argument is false both in reasoning and in fact; for, from one premiss, *no irrational creature gets drunk*, the author jumps more by sound, than sense, to his conclusion. Yet, foolish as this is when found in pages devoted to the developement of the passions, such nonsense may have a pernicious effect. What is the value, also, of the taunt upon Christianity, from Luke xvi. 24? Christianity! the religion addressed to the wretched—the soother of woes—the gentle persuasiveness of whose precepts should be, and is, the instigator to every charitable and self-denying act. What! Because the Scripture records the fact of a twofold state after death, and the difference established between the good and evil in their state, can Christians be fairly pronounced to delight in the miseries foretold? Why, few men have known and felt more keenly than this very author, the existence of evil; few men seemed to stumble at it more; few men infused into sentiment more of ideal goodness: but heaven is a picture which men who love unrighteousness cannot delight in; they cannot be satisfied with the prospect of righteousness obtaining the pre-eminence; and they who believe it will, are said "to have a comfortable creed"—meaning, that their sentiments are neither charitable nor comforting. Such is profane wit, when exercised upon subjects too hard for the unhumbled understanding. Who is there without blame? Though preserved, it may be, from such madness—a sense of ridicule in false suggestions, in clever sarcasms, or in bold assertions, may have sometimes stolen into the minds of the very best of us. If we have not sneered with Voltaire or Byron, have we not laughed with Horace Walpole? Have we not been sometimes offended with the uncourtliness of truth, and desired the flippancy of Sydney Smith, or the sarcasm of Jeffrey? In short, have we really been in earnest always for the truth? We may well be humbled, if we have allowed our senses to prefer the dazzle and the tinsel of false wit, before the calm testimony of our consciences to the sacredness of truth.

THE VOICE OF THE SILENT.

A voice came low upon my soul—
Upon mine ear it did not fall;
I felt it as you feel the gush
Of heavy thoughts with silent rush,
When, underneath the skies of night,
With starry tablets burning bright,
You stand and see above the Pole,
The lamp, that long-past, thousand years
Lit far Ægean mariners,
Beaming through rustling olive trees,
In gem-like isles of Grecian seas;
And in the calm and meaning hush,
Hear ages unto ages call.

A voice came low upon my heart,
Upon mine ear no murmur broke;
But sweet as low chimes far away,
Along the vales at close of day,
And sorrowful as thought that dwells
With sound of some remembered bells;
And will, but when they cease, depart;
Leaving behind a cloud of tears,
That steal back as they float along—
Or as an old familiar song:
So the quick pulses it awoke.

Whence came it? From forgotten graves,
From turf where there are none to weep;
For those who once, heart-broken, laid
The wreck of that which sometime made
Their *whole* world, or their world's one charm,
(The one sweet face their hearts to warm,
Amid the dark frown of all other,)
Slowly where now the wild flower waves,
And saw cold clods the last ray smother,
That glittered on a spirit, dull
From henceforth, to all beautiful
And fair things in or storm or calm,
The hollow tempest's majesty,
Or blue night-heaven's sublimity,
Have for long ages slept their sleep.

Who spake it? Long, long mouldering dust,
Dry silent bones, and crumbled forms,—
Insensible for ages, gray
To Time, to Fate, or to Decay;
Unmoved by aught that moveth *us*
With strange force and with passion thus,
To or delight or agony—
But that, as surely as they just

As *we* feel felt, as *we* weep wept,
Ere the long stillness o'er them crept
And at the cistern broke the wheel;
Shall feel *again* as *we* now feel—
But with a keener sensitiveness,
A far intenser blessedness;
Or chill despair no faint hope warms.

What said it? "Far-fall'n human soul,
Dim semblance of the mightier past,
Yet with a something regal still,
The piercing glance, the resolved will,
The bitter wrath at others' wrongs,
The yearning heart that most belongs
To the fair state whence thou'rt down-cast!
And fated, wanderer, it may be
To more transcendant destiny,
Than that thy once inheritance..
Go think on thy lost eminence!
Read, in the starry worlds, bade roll
Through the far heavens with golden shine,
To deck in pomp the birth of *thine*,
The glories of thine ancestry,
Ere man was born to sin or die:
And, for the sake of Him, whose tomb
Hath stood between thee and thy doom,
Up! up! and work while it is light!
The long dark shadow of the night,
Falls on emotionless clay at last.

ON THE WORSHIP OF THE BLESSED VIRGIN MARY IN THE CHURCH OF ROME.

1. "The Worship of the Blessed Virgin Mary in the Church of Rome contrary to Holy Scripture, and to the Faith and Practice of the Church of Christ, through the First Five Centuries." By J. Endell Tyler, B.D. London: Bentley. 1844. 8vo.
2. "Traité de la Vraie Dévotion à la Sainte Vierge." Par le vénérable serviteur de Dieu, L. M. Grignon de Montfort. Paris. 1843. 12mo.
3. "La Fleur des Mois de Marie, ou les Fleurs du Mois de Mai; Choix de Lectures sur les Mystères de la Sainte Vierge, les Pelerinages a ses Sanctuaires, et les autres Devotions en son Honneur." Par M. l'Abbé R..... Amiens. 1843. 12mo.
4. "Tributo Quotidiano di affettuose Preghiere e Lodi, per ciascun giorno della Settimana, alla immacolata Madre di Dio, Madre di Misericordia e Rifugio de' Peccatori, Maria S. S. onde godere del materno suo Patrocinio in ogni di della vita e specialmente negli estremi bisogni della morte, tratte dalle opere dal Seraf. D. S. Bonaventura: con breve e utilissimo indirizzo per assistere alla S. Messa, e visitare la Via Crucis, ed altre aggiunte." Roma: Vendibile nella Libreria Marini, Piazza del Collegio Romano, No. 4. 1840. 24mo.

5. "The Eighth Annual Report of the Committee of the Loughborough and Ashby-de-la-Zouch Protestant Tract Society." Loughborough. 1843. 12mo.
6. "Manual of Devotion, for the Use of the Brethren and Sisters of the Confraternity of the Living Rosary of the Blessed Virgin Mary, established in the parishes of Grace-Dieu and Whitwick." By Ambrose Lisle Phillipps, Esq. Derby: Richardson. 1843. 18mo.

Mr. Tyler's volume on "The Worship of the Blessed Virgin Mary in the Church of Rome" (we understand) has been honoured with the censures of a writer in the popish *Dublin Review*. We are not surprised that his treatise should be the object of such censures, which are expressed in no measured terms; the author having already exposed the idolatrous worship of the Virgin Mary by Romanists in a volume published in 1840, and entitled "Primitive Worship; or, the Evidence of Holy Scripture and the Church concerning the Invocation of Saints and Angels, and the Blessed Virgin Mary." In this work, which is addressed in conciliatory language to English Romanists, while he has fully carried out the professions of his motto,* he has minutely examined all the passages quoted by papists on the topics just mentioned, from the *genuine* productions of the ancient ecclesiastical writers, commonly termed the "Fathers of the Church;" and he has demonstrated that they afford no sanction whatever to "the invocation of saints and angels, and the Blessed Virgin Mary." Further, in the Appendix to that treatise he has shown that Dr. Wiseman, the titular Bishop of Melopotamus, in one of his controversial lectures, had cited a falsely translated passage of the martyred Bishop of Carthage, Cyprian, from a compilation of two Romish priests (Messrs. Berington and Kirk†), instead of giving it as it had actually been written by Cyprian. And in the Appendix to his new volume on "The Worship of the Blessed Virgin," Mr. T. has been guilty of the additional unpardonable sin of proving the *spuriousness* of certain patristical writings, which Dr. W. had cited as *genuine*, but which afford no support to the mariolatry of Rome. These facts sufficiently account for the wrathful denunciations of the anonymous writer in the *Dublin Review*.

---

* Speaking the truth in love. (Eph. iv. 13.) Prove all things; hold fast that which is good. (1 Thess. v. 21.)

† "The Faith of Catholics" (that is, of the papists), "confirmed by Scripture, and attested by the Fathers of the first five centuries of the Church," was published in 1813, and again in 1830, with a trifling alteration in the title-page; in which it is stated to be "compiled by the Rev. Joseph Berington and the Rev. John Kirk." Their wilful misquotations (which have been much used by modern advocates of popery, both in England and on the Continent) have been exposed with great industry and research by the Rev. R. T. P. Pope, in a most valuable treatise entitled "Roman Misquotation; or, certain passages from the Fathers, adduced in a work entitled 'The Faith of Catholics,' &c., brought to the test of the originals, and *their perverted character demonstrated*. London: 1840." 8vo. A most thorough demonstration of papal misquotations, indeed, is this work, on the subjects of the Authority of the Church, Purgatory, and Transubstantiation.

In fact, creature-worship reaches its utmost height in the prayers and veneration which are offered by devout papists to the "Queen of Heaven," as the Blessed Virgin is termed in certain devotions of the Romish Church; which in this instance has adopted the very appellation given to the moon by the idolatrous Jews in Egypt. (See Jer. xliv. 18, 19.) It was the mariolatry of Rome which caused the devout and gentle Sibthorp to return to the Church of England, from which he had for a short season been seduced by the eloquent plausibilities of the titular Bishop of Melopotamus. Mr. S., "relying on the fidelity of Dr. Wiseman's representations, and thence believing the charge of idolatry to be without foundation, quitted the Church of England for the Church of Rome. There he had an opportunity of comparing the actual practice of Romanism with the statements of Dr. Wiseman; and, by his return to the Protestant faith, he has proclaimed aloud what he found Rome to be. As soon as its actual practice was exhibited to him in its undisguised deformity, he discovered that he was required to pay a species of adoration to the Virgin Mary, which (notwithstanding all the equivocations of his new allies) plain unsophisticated common sense told him was palpable idolatry, or creature-worship.* That the best hopes of Romanism are blighted by this untimely discovery, is proved by the bitter lamentation in which Mr. Sibthorp's return to the Church of England is announced in *The Tablet*, the authorised weekly organ of popery in England."—*(Eighth Report of the Loughborough and Ashby Protestant Tract Society*, p. 14.)

We are not surprised at the sensitiveness, not to say irritability, manifested by Romanists, whenever their invocation of saints and angels, and especially of the Blessed Virgin, is presented to the consideration of the thinking portion of the public, and that the Romish bishops (but with little regard to actual facts) should ascribe to "ignorance or malice" the charging of idolatry upon the Romish section of the universal Church. In the "Declaration of the Catholic" (that is, the popish) "Bishops, the Vicars Apostolic, and their coadjutors in Great Britain," first printed in 1826, and recently re-published, it is stated that "ignorance or malice has gone so far as to charge the Catholic" (that is, the Romish) "Church with idolatry in the Sacrifice of the Mass, *in the adoration* (as it is called) *of the Virgin Mary*, and in the worship of the saints, and of the images of Christ and of the saints; and with superstition, in invoking the saints, and in praying for souls in purgatory." [That this charge, so far as relates to the Blessed Virgin (with which alone we have to do), is *true*, the sequel of this article will abundantly demonstrate.] "Now, idolatry consists in giving to any creature that supreme adoration, honour, or worship, which is due only to Almighty God." (Pp. 8, 9.) This definition of idolatry, however, will be of little avail to Romanists: for "idolatry" (it has been truly remarked) "is the

* Letter by the Rev. G. S. Faber, in *Church and State Gazette*, Nov. 3, 1843.

attendance upon, or service of, an idol; and it consists in giving to *any* creature, whether animate or inanimate, living or dead, body or spirit, saints or angels, holy or unholy, *any*—even the least—of that homage, worship, respect, service, adoration—or even the outward appearance of that homage, worship, respect, service, or adoration—which is due *only* to Almighty God. Not only is it written—Thou shalt not worship them: we are commanded neither to serve them, nor to bow down *to*, or *before*, them; we are directed to worship the Lord God, and Him only to serve."* What the *practice* of the Romish Church has actually been, let history tell. "For Venus, Jupiter, Mercury, and the gods and goddesses of ancient history, are substituted the Virgin Mary and the saints. Instead of the household deities formerly worshipped, the Catholic" (Romanist) "is taught to venerate his guardian angel, and the saint whose name he bears; and if the Roman of olden time acknowledged some presiding deity in every part of Nature's works, and allotted to his imaginary gods their respective powers and functions, dividing among them the vices and virtues of the human character, and even the diseases incident to the human frame, similar arrangements are witnessed in the pseudo-Christianity of the 'mother and mistress of all churches.' She, too, has her 'gods many and lords many.'"† For instance, St. Joseph is the patron saint of carpenters; St. Luke, of painters; St. Cecilia, of musicians; Sts. Cosmas and Damian, of physicians and surgeons; St. Eligius (or Eloi, as his name is usually gallicised), of goldsmiths; St. Nicholas, of mariners; and St. Crispin (or Crispinus) and Crispianus, of shoemakers. Particular diseases, also, have their several reputed saints, who are invoked to give the patients ease; precisely as the ancient heathen invoked Apollo for the plague, Juno and Lucina in the pains of childbirth, and other imaginary deities for other maladies. Thus, St. Sebastian and St. Roche are invoked against the plague; St. Petronilla, against fever; St. John, the Apostle and Evangelist, against poison; St. Apollonia, for the tooth-ache. But the Blessed Virgin Mary surpasses all other saints in the Romish calendar, in the attributes given to her, and in the power with which she is invested. An intelligent observer, who resided several years in Italy, has recorded the *fact*, that "where the system of the Roman communion is fully acted upon, the WORSHIP OF THE VIRGIN HAS ALMOST SUPERSEDED THAT OF THE HOLY TRINITY."‡ Indeed, however Romish bishops and vicars apostolic may define and attempt to explain away the charge of idolatry in the worship of the Virgin, the Church of Rome is indisputably an idolatrous Church.

To exhibit the evidence demonstrating this FACT, is the object of

---

* Townsend's Review of the "Declaration of the Catholic Bishops," &c., p. 43. (London. 1827. 8vo.)

† Cramp's Text-book of Popery, p. 348.

‡ Rev. Dr. Jarvis's Preface (p. ix.) to his reprint of Hartwell Horne's "Mariolatry." Hartford (Connecticut). 1844. 8vo.

Mr. Tyler's elaborate work, to the attentive consideration of which we now invite our readers. He truly says that,

"As members of the Church of England, separated from the errors of Rome, and anathematised by Rome in consequence of that separation, it well becomes us to ascertain calmly and patiently, first, whether what we allege against Rome does in very deed exist in her and belong to her; and, in the next place, whether that, whatever it be, is so contrary to the doctrine of our Saviour and His Apostles, and so inconsistent with the teaching and practice of the Church in her earliest and purest ages, as to require such a separation?

"These two points it is the main object of the present treatise to ascertain and establish.

"With that view, the author endeavours, first, to show from authentic documents, and without exaggeration, what has been, and what still is, the teaching and practice of the Church of Rome as to the worship of the Virgin. He has searched diligently into her authorised and prescribed formularies into the works of her canonised saints and accredited teachers, and into the devotional exercises provided for her members, with more or less of public sanction attached to them, and still in common use. He then proceeds to another enquiry, and proves that such a system, so far from having its foundation in Holy Scripture, is directly at variance with the teaching of the Book of inspired truth; and, in confirmation of the conclusions which the study of that volume forces upon the mind, he appeals to the faith, and teaching, and practice of the primitive Church through the first five centuries."—(Tyler's *Worship of the Blessed Virgin Mary*, &c., pp. xii., xiii.)

The first class of proofs adduced by Mr. Tyler is drawn from the Roman Missal and Breviary. We are tempted to select a few passages, which will enable our readers to form an accurate judgement for themselves on this subject. In the following passages, prayer is addressed, not to Almighty God, in the name and through the mediation of the Lord Jesus Christ, the "ONE Mediator between God and man," but *immediately* to the Virgin herself, who is implored to intercede for her supplicants; notwithstanding St. Paul informs us that our Redeemer "is able to save them to the uttermost that come unto God by (or through) Him, seeing HE EVER LIVETH TO MAKE INTERCESSION FOR THEM." (Heb. vii. 25.)

"'Blessed Mother, Virgin undefiled, glorious Queen of the world, intercede for us with the Lord.* Blessed Mother of God, Mary, perpetual Virgin, the Temple of the Lord, the Holy Place of the Holy Spirit, thou alone without example hast pleased our Lord Jesus Christ: pray for the people, mediate for the clergy, intercede for the female sex who are under a vow.'†

"In the form of prayer called *Litaniæ Lauritanæ*, between the most solemn prayers addressed to the ever-blessed Trinity, and to the Lamb of God that taketh away the sin of the world, more than forty addresses to the Virgin are inserted, invoking her under as many varieties of title: 'Holy Mother of God, pray for us. Mirror of Justice, Cause of our Joy, Mystical Rose, Tower of David, Tower of Ivory, House of Gold, Ark of the Covenant, Gate of Heaven, Refuge of Sinners, Queen of Angels, Queen of All Saints, &c., pray for us.'‡

"The following invocation seems to stand midway between these appeals to the

---

* Autum. cxlviii. † Vern. clxiii.
‡ Vern. ccxxxix.

Virgin merely for her intercession, and direct prayers to her for blessings, temporal and spiritual, at her own hands; it will, therefore, be more safe to cite it under this head:

"'Hail, O Queen, Mother of Mercy, our Life, Sweetness, and Hope, hail! To thee we sigh, groaning and weeping in this valley of tears. Come, then, our Advocate, turn those compassionate eyes of thine on us; and after this exile show to us Jesus, the blessed fruit of thy womb, O merciful! O pious! O sweet Virgin Mary!

"'Pray for us, O holy Mother of God, that we may be rendered worthy of the promises of Christ.'"*—(Tyler's *Worship of the Virgin*, pp. 5, 6.)

In the subjoined extracts, prayer is "addressed *directly* to the Virgin for benefits at her hands, spiritual and temporal, without any reference to her prayers, without specifying that her petitions are all that the suppliant seeks. It is no reasonable answer" (Mr. Tyler truly remarks, p. 6) "to affirm, that all intended in these forms, is to ask for her advocacy and intercession: the mass of the people WILL NOT, DO NOT, CANNOT regard it in that light:"

"'Hail, Star of the Sea, and kind Mother of God, and ever Virgin! happy Gate of Heaven! taking that 'Hail' from the mouth of Gabriel; do thou establish us in peace, changing the name of Eve. Do thou for the accused loose their bonds, for the blind bear forth a light, drive away our evils, demand for us all good things. SHOW THAT THOU ART A MOTHER. Let Him who endured for us to be thy Son, through thee, receive our prayers. O excellent Virgin, meek among all, DO THOU MAKE US MEEK AND CHASTE, FREED FROM FAULT; make our life pure, prepare for us a safe journey, that, beholding Jesus, we may always rejoice together. Praise be to God the Father, glory to Christ Most High, and to the Holy Ghost: one honour to the Three. Amen.'"—(*Ibid*, p. 8.)

"A PRAYER TO THE BLESSED VIRGIN MARY BEFORE THE CELEBRATION OF THE MASS.

"'O Mother of pity and mercy, most Blessed Virgin Mary, I, a miserable and unworthy sinner, flee to thee with my whole heart and affection; and I pray thy sweetest pity, that as thou didst stand by thy sweetest Son upon the cross, so thou wouldest vouchsafe of thy clemency to stand by me a miserable priest, and by all priests, who here and in all the holy Church offer Him this day, that, AIDED BY THY GRACE, we may be enabled to offer a worthy and acceptable victim in the sight of the most high and undivided Trinity. Amen.'"—(*Ibid*, p. 15.)

On the preceding specimens of devotion to the Virgin Mary, and on some others for which we have not room, Mr. Tyler submits the two following considerations:

"First, If it was really intended that the invocation of the Virgin should be exclusively confined to requests that she would pray and intercede by prayer for her petitioners, why should language be addressed to her which, in its plain, obvious, grammatical, and common-sense interpretation, conveys the form of direct prayers to her for benefits at her own disposal? And,

"Secondly, If the Church of Rome had intended that her members, when they

---

* Æst. 151. The preceding references to the Roman Breviary are made to the edition published by Mr. Husenbeth, at Norwich, in 1840, with the pope's approbation, in four parts or volumes, containing the services of the four quarters of the year.

suppliantly invoke the Virgin Mary and have recourse to her aid, should offer to her direct and immediate prayers that she would grant temporal and spiritual benefits, to be dispensed to mortals on earth at her own will and by her own authority and power; in that case, what words could that Church have prescribed to the petitioners, what expressions could be put into their mouth, which would have conveyed that intention more explicitly and unequivocally than the very words which have been adopted, and sanctioned, and prescribed?"—(*Ibid*, pp. 19, 20.)

In the course of his researches concerning the public worship of the Blessed Virgin in the Romish Church, Mr. Tyler briefly adverts to the dedication of the month of May to her, and to the service performed in honour of her, with more than ordinary ceremony in the churches:

"A priest presides, the Host is presented to the adoration of the people, and a sermon is preached by an appointed minister: it is performed (in Paris, for example) every evening through the entire month of May, and is celebrated expressly in honour of the Virgin; for, not only is the Saturday in every week (with some exceptions) dedicated to her, but in every year the month of May is devoted to her, and is called by way of eminence, 'Mary's month.' Temporary altars are raised to her on the occasion, surrounded by flowers and evergreens, and profusely adorned with garlands and drapery; her image usually standing in a conspicuous place before the altar. Societies, or guilds, are formed chiefly for the celebration of the Virgin's praises, who bear the chief parts in these religious festivities; and in some of the churches, the effect, both to the eye and to the ear, is very imposing, in correspondence with the preparation. One thing is wanting—*the proper object of Christian worship*."—(*Ibid*, pp. 22, 23.)

Mr. Tyler has given a literal translation of one of the hymns published for the Fraternities of the Parishes in Paris. As we happen to be possessed of some facts and evidences relating to the "Month of Mary," and to the worship of the Virgin on the Continent, which were unknown to Mr. T., we shall offer a few of these corroborations of his researches to the serious attention of our readers, premising a few particulars respecting the origin of that devotion.

The dedication of the month of May to the Virgin Mary, in honour of whom it is called the "Month of Mary," originated towards the close of the eighteenth century, in Italy; whence it was speedily propagated throughout the Continent. In no long time it crossed the sea; and the month of May is now held sacred to the Virgin wherever the religion of Rome exists. Pope Pius VII., by a rescript, dated March 21, 1815, granted three hundred days of indulgence for every day in the month of May to all who should, publicly or privately, offer a special service to the Virgin; and also a plenary indulgence, on that day of the same month, on which, after participating in the sacraments, the party shall recite five pater-nosters and five ave-marias.

"La Fleur des Mois de Marie," to which we are indebted for the preceding information, is a collection of meditations and prayers addressed to the Virgin Mary for every day in the month of May. We now subjoin a few specimens of its devotions:

"A prayer, which is recited at (the church of) Santa Maria Maggiore (at Rome), before the miraculous image (or picture) of the Holy Virgin, painted by St.

Luke, and to the saying of which Pius VII. granted one hundred days' indulgence:

"'O most pure Virgin, well-beloved Mother of God, the Refuge of Sinners, and my tender Mother, obtain for me, by the most sweet name of Jesus, a lively faith, a firm hope, ardent charity, true sorrow for my sins, and an inviolable purity of heart and mind. Amen.'"—(*La Fleur de Mois de Marie*, p. 20.)

The following prayer terminates a meditation on the pretended immaculate conception of the Blessed Virgin:

"Well-beloved Mother of Jesus! I feel myself encouraged when, in your immaculate conception, I behold Satan under your feet. You are that mighty woman announced from the beginning of the world, as she that was to crush the infernal serpent's head.* From the first moment of your life you have thrown him to the ground, and have always resisted his poisoned darts. O most merciful Mary, cast a look of merciful compassion upon me! See the deep wounds which that cruel enemy has made in my soul. Ah! If I had been more faithful in calling you to my aid, I should not have received so many mortal wounds. Henceforth, in all my temptations, I will address myself to you with humble confidence; and I hope that you will have pity on me, and will extend to me your helping hand, and that *you will obtain* for me strength to combat all my enemies; and that, after I have obtained victory here below, I shall go to heaven *to receive from* YOUR *hands the crown* of immortality, which is promised to those who shall have fought lawfully (légitimement)."—(*Ibid*, p. 20.)

The reader will here take notice that the Virgin Mary is to bestow with her own hands a crown of immortality on her devotee. But what says our Redeemer? "*To him that overcometh will* I *grant to sit with me on* MY THRONE; *even as I overcame, and am set down with My Father on His throne.*" (Rev. iii. 21.)

The preceding prayer concludes with the following supplication, to which one hundred days of indulgence are granted every time this prayer is recited, besides a plenary indulgence once a month:

"By your holy virginity and your immaculate conception, O most pure Virgin, obtain for me purity of body and of soul."—(*Ibid.*)

"O God, make clean our hearts within us, and take not thy Holy Spirit from us," is the devout and scriptural petition of our Church.

The following is part of the prayer, which concludes a meditation on the presentation of the Virgin:

"Deign, O Mary! you, who are the holiest of creatures,† the queen and exemplar

---

* This sentence alludes to the FALSE translation of Gen. iii. 15, in all the editions of the Latin Vulgate, and translations from it; in which we read (contrary to the Hebrew original, supported by the very ancient Chaldee version, by the Septuagint Greek, and the Peschito or old Syriac version), "Inimicitias ponam inter te et mulierem, et semen tuum et semen illius; IPSA conteret caput tuum, et tu insidiaberis calcareo ejus."—"I will put enmities between thee and the woman, and between thy seed and her seed; SHE shall crush thy head, and thou shalt lie in wait for her heel." It is scarcely necessary to remind our readers that the rendering, in our authorised English Bible, is as *faithful*, as the Romish versions are false, to the sacred original.

† If the Blessed Virgin was "the holiest of all creatures," she would not have felt her need, or have spoken, of a Saviour from sin, as she did in her devout and sublime hymn, "My spirit hath rejoiced in God *my* SAVIOUR." (Luke i. 47.)

of all the saints, deign to succour a wretch who has too long neglected the great affair of his salvation, and who, by his own fault, finds himself subject to a thousand defects, deprived of virtues, and laden with iniquities. *I know that you are so agreeable to God, that* HE WILL REFUSE YOU NOTHING." [Whatsoever YE shall ask the Father in MY name, He will give it YOU . . . . Ask and receive, that your joy may be full."—JESUS CHRIST. (John xiv. 23, 24.)] "I know that you take pleasure in succouring the wretched who implore you. Show how great is your credit with God, by obtaining for me such powerful grace, which shall change me from being the sinner I am, into a saint, and which shall kindle in me a holy ardour for my perfection. Grant this miracle of goodness, O Mary! since you have the power to do it. Do it for the love of God, who has made you so great, so powerful, and so merciful. Amen."—(*Ibid*, p. 70.)

"St. Francis, of Assisi, being one day at prayer, saw two ladders like that of Jacob. At the top of one appeared our Lord; at the top of the other was His Most Holy Mother. The saint, with great satisfaction, beheld a great number of his brethren endeavouring to reach to heaven by means of the steps of the ladder of the Son of God; but he soon had the pain of seeing them dazzled by the lustre of the Divine Majesty, and obliged to descend, or in danger of falling. He therefore induced them all to attempt to mount up by the steps of the ladder of the Mother of God. They all followed this wise advice, and by Mary they were introduced into the abode of glory."—(*Ibid*, p. 163.)

Here it is not obscurely intimated that the Virgin Mary possesses greater authority and influence in heaven than our adorable Redeemer, who declared to His Apostles, just before His ascension, that "ALL power was given to Him in heaven and on earth." (Matt. xxviii. 18.) The same sentiment is explicitly avowed in the following prayer:

"O Mary, O Mother of my Sovereign Judge, I come to recommend to you the salvation of my soul. After committing so many sins as I have committed, I must appear before the tribunal of this great God. Who, besides yourself, can appease His justice, irritated against me?* If you abandon me, I am lost for ever; but if you deign to interest yourself in my behalf, ah! I know that my salvation is secured. Speak, then, O Mother of Jesus! Speak in my favour, *because your Son heareth you, and He can refuse nothing to your prayers.*"—(*Ibid*, p. 170.)

"A PRAYER AND CONSECRATION OF OURSELVES TO THE HOLY VIRGIN.

"O Mary, whatever sins I have committed, I cannot conceive any distrust of your goodness. It is true that I am dismayed, when I consider my unfaithfulnesses and acts of ingratitude (ingratitudes). In the bitterness of my heart I say, 'It is all over with my salvation:' but when I lift my eyes towards heaven, and consider you as the Mother of Mercy and the ADVOCATE OF SINNERS,† I breathe again, and I conceive the consolatory hope that I shall be of the number of the elect. Yes! O Holy Virgin, I place all my confidence in you; it is through you that I address myself to Jesus; it is by your credit and your intercession that I hope to obtain grace and mercy from Jesus."—(*Ibid*, pp. 321, 322.)

---

* "If any man sin, we have an advocate with the Father—Jesus Christ, the Righteous; and He is the propitiation for our sins; and not for ours only, but also for *the sins of* the whole world." (1 John iv. 1, 2.) "And the blood of Jesus Christ . . . . . cleanseth from ALL sin." (1 John i. 10.) Such are the declarations of an inspired Apostle. "No," says the popish author of "La Fleur de Mois de Marie;" "who, besides the Virgin Mary, can appease the justice of God?" "I consider Mary as the Mother of Mercy and the ADVOCATE OF SINNERS!!!"

† See the previous note.

We had marked various other passages in "La Fleur des Mois de Marie," and also in M. de Montfort's "Traité de la Vraie Devotion à la Sainte Vierge," published under the sanction of the Bishop of Luçon, as being conformable to the doctrines of the Romish Church; which treatise, with other writings of the same author, has been submitted to examination at Rome, "by virtue of an apostolical process for the beatification of that great servant of God," as the Bishop terms him. But we are compelled to omit these passages, in order that we may adduce some proofs of the predominance of the idolatrous worship of the Virgin Mary at Rome. Not fewer than ninety-three images of the Virgin, decorated with crowns, are deposited in as many churches; not to mention others which are erected in honour of her, and which bear her name. The anonymous author of the "Voice from Rome" has collected various inscriptions and prayers in praise of the Virgin, from which we are tempted to make a few extracts. "The following lines," he states,

"May be found under a fresco painting of the Madonna, in the Via del Vaccaro near the church of the SS. Apostoli:

"'Se dà te si sospira,
Ecco la Madre, Che placa l'ira del Eterno Padre,
E col materno zelo Chiude l'Averno,
E ti conduce al Cielo.'*

"Not far from the same place, in the Corso, near the Piazza di Venezia, is an oil picture of the Madonna, with these words underneath: 'Amiamo Gesù e Maria, e le loro chiamate, Perché ci liberino dall' inferno.'†

"Under a similar portrait, near the Chiesa Nuova, are the words:

"'Piegha, O mortal che passi, umil la fronte,
Or del Rosario alla gran Vergine pia!
Se tu brami le grazie, eccotti il fonte;
E salvo tu sarai, s'ami Maria.‡

"Underneath another, outside the Church of the Consolation, are these words:

"'Qui con dimessa fronte, O passegier t'arresta.
Qui delle grazie é il fonte, di Dio la madre é questa.
Mirala, piangi e prega,
Ch' ella a' devoti suoi grazie non nega.
A.D.S. MDCCLXXXVII.'§

---

* If by thyself thou sighest, Behold the Mother, Who soothes the wrath, Of the eternal Father, And with maternal zeal, Closes the door of Hell, And leads thee up to Heaven.

† Let us love Jesus and Mary, And call ye on them both, For they deliver us from Hell.

‡ Bend low, O mortal passenger, thy head
To the great Virgin of the Rosary;
If thou desirest graces, here's their fount;
And if thou lovest Mary, thou art safe.

§ Here, with abased head, pause, passenger, awhile.
Here is the fount of graces, the Mother of God is this.
Behold her, weep and pray,
For to the devout her grace she ne'er denies.

"Appended to the same picture is this Latin inscription:

"'Christo Redemptori, ac Sanctissimæ ejus Genitrici Mariæ, urbe pestilentia liberata, gloria sempiterna.*

"This Madonna is styled Consolatrix afflictorum. And there is one with the same title upon an altar in the Dominican church of Santa Maria sopra Minerva. It is in a chapel, affixed to the rail of which, and set in a wooden glazed frame, is this:

"'Preghiere a Maria SSma. consolatrice degli afflitti.

"'Vi saluto, O SSma Vergine Maria, Madre di Dio, Regina del Cielo, Porta del Paradiso, Signora del Mondo. Voi siete vergine purissima in modo singolare. Voi foste conceputa senza peccato originale, e perció immacolatissima. . . . . Fate che io per le vostre preci viva una vita pura, pia, e santa; pregate per me Gesu vostro figluolo dilettissimo: liberate mi da tutti i mali ed afflizioni dell' anima e del corpo: fate mi acquistace il merito delle opere della misericordia; accoglietemi dopo la mia morte in cielo, e fate mi godere con voi in eterno la gloria del Paradiso. Così sia.'"†

"In the last quotation we find the *prayers* of the Blessed Virgin chiefly sought for. In the following, her direct communication of grace is expressly demanded. It is taken from a small placard, with a print of the Madonna of Montenero, which was plentifully distributed at Leghorn, on the feast of her supposed nativity (Sept. 8), and which I purchased in one of her churches there on that day, 1840. It is headed,

"'Orazione.—Beato chi vi conosce, O Maria, ma più beato chi conoscendovi tutti a voi consacra gli affetti del proprio cuore. Voi siete la consolazione del giusto, il conforto del pusillanime, la confidenza del peccatore. . . . . A Voi solo è concesso di aprire il seno delle divine misericordie: nelle vostre mani stanno racchiusi i tesori tutti delle grazie celeste. Ah! sarebbe meglio non aver cuore, O Maria, che tutto tutto non averlo per voi. . . . . Ma vi rammentate, madre amantissima, che se non meritan perdono l'offese, mie, non merita però d'essere offeso più a lungo il vostro amato Gesù . . . . Gettate dunque un pietoso sguardo sul corpo lacero ed insanguinato di questo amante Signore; e la compassione verso di Esso a compassione vi muova verso di me; mirate quelle ferite, quelle piaghe e non mirate poi, se potete, le ferite, le piaghe dell' anima mia. Voi mi cercaste quando fugiva da voi; non mi fuggite ora, che dolente a' piedi vostri mi getto a domandarvi pietà. O Maria, insegnatemi a piangere il mio peccato; introducete mi nello squarciato cuore del vostro Figlio; fate che tutto arda di amore per Lui, ed allora ardero tutto di santo amore per voi, sua tenerissima madre. Allora me beato, perchè chi vi ama non andrà perduto giammai.'‡

---

* To the Redeemer Christ, and to his Most Holy Mother, for the city delivered from pestilence, be glory everlasting.

† Prayer to the Most Holy Mary, comforter of the afflicted:

"I hail you, O Most Holy Virgin Mary, Mother of God, Queen of Heaven, Gate of Paradise, Lady of the World. You are a virgin most pure in a singular manner. You were conceived without original sin, and therefore most immaculate. Make me, through your prayers, to live a pure, pious, and holy life; pray for me to Jesus, your most beloved Son. Deliver me from all the evils and afflictions of the soul and of the body. Enable me to acquire the merit of works of mercy; receive me into heaven after my death, and make me enjoy with you for ever the glory of Paradise. So be it."

‡ "Blessed is he that knoweth thee, O Mary; but more blest who, knowing thee, consecrates to thee all the affections of his own heart. Thou art the consolation of the just, the comfort of the weak-minded, the confidence of the sinner. To thee alone it is granted to open the bosom of the divine mercies: in thine hands are enclosed all the treasures of heavenly graces. Ah! 'twere better not to have a

"At the foot of this prayer was printed the following dispensation:

"'A chi reciterà quest' orazione, previi un atto di sincero dolore e tre ave e gloria in onore di Maria SSm., conseguirà l'Indulgensa di giorni 40, conceduta dall' illus. e Rever. Monsig. Raffaele da Ghautuz Cubbe, Vescovo di Livôrno, il 6 Luglio, 1837."*—(*Ibid*, pp. 23, 24.)

The anonymous author of the "Voice from Rome" has also given several indulgences for devoutly visiting various pretended holy images of the Virgin; but for these we must refer to his little work, in order that we may make room for the following prayer to the Virgin from the "Tributo Quotidiano," or "Daily Tribute of affectionate Prayers and Praises .... to the Immaculate Mother of God." A neat vignette woodcut of a madonna and child precedes this prayer:

"O Most Holy Mother of the Incarnate Word, the Treasuress of Graces, and Refuge of us miserable sinners, full of confidence, we have recourse to your maternal love; and ask of you the grace always to do the will of God and of Yourself. We commit our heart into Your Most Holy hands. We ask of you the salvation of soul and body, and we hope, for certain, that You, our most loving Mother, will hear us and will intercede for us; and then with lively faith we say *Three Ave Marias.*"

"*The Holy Majesty of our Lord, Pope Pius VII., grants two hundred days of indulgence to all the Faithful, who shall devoutly recite the abovesaid prayer.*"†

"*La S. M.* (Santa Majesta) *di N. S.* (Nostro Signore) *Papa Pio VII. concesso ducento giorni d'indulgenza a tutti i Fedeli, che divotamente reciteranno lo sopradetta orazione.*"—(*Tributo Quotidiano*, pp. 13, 14.) Of this popular manual of Marian devotions, which is sold for three halfpence ("prezzo Baj. tre."), large editions are published almost every year, under the sanction of the "Master of the Sacred Apostolical Palace," without which sanction nothing can be printed at Rome.

Among the devotions to the Blessed Virgin Mary authorised by the Church of Rome, Mr. Tyler has omitted to notice the "Rosary of the

---

heart, O Mary, than not to have it all—all for thee. .... But recollect, most loving Mother, that if my offences do not merit pardon, yet thy beloved Jesus merits not to be offended any longer. Cast, then, a pitiful look upon the torn and blood-stained body of that loving Lord; and let compassion towards Him, move thee to compassion towards me. Regard those stripes, those wounds; and then refuse, if thou canst, to regard the stripes and wounds of my soul. Thou didst seek me when I fled from thee; fly me not now that, at thy feet, in grief, I cast myself, to ask for pity from you. O Mary, teach me to weep for my sins; introduce me into the rended heart of your crucified Son. Make me all to burn with love for Him; and then I shall burn altogether with holy love for thee, His most tender Mother. Then blessed shall I be, for never shall he be lost who loveth thee."

* "To every one that shall recite this prayer, after an act of sincere grief, and three aves and a gloria, in honour of Most Holy Mary, shall belong the indulgence of forty days, granted by the illustrious and Most Rev. Monsignor Raffaele da Ghautuz Cubbe, Bishop of Leghorn, July 6, 1837."—(*Voice from Rome*, pp. 21—24.)

† "Vergine Santissima Madre del Verbo incarnato, Tesoriera delle Grazie, e Refugio di noi miseri peccatori, pieni di fiducia ricorriamo al Vestro materno amore e vi domandiamo la grazia di far sempre la Volonta di Dio e di Voi. Consegnamo il nostro cuore nelle Vostre Santissime mani. Vi chediamo la salute dell' anima, e del corpo, e speriamo di certo che Voi nostra Madre (Madre) amorosissima ci esaudirete intercedendo per noi; e però con viva fide diciamo *Tre Ave Maria.*

Virgin." We shall endeavour to supply his omission. This formulary of devotion consists of fifteen pater-nosters (or repetitions of the Lord's Prayer), and one hundred and fifty ave-marias (or repetitions of the Angelical Salutation of the Virgin): the person who uses it, therefore, offers ten prayers to a created being, for one which he offers to the Almighty Creator! The most extravagant commendations and virtues are ascribed by M. de Montfort to the recitation of the ave-maria.

"The ave-maria" (he says) "well said—that is to say, with attention, devotion, and modesty—according to the saints, is the enemy of the devil, whom it puts to flight, and the hammer which crushes him; the sanctification of the soul, the joy of angels, the melody of the predestined, the song of the New Testament, the pleasure of Mary, and the glory of the Holy Trinity. The ave-maria is a celestial dew, which renders the soul fruitful; it is a chaste and amorous kiss, which we give to Mary (!!!); it is a blooming rose, which we present to her; it is a precious pearl, which we offer to her; it is a cup of ambrosia and divine nectar, which we give her."—(*Traité de la Vraie Devotion à la Saint Vièrge*, p. 219.)

"If the ave-maria were repeated the whole hundred and fifty times, or even a tenth part of those times, in uninterrupted succession, no human vigilance could prevent the words from being articulated without a thought of their meaning."* In order, therefore, to aid the memory, a chaplet, or string of beads, has been invented (but by whom it is yet an undecided question), called the "Rosary:" it is divided into fifteen decads of smaller beads for the ave-maria, with a larger one between each ten for the pater-noster. By the aid of this pretty trinket of devotion, when the devotees of Mary have said ten aves, and ten of the smaller, or ave beads, have been dropt, to keep time with them, the pater, or large bead, comes in most opportunely to jog the fragile memory of the devotee. As, however, the labour of repeating, day by day, one prayer ten times, and another one hundred and fifty times, has been found by some sluggish souls to be a wearisome task, notwithstanding the mechanical aid above mentioned and the excitement of praying in an unknown tongue; in order to lighten this drudgery, and, at the same time, by a subdivision of labour, to execute the work more efficiently, about fourteen years since a sodality was instituted in France (whence it was introduced into England and Ireland), called the "Confraternity of the Living Rosary of the Blessed Virgin Mary." This confraternity, we are informed by Mr. Ambrose Phillipps, in his "Manual of Devotion for the Brethren and Sisters" of it, "established in the *parishes*† of Grace Dieu and Whitwick," "was established a short time ago at Lyons, by a pious lady" (Marie Jaricot), "who devotes her whole time to the service of God; and by a holy

* Southey's "Vindiciæ Ecclesiæ Anglicanæ," p. 474. In pp. 476—526, Dr. S. has collected a mass of important information respecting the Rosary, and the institution of the fraternity of the "slaves of the Virgin" Mary, which will abundantly repay the trouble of perusal, to those who are desirous of investigating this subject.

† That is, popish parishes.

priest" (Benedict Marduel), "who is the curate of the celebrated church which is dedicated to the Blessed Virgin Mary and St. Thomas of Canterbury" (the perjured rebel, Thomas àBecket), "on the hill of Fourvières, very near the city of Lyons." (P. 21.) This devotion was submitted to the present Pope Maur Capellari, calling himself Gregory XVI. for his approbation, which, our readers will readily conclude, was promptly given in a letter addressed to his "beloved sons, John Francis Betemps, canon of the church of Lyons, and to Benedict Marduel, vicar of the parish church of St. Rock, at Paris" (p. 23); whom he further informs, that, "under her guidance" (meaning that of the Blessed Virgin Mary), "*they have nothing to fear;* and that, as long as they are ruled over by her, they can never fall away." (P. 22.) But what says "the faithful and true witness," Jesus Christ? "My sheep hear My voice; and I know them, and they follow Me. And I give them life everlasting; and THEY *shall not perish for ever*, and no man shall pluck them out of My hand." (John x. 27, 28, *Anglo-Popish, Rhemish Version.*)—"Fear ye Him who, after He hath killed, hath power to cast into hell. Yea, I say to you, Fear Him." (Luke xii. 5, *Rhemish Version.*) We leave "Gregory, bishop, servant of the servants of God" (as he calls himself with affected humility), to reconcile his contradiction of our Lord's declarations in the best way in which his infallibility may enable him. We shall only add, that, to his letter to the above named French priests, there "is appended an apostolical brief, wherein the holy father is pleased to grant" . . . . "to all the faithful of Christ, of both sexes, who shall be inscribed in the guild or fraternity of the Living Rosary," five several sets of indulgences. Many of these are plenary, and are *said* to be "applicable to the holy souls in purgatory."

"In order to gain them, it is needful to receive the sacraments of Penance and the Holy Eucharist, and to pray to God in some church or chapel for the general intentions of the Church: that is, for the exaltation of our Holy Mother the Catholic Church; for the welfare of the chief bishop; for the extirpation of heresy and schism; for the conversion of all poor unbelievers, whether Jews, Turks, pagans, infidels, or heretics; for the union of all catholic and Christian princes; and that God would hasten the fulfilment of His glorious promises to His holy Church."—(Phillipps's *Manual of Devotion*, &c., p. 24.)

"The Confraternity of the Living Rosary is divided into companies, each consisting of fifteen individuals, every one of whom is enabled 'to draw forth into his inmost soul the celestial fragrance of each leaf of this mystical Rose' (*Ibid*, p. 71), though he himself repeats only one pater-noster and ten ave-marias, and reflects on one only of the mysteries. In order to ascertain which portion belongs to each individual, 'they assemble every month in their parish church' (such, it seems, is the name by which popish chapels in England are henceforth to be known) 'for the purpose of receiving each individual his proper ticket. . . . . for which *he draws lots* with the other members of the company!!'—(*Ibid*, p. 102.) There is, however, an obvious objection to this system of the vicarious Rosary. It is easy to conceive that some one of the fifteen associates may neglect his share of the task, in which case the stated number of repetitions being incomplete, the charm will, of course, be broken and all the labour lost; and this, too, in most cases, without any of the fourteen more regular brethren being aware, for years, perhaps, of the default of their negligent partner, who (even if willing to offer a remedy) may be in such adverse

circumstances, as not to have it in his power to imitate the example of the indolent Dublin priest, who, having forgotten year after year to say a long series of masses for which he had been duly pre-paid, had the honesty on his death-bed, in the year 1838, to leave a legacy of 300*l.* to a brother priest, on condition of his supplying the deficiencies, at the rate of half-a-crown for each mass.—(*Bath Protestant*, vol. i., p. 159.) It is not impossible that this objection occurred to the mind of the patrons of the Living Rosary in Leicestershire, for the brethren and sisters are not only allowed to perform this task at chapel while the prayers are being read—with which, of course, they have no concern, as being in Latin—but they are expressly reminded (p. 32) that 'the Rosary is a most proper devotion for simple Christians to use during the holy sacrifice of the Mass.'

"In the Whitwick Confraternity, the reciter offers up, at the end of his allotted mystery, a prayer to the Virgin, one or more to Thomas àBecket, and occasionally one to Dionysius of Athens, or John of Damascus. In the whole fifteen mysteries, there is only one solitary petition to our only Saviour, Jesus Christ."—(*Eighth Report of the Loughborough Society*, pp. 11, 12.)

The Loughborough and Ashby-de-la-Zouch Protestant (Church of England) Tract Society, from whose valuable Report we have taken the preceding observations, has been in existence about eight years, and (we rejoice to hear) has been eminently successful in stemming the aggressions of popery in that district.

But we cannot take leave of Mr. Phillipps's "Manual" without presenting to our readers a few specimens of the precious devotions imposed upon ignorant and credulous papists. The following passage is from a meditation on the first of "the five joyful mysteries of our Christian faith."

"1 Our Father.
"10 Hail Maries.
"1 Glory be to the Father, &c.
"Holy Mary, pray for England.
"Most blessed St. Thomas, glorious Archbishop of Canterbury, courageous martyr of the holy Church of England, pray for England.
"Holy St. Thomas, pray for the See of Canterbury.
"Holy St. Thomas, pray for all the churches of the province of Canterbury.
"Holy St. Thomas, pray for this mission of Grace Dieu and Whitwick."—(Phillipps's *Manual*, p. 47.)

The invocations of "the holy" (traitor), "St. Thomas" (àBecket), to "pray for England," are continued through the remaining four "joyful mysteries," and through the greater part of the so-called "sorrowful" and "glorious mysteries." The following passage concludes the meditation on the "fourth glorious mystery" of the pretended "assumption of our Blessed Lady:"

"O sweet Mary, my Lady and my Queen, Mother of my God, next to Jesus I will honour thee and love thee all my life! O sweetest, O dearest, O adorable Mary, I offer thee my heart, my soul, my body; all that I have and am for time and for eternity! Accept me, O blessed Lady, for thy servant and thy child, for the rest of my days; watch over me from heaven, and conduct my soul to the blessed haven of salvation: all this I hope to obtain through thy intercession with thy divine Son, who alone is our Saviour, our Mediator, and our Advocate, and who, with the Father and the Holy Ghost, ever liveth and reigneth one God, world without end. Amen.

" 1 Our Father.
" 10 Hail Maries.
" 1 Glory be to the Father, &c.
" Holy Mary, pray for England.
" St. John the Evangelist, pray for England.
" St. Timothy, Bishop of Ephesus, pray for England.
" St. Dionysius, Bishop of Athens, pray for England.
" St. John Damascene, pray for England.
" St. Thomas of Canterbury, pray for England."—(*Ibid*, pp. 95, 96.)

These invocations, in which the name of àBecket is so prominently introduced, are preceded by the expression of Mr. Phillipps's fervent hope that " the first act of England, when it shall return to" what he calls Catholic " unity" (that is, to the papal yoke, pecuniary exactions which drained the country of its wealth, and the unscriptural and anti-scriptural doctrines and usages of the Romish Church),

" Will be to restore with more costly magnificence than ever the shrine of this our thrice blessed patron in the cathedral Church of Canterbury. Oh! what a goodly sight it would be once again to behold tens of thousands of Englishmen marching to Canterbury for the restoration of the shrine of St. Thomas the martyr! O glorious St. Thomas! O blessed archbishop! most holy primate of England! pray for us, that we may one day behold this blessed sight!"—(*Ibid*, p. 34.)

May God in His mercy avert such a calamitous consummation! Mr. Phillipps, however, dwells on it with fond delight; and, in his dreamy anticipations of the eventual triumph of popery, he expatiates on the support which that baleful system of false doctrine is receiving from the papistical Tractarians. He asserts,

" That a large number of the clergy of the Anglican Church have been led, by God's merciful guidance, to lament the state of separation from the rest of Christendom, in which their ancient Church has been so unhappily involved for near three centuries. These clergy are the most learned and devout of all the Anglican clergy, and they are now labouring and praying for the restoration of unity in this kingdom." —(*Ibid*, p. 35.)

We deny that the Tractarians " are the *most* learned and devout of *all* the Anglican clergy." They have, indeed, ready pens, some learning, and abundance of misplaced zeal, as many of our correspondents have demonstrated in former Numbers of our Journal. So long, however, as our bishops and clergy are *faithful* to their solemn consecration and ordination vows, with the Divine blessing upon their unwearied labours, we need not fear the eventual triumph of popery in our highly-favoured country. Well-attested cases have come to our knowledge, in which the pastoral vigilance of clergymen has more than once silenced the attacks of papists, and effectually shielded the flocks (for whose souls they " watch as they that must give account") against the deadly errors of popery.

But it is time that we return to Mr. Tyler's volume; to which the preceding facts and evidences of the mariolatry of Rome, may be considered as supplementary. From the authorised and enjoined forms of

Romish worship of the Virgin, he proceeds to examine the works of several of the acknowledged saints and doctors of the Church of Rome. Copious extracts are made from the psalter of *Saint* Bonaventure, and from the writings of Gabriel Biel, Peter Damiani, Bernardinus de Bustis, *Saint* Bernardinus Senensis, and of the Jesuit, Theophilus Raynaud. As the psalter of Bonaventure, and his parodies of the Te Deum, and other hymns which he addresses to the Virgin Mary, are now well known, and have been proved to be the genuine productions of that writer, notwithstanding the false assertions of papists to the contrary, we need not offer any extracts from them; although we could easily add to them, were we not apprehensive lest we should extend this article to too great a length. But we cannot withhold the following sentences from Raynaud's accommodation of the Te Deum to the Virgin Mary:

"We praise thee, Queen of Heaven; we honour thee, Sovereign Lady of the world.

"All creatures of right praise thee, Mother of immense splendour, Chamber of the Trinity most high, &c.

"Thou art the beloved daughter of the Eternal Father; thou art the elect mother of the Son of God; and also the Holy Bride of the Comforter.

"All angels obey thee. Thee the heavens of heavens love inestimably.

"To thee Cherubin and Seraphin cry aloud with ineffable voice, 'Hail, hail, hail, O Lady of Glory; the heavens and earth are full of the sweetness of thy grace.'

"Thou art the Queen of the Apostles, thou the teaching of the evangelists.

"Thee the praiseworthy company of the prophets, thee the band of patriarchs, worship.

"Thou art the victory of martyrs, thou the glory of confessors.

"Thee the roses of Paradise, glorious virgins, praise; as do the chaste in their choir, singing 'Hail, O sweetest Queen; rejoice, O our most worthy Mother, who pourest grace upon the saints, and deliverest souls from the depths.'

"We sinners therefore beseech thee, O Mother of God, help that people, whom the precious blood of thy Son our Lord Jesus Christ redeemed.

"Make us to be numbered with thy saints in glory most high.

"Through thee, may we, O holy Mother, be deemed worthy to be piously comforted.

"Thou who art crowned with so many prerogatives of holiness in the glory of the Father, rejoicing by thy right of mother in so many privileges of dignity; joy, rejoice, be glad, who art greater than all praise, O merciful, O pious, O sweet Mary the Virgin."—(Tyler's *Worship of the Blessed Virgin Mary*, &c., pp. 54, 55.)

On these sentences, Mr. Tyler remarks, with equal force and truth:

"With men and Christians bent on arriving at the truth, and possessing it, can any refinement take from this address the character of a direct prayer to the Virgin for benefits in her power to bestow? Can it be freed from an ascription of the divine attributes to Mary?

"In the very words in which Christians have been long wont to seek for God's mercy, and to praise Him, does this parody on the Te Deum ask for Mary's help, and proclaims her praises:

"'Make us to be numbered with the saints in glory.

"'We therefore pray thee help the people.

"'To thee Cherubin and Seraphin with ineffable voice do cry.

"'The goodly company of the prophets worship thee,' &c.

"And yet this is the worship offered to the Virgin by one who considers himself as a pattern of moderation, and discretion, and care, and circumspection, and prudence, in his praises of the Virgin."—(*Ibid*, p. 56.)

But it may be said that the writers from whom the preceding quotations have been given are, comparatively, ancient; and that modern writers teach a more scriptural doctrine. Mr. Tyler, however, deprives the papists of this subterfuge, by exhibiting the "*present* doctrine of the Church of Rome," in a series of extracts from the Encyclical Letter issued by the reigning pope in 1832, from "the Imitation of the Virgin Mary," the "Little Testament of the Holy Virgin," *Saint* Alphonso Liguori's (canonised in 1839) "Glories of Mary," the "Hebdomas Mariana," and from the prayers published for those who are admitted into the "Pious Confederation of the Most Holy Mary, Mother of Providence, the Auxiliatrix of Christians," canonically established at Rome. As Mr. Tyler has omitted the closing paragraph of the present pope's Encyclical Letter, we shall supply that omission, by giving it a place in these pages, from the "Laity's Directory" for 1833, an accredited publication of the English Romanists, published under the authority of their so-called vicars-apostolic:

"But, that all may have a successful and happy issue, let us raise our eyes to the most Blessed Virgin Mary, who alone destroys heresies, who is our greatest hope—yea, the entire ground of our hope. May she exert her patronage, to draw down an efficacious blessing on our desires, our plans, and proceedings, in the present straitened condition of the Lord's flock."—(*Laity's Directory*, 1833, pp. 14, 15.)

The preceding sentences, our readers will bear in mind, were dated on the Romish festival of the Assumption (August 15th), 1832. In a very recent Encyclical Letter, dated May 8th, 1844, Gregory XVI. thus expresses himself:

"But, above all, venerable brothers, let us elevate our hands to heaven, and commit to God, with all humility and the fervour of which we are susceptible, our cause, the cause of the whole flock of Jesus Christ and of His Church. *Let us, at the same time, recur to the intercession of* St. Peter, the Prince of the Apostles; as, also, to that of the other saints; especially to *the Blessed Virgin Mary*, to whom it has been given to destroy all the heresies of the universe."*

An interval of only twelve years has elapsed between the dates of these two encyclical letters; and the Blessed Virgin Mary, "who alone destroys heresies . . . . . yea, all the heresies in the universe," has not yet regarded or listened to the pope's invocation of her. How, indeed, should she? any more than she could prevent the treasures, with which benighted devotees have enriched her at Loretto, from being lately carried off to Trieste by Count Rocchi.† "For the living know that

* "Circular Letter from his Holiness the Pope," translated in the "English Churchman," June 20, 1844, p. 387.

† "*The Madonna of Loretto.* The treasure of our Lady of Loretto has just vanished. The event has thrown the Court of Rome into great consternation. At the time the French conquered Italy, the pontifical government removed to Rome the Madonna's rich coffer, in order to shelter it from the profane covetousness of the conquerors. Since the Restoration it has been conveyed back to Loretto, and new offerings had increased its richness. *Count Rocchi*, Receiver-General of the province

they shall die; but *the* DEAD *know* NOTHING MORE, neither have they a reward any more; for the memory of them is forgotten. Their love, also, and their hatred, and their envy, are all perished; NEITHER HAVE THEY ANY PART IN THIS WORLD, AND IN THE WORK THAT IS DONE UNDER THE SUN." (Eccl. ix. 5, 6; *Anglo-popish Doway Version*, p. 594 of the edition published at Dublin in 1825, with the approbation of the Romish titular archbishop, Daniel Murray.)

From the writings of the reputed saints and doctors of Rome, Mr. Tyler proceeds to the evidence of Holy Scripture respecting the Blessed Virgin: the result, we need scarcely say, fully bears out his statement of the fact, that "the inspired volume is totally silent throughout, as to Mary, whether in life or in death." In order to supply this fatal want of evidence for the divine honours paid to her in the Church of Rome, recourse has been had to various expedients. "The doctrine of progressive developement" (to which the Tractarians have resorted for some of their unscriptural views of Christian truths), Mr. Tyler informs us,

"Has been much relied on; and revelations of her influence and majesty made by herself to many of her most famous worshippers, have been alleged: especially are we referred to the revelations made by the Virgin to St. Bridget.*

"But another solution of this difficulty has been offered, on which we shall make no comment; since few, probably, of the most ardent propagators of the doctrine of Developement will acknowledge it as their own: 'The silence,' it is said, 'of Holy Scripture as to Mary's birth and circumstances (less being recorded of her than of John the Baptist) was designed, and for this very purpose, to be an encouragement to the votaries of Mary: God, wishing to countenance and second their pious zeal, omitted the record of those particulars which are now celebrated by her worshippers, that they might have ample room for the full exercise of their piety, and for their religious and reasonable invention and propagation of novelties concerning her.'

"Hence the open confession (which to us savours of impiety, and of a presumptuous desire to fill up what God Himself has not been pleased to reveal), that, if her Son Jesus had omitted anything concerning Mary, her faithful and zealous servants would supply what was wanting.†

"Others, however, affirm, that though not in Holy Scripture, yet in the early Fathers of the Church the mediation of the Virgin is recognised and taught, and prayers to her for blessings from heaven are sanctioned and prescribed."—(Tyler's *Worship of the Blessed Virgin Mary*, pp. 92, 93.)

Accordingly, Mr. Tyler institutes a most patient investigation of the ancient creeds received by the universal Christian Church, and of the fathers (forty-one in number) who flourished during the first five centuries, besides the Councils of Constantinople, Ephesus, and the

---

of Ancona, to whose custody the coffer of holy Loretto was entrusted, had *embarked in an Austrian steamer proceeding to Trieste, and* CARRIED OFF THE CONTENTS *of all the coffers*, the keys of which he had in his possession. *Revue de Paris.*"—ATHENÆUM of June 29, 1844, No. 870, p. 605.

* Diptycha Mariana, vol. vii., p. 20.

† Ibid, vii., p. 4.

General Council of Chalcedon. This portion of his work does not admit of quotation; but it is very material to inform our readers, that Mr. T. has been careful to cite only such writings as have been proved to be *genuine*. The result of his researches (the labour of which can only be appreciated by those who have been engaged in similar pursuits) *has* DEMONSTRATED *the fact*, that

"All, not for a few years, or in a portion of Christendom, but for five hundred years and more, and in every country in the Eastern and in the Western empire, in Europe, in Africa, and in Asia, testifying as with one voice that they knew of no belief in the present power of the Virgin and her influence with God; no practice in public or private of praying to God through her mediation, or of invoking her for her good offices of intercession, and advocacy, and patronage; no offering of thanks and praise made to her; no ascription of divine honour and glory to her name. On the contrary, all the writers through those ages testify that God was, to the early Christians, the only object of prayer; that, to them, Christ was the only heavenly mediator and intercessor in whom they put their trust.

"The revealed truths of the Bible" (Mr. Tyler continues), "and the witnesses of the Christian Church, warn us, as with a voice from heaven, never to substitute Mary for Christ—not even for a moment—not by the most transient appeal to God in her name; never to seek what we need, as souls on our way to God, from any source but the Almighty—the First Cause of all things, the giver of every good gift, the God of all comfort, the only Rock of our Salvation, the only ground of our hope; and to pour out our hearts before him alone, through his only Son alone—who is the Way, the Truth, and the Life.

"We honour Mary, we love her memory, we would by God's grace follow her example in faith and humility, meekness and obedience; we bless God for the wonderful work of salvation, in effecting which she was a chosen vessel; we call her a blessed saint, and a holy virgin; we cannot doubt of her eternal happiness, through the merits of Him who was God of the substance of His Father, begotten before the world, and Man of the substance of His mother born in the world. But we cannot address religious praises to her; we cannot trust in her merits, or intercession, or advocacy, for our acceptance with God; we cannot invoke her for any blessing, temporal or spiritual; we cannot pray to God through her intercession, or for it: this, in us, would be sin. We pray to God alone; we offer religious praise, our spiritual sacrifices, to God alone; we trust in God alone; we need no other mediator, we seek no other mediator, we apply to no other mediator, intercessor, or advocate, in the unseen world, but Jesus Christ alone, the Son of God and Man. In this faith we implore God alone, for the sake only of His Son, to keep us stedfast unto death; and in the full assurance of the belief that this faith is founded upon the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone, we will endeavour, by God's blessing, to preserve it, as our Church now professes it, whole and undefiled, and to deliver it down, without spot or stain of superstition, to our children's children, as their best inheritance for ever."—(*Ibid*, pp. 363—365.)

We cannot lay down Mr. Tyler's treatise without tendering him our thanks for the important service which he has rendered to the Church by the publication of his important documentary volume, and for the truly Christian spirit with which he has delivered his sentiments. In this respect he is a model to controversialists. His work is truly—what Montesquieu, about a century ago, said in reference to a Diplomatic Memoir of the British Government—*une Réponse sans Réplique*. No clergyman's library (especially if he be resident where there are

any popish nunneries, or other establishments) can dispense with it; and it ought to be in the library of every university and college in the United Kingdom.

* * * * *

"*Flee from* IDOLATRY." (1 Cor. x. 14.) "*Little children, keep yourselves from* IDOLS." (1 John v. 21.) "*Thou shalt worship the Lord thy God, and Him* ONLY *shalt thou serve.*" (Matt. iv. 10.)

ROMAN FALLACIES.

"Roman Fallacies and Catholic Truths," By the Rev. H. Townsend Powell, A.M., Vicar of Stretton-on-Dunsmore. A new edition of the whole series, collected and revised. London: Painter. 12mo.

WE had proposed to introduce a quotation from Mr. Powell's valuable and seasonable little volume, in the course of the preceding article, in reference to the idolatrous worship of the Virgin Mary in the Church of Rome. But, as his "Roman Fallacies" treat on several other topics of much importance in the Romish controversy, we think we shall confer favour on our numerous clerical readers, by giving an outline of their contents. The history of these Tracts is thus briefly related by the author:

"They were elicited by the persevering efforts of the Roman Catholics in connexion with St. Mary's Priory, at Princethorpe, in the parish of Stretton-on-Dunsmore, in Warwickshire; and are, in fact, a continuation of a series of publications, put forth to meet the various attempts at proselytism which have been resorted to in that parish."

Most effectual, we have the pleasure of announcing, was this seasonable and judicious series of Tracts, in preserving the author's parishioners from the insidious arts and attacks of zealous papists. The subjects which he has discussed are—angel-worship; saint-worship; canonisation of saints; worship of the Virgin Mary; image-worship; relic-worship; adoration of the cross; adoration of the host; Appendix—Answer to all objections; Supplement—The Catholic, the Old Religion; or, The Fallacies of Pope Pius's Creed. The following is the method, for the most part, adopted by the author, in each Tract: First, the doctrine of the Church of Rome is stated in the very words of her own authorities. Then he shows its condemnation by Scripture, and by the ancient Fathers of the Christian Church. The apologetic defences of papists for their unscriptural and anti-scriptural tenets and practices are then briefly stated and most pithily answered—refuted, we should rather say. All Mr. Powell's proofs are drawn from authentic sources—*irrecusable* sources, as one of the most candid and amiable of papists, the late Mr. Charles Butler, would term

them. And, finally, each Tract concludes with application to his Romanist readers. Each Tract would furnish materials for quotation, could we find space for it. In pp. 77—80 there is an amusing examination of the evidence of popish writers about the *invention* (a most profitable *invention*, indeed, it has proved to the Church of Rome) of the true cross on which our Saviour was crucified. The Tract on the "Worship of the Virgin Mary" is particularly valuable, as containing much information in a small compass. The materials of this Tract are derived from the writings of Bonaventure, Liguori, and the Encyclical Letter of the present pope in 1832; but the author's mode of demonstrating, by the juxta-position of passages of Holy Scripture, that part of the honour, which belongs only to the Almighty, is in these extracts given to the Virgin Mary, is so ingenious and so conclusive, that we are tempted to transfer his demonstration to our pages:

"The attributes and title of the First Person in the ever-blessed Trinity assigned to the Virgin Mary:—

CO-EXISTENCE FROM EVERLASTING WITH THE FATHER.

The Holy Scripture.	*The Church of Rome.*
"To us there is BUT ONE GOD THE FATHER, OF WHOM ARE ALL THINGS, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him."—(1 *Cor.* viii. 6.)	"The Holy Church throughout all the world doth invoke and praise thee, THE MOTHER OF DIVINE MAJESTY."—(*Parody on the Te Deum, by Bonaventure.*)

"The title 'Mother of Divine Majesty,' addressed to the Virgin Mary, directly asserts her to be a Divine Person or Goddess; and, when it is to be remembered that this title is a parody upon the expression 'Father of an infinite Majesty,' it implies that the Virgin Mary is, if not in glory equal, at least of majesty co-eternal, with the Father.

PATERNAL AUTHORITY OVER GOD THE SON.

The Holy Scripture.	*The Church of Rome.*
"God hath highly exalted him, and given Him a name which is above every name, that at the name of Jesus EVERY KNEE SHOULD BOW, OF THINGS IN HEAVEN, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—(*Phil.* ii. 9, 10.)	"O then our Governor and most benignant Lady, in right of being his mother, COMMAND your most beloved Son, our Lord Jesus Christ, that he deign to raise our minds from longing after earthly things to the contemplation of heavenly things."—(*Crown of the Blessed Virgin, by Bonaventure.*)

"The attributes and titles of the Second Person in the ever-blessed Trinity assigned to the Virgin Mary:—

OUR HOPE.

The Holy Scripture.	*The Church of Rome.*
"Paul, an apostle of Jesus Christ, by the commandment of God our Saviour and Lord Jesus Christ, which is OUR HOPE."—(1 *Tim.* i. 1.)	"On Thee THE ONLY HOPE of all the human race is fixed."—(*Bonaventure, Praise of the Virgin.*)
"(Jesus Christ) was manifest in these	"That all may have a successful and happy issue, let us raise our eyes to the

last times for you; who by Him do believe in God, that raised him up from the dead, and gave him glory, that *your faith and* HOPE *might be in* GOD."—(1 *Pet.* i. 21.)

most Blessed Virgin Mary, who alone destroys heresies, who is our GREATEST HOPE, yea THE ONLY GROUND OF OUR HOPE."—(*Pope Gregory XVI., Encyclical Letter, Laity's Directory for* 1833.)

THE ENTRANCE TO ETERNAL LIFE.

The Holy Scripture.

"I am the door: by Me if any man enter in, he shall be saved."—(*St. John* x. 9.

The Church of Rome.

"Thou (O Virgin Mary) art the port of life."—(*Praise of the Virgin.*)

THE AUTHOR OF ETERNAL LIFE.

The Holy Scripture.

"Being made perfect, He (Jesus Christ) became the author of eternal salvation unto all them that obey HIM.—(*Heb.* v. 9.)

The Church of Rome.

"It is good for man to submit himself to thy service (O Virgin Mary), to rule himself by thee in disposing himself to virtue; for thy servants can through thee safely ascend to heaven, and having attained to life, for ever live with thee."—(*Praise of the Virgin.*)

THE AUTHOR OF SALVATION.

The Holy Scripture.

"Neither is there salvation in any other (than Jesus Christ), for there is none other name under heaven given among men whereby we must be saved."—(*Acts* iv. 12.)

The Church of Rome.

"Through thee (O Virgin Mary) salvation is obtained."—(*Praise of the Virgin.*)

THE CONQUEROR OF ADAM'S SIN.

The Holy Scripture.

"As in Adam all die, even so in Christ shall all be made alive."—(1 *Cor.* xv. 22.)

The Church of Rome.

"Through thee alone (O Virgin Mary) is the ancient sin of Eve overcome."—(*Praise of the Virgin.*)

THE PURGER OF SINS.

The Holy Scripture.

"When He (Jesus Christ) had by himself purged our sins, sat down on the right hand of the Majesty on high."—(*Heb.* i. 3.)

The Church of Rome.

"Hail, Virgin! end of wrath, purge our faults, and grant that when the course of this world is finished, we may not be confounded for our sins."—(*Praise of the Virgin.*)

THE RULER OVER EVERY CREATURE.

The Holy Scripture.

"He (the God of our Lord Jesus Christ, the Father of glory) raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and name that is named, not only in this world, but also in that which is to come, and HATH PUT ALL THINGS UNDER HIS FEET, AND GAVE HIM TO BE THE HEAD OVER ALL THINGS TO THE CHURCH."—(*Eph.* i. 20.)

The Church of Rome.

"Hail thou, to whom the Supreme King that inhabiteth the heavens hath granted in perpetual right to have rule over every creature."—(*Praise of the Virgin.*)

THE MESSIAH PROPHESIED OF BY DAVID.

The Holy Scripture.

"The Lord said unto my Lord, Sit thou on my right hand until I make thine enemies thy footstool."—(*Ps.* cx. 1.)

The Church of Rome.

"The Lord said unto our Lady, My mother, sit upon my right hand."—(*Ps.* cix. *Bonav. Psalter.*)

"This text of the holy Psalmist is cited by Jesus Christ as a prophecy of Christ (St. Matt. xxii. 41): 'While the Pharisees were gathered together, Jesus asked them, saying, What think ye of CHRIST? Whose son is He? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord? saying, The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool. If David, then, call him Lord, how is He his Son?'"

"Attributes and titles of the Third Person in the blessed Trinity addressed to the Virgin Mary:—

The Holy Scripture.

"When He the Spirit of truth is come, He shall guide you into all truth."—(*St. John* xvi. 13.)

"As many as are *led by the Spirit of God*, they are the sons of God."—(*Rom.* viii. 14.)

The Church of Rome.

"That she (the Virgin Mary) may watch over us writing to you, and *lead our mind by her heavenly influence* to those counsels which may prove most salutary to Christ's flock."—(*Pope Gregory, En. Letter.*)

"The praise of Jehovah applied to the Virgin Mary:—

The Holy Scripture.

"In thee, O LORD, do I put my trust, let me never be ashamed."—(*Ps.* xxxi. 1.)

"Into thy hands I commend my spirit, for thou hast redeemed me, O LORD God of truth."—(*Ps.* xxxi. 5.)

The Church of Rome.

"In thee, O Lady, have I put my trust, let me never be confounded."—(*Ps.* xxx. *Bonaventure, Psalter.*)

"Into thy hands I commend my spirit, O Lady, for all my life, and to my last day."—(*Ps.* xxx. *Bonav.*)

"The praise of the ever-blessed Trinity addressed to the Virgin Mary:

The Holy Scripture.

"Who shall not fear thee, O Lord, and glorify thy name, for thou ONLY art holy?"—(*Rev.* xv. 4.)

"They rest not day or night, saying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come."—(*Rev.* iv. 8.)

The Church of Rome.

"Holy, holy, holy Mother of God."—(*Bonav. Parody on the Te Deum.*)

"The Virgin Mary said to be a more powerful intercessor than Jesus Christ:—

The Holy Scripture.

"He (Jesus Christ) is able to save them to the uttermost, who come unto God by Him, seeing he ever liveth to make intercession for them."—(*Heb.* vii. 25.)

The Church of Rome.

"The pestilence could not be arrested by the vows and prayers which the holy Pope caused to be offered in all quarters, until he resolved on having recourse to the Mother of God . . . the miraculous effects of her intercession were soon experienced."—(*Glories of Mary, Liguori.*)

"I think, my Roman Catholic friends, you will admit, that in these extracts there is *some part of that honour which belongs only to God*, assigned to the Virgin Mary."—(*Roman Fallacies, pp.* 50—53.)

Our readers, we are assured, will concur in opinion with us, that, in the preceding passages, there is not only *some*, but a great part, of that honour assigned to the Virgin Mary, which belongs only to the supreme, omnipotent Creator.

Mr. Powell's little volume—small in bulk, but rich in matter—is particularly worthy of the attention of those who are surrounded by active, zealous papists. To any who are *willing* to examine, with the Divine blessing, it can scarcely fail to carry conviction: at the same time, it is an admirable "preservative against popery" for those who are desirous of furnishing themselves with brief but pithy and accurately cited proofs and arguments. Mr. Powell's volume, though primarily designed for the use of his own parishioners, has had a very considerable circulation in other parts of the kingdom; and we shall rejoice, if this brief notice of its important contents may prove a means of extending its circulation and usefulness.

MISCELLANEOUS.

THE following is from the *Times*. We make no comment: our quotation speaks for itself.

"The consecration of a monastery dedicated to St. Bernard, and intended for the use of a number of Cistercian monks, who have hitherto inhabited temporary buildings in Charnwood Forest, took place on Tuesday last; the ceremony being performed by Dr. Wiseman (styling himself "Bishop of Melipotamus"), Dr. Walsh ("Bishop of Candyopolis"), and Dr. Morris ("Bishop of Troy").

The Cistercians were founded 746 years ago by Robert Abbot, of Molesme, who, with a few devoted monks, retired to the monastery of Citeaux, situate in a wild and desert place near Chalons-sur-Saone, in order that they might restore more perfectly the austere rules of St. Benedict. From this beginning the order increased rapidly, and extended all over Europe. Their first abbey built in England was at Waverley, in Surrey, in the year 1129; but in the reign of Edward I. there were no less than 64 Cistercian houses, including Fountains, Furness, Tintern, Joreval, Kirkstall, and a host of others, of notable memory. At the time of the Reformation many of the scattered "religious" emigrated to the continent; but when that in its turn afforded them no longer a refuge, the English Cistercians of La Trappe in France returned to this country, and, after experiencing many vicissitudes, settled near Sheepshed, Leicestershire. The scenery in the neighbourhood is remarkably stern and wild; irregular masses of rock being scattered about in groups at once romantic and picturesque; while the prospects which may be seen by looking down from the hills upon the country around are truly glorious to behold. The site chosen by the new community

is at the south side of an immense rock, which rises in rugged grandeur, and completely shelters the monastery from the bleak north winds. This "mount" has been called by the monks after "St. Bernard," and will shortly be surmounted by a sculptured representation of the awful scene on Calvary, when our Saviour died a ransom for men, being "crucified with the malefactors, one on the right hand, and the other on the left." The land belonging to the abbey is naturally cold and sterile, but the unremitting labours of the "religious" have brought it into excellent cultivation. The scene to a nineteenth-century-man is certainly of the most curious: the monks, arrayed in the sombre garments of their order, may be observed working silently in the fields; but as soon as the bell rings out the hour for prayer, they immediately cease from their toil, and, wherever they may be, or whatever they may be doing, they instantly fall down upon their knees and betake themselves to their devotions.

The whole of the domestic and other buildings, including the cloister, chapter-house, refectory, dormitory, calefactory, guest-house, priors' lodgings, lavatory, kitchen, offices, &c., are completed; but of the chapel only the nave has been completed. The style is early English, with massive walls, buttresses, high gables and roofs, long and narrow windows, deeply recessed doorways, and the other characteristics of that kind of architecture which surpasses every other for solemnity and grandeur of effect. The chapel is cruciform in plan, and when finished will consist of a nave and choir with aisles and transepts, with a tower and spire at the intersection. The arches of the nave spring from pillars nine feet in circumfrence, with foliated capitals. The framing of the roof, which is decorated with painting, is open to the view, and springs from stone corbels level with the base of the clerestory windows. The high altar will be at the east end against a reredos of arched panel-work below the triple lancets of the gable. On the eastern walls of the transepts are two altars—one to the Virgin, and the other to St. Joseph. As the chapter-house adjoins the south wall of the transept, a rose window will be erected in the gable, and three large lancets on the opposite end: the sacristy is on the south side, and forms in the plan a continuation of the transept gable wall nearly as far eastward as the termination of the chapel. The stalls for the monks will be continued a considerable portion of the way down the nave, for which arrangement there are examples to be found in Westminster, Gloucester, Winchester, Tewkesbury, St. Alban's, and Norwich. The choir is bounded westward by a large and handsome stone roodloft, occupying one bay of the nave. It is supported by three open arches (the side ones containing altars), and surmounted with appropriate painting and other enrichments. The rood itself is 50 feet high, and has images of the Blessed Virgin and St. John. By the rules of the Cistercian order the loft will be used for all its ancient purposes, and will be provided with standards for lights, and other requisite furniture.

At about ten o'clock on Tuesday last the monks set out from the temporary buildings they occupied, and walked in solemn procession to the new abbey, which is about a quarter of a mile distant. On arriving thither the ceremony of consecration was immediately commenced by Dr. Walsh. The sermon was preached by Dr. Wiseman, High Mass being said by Dr. Morris. In the evening vespers were said for the first time, and the sermon was preached by Dr. Morris.

This is the first abbey the Romish sect have completed in England.

SHORT LITERARY NOTICES.

The Anglican Cathedral Church of St. James, Mount Zion, Jerusalem. London: 1844.

Mr. Johns, the author of this work, architect to the London Society, and acting as Consul, has supplied us with a short and interesting account of the steps which were taken prior to the building of the church at Jerusalem.

The siege and the earthquake had deposited so much that was unsubstantial and unsafe for a foundation, that he was compelled to dig 35 feet from the surface before he was able to lay the foundation-stone. The first stone was laid by Bishop Alexander, January 28, 1842, after Mr. Johns had been in the city one year and a half, and after actual labour of nine months. The work was allowed to advance until January, 1843, when the Turkish authorities interfered. It is lamentable to relate that the work had only reached 5 feet from the ground when this act of superstitious ignorance hindered it. The illustrations are well executed, and contain the following subjects: The view of the Church, and of the Bishop entering Jerusalem—The ground plan of the Church—The view of the interior. The fifth plate contains sketches of the premises on the arrival of the architect, and of several other points of interest. It is a well-executed and interesting work, and one which we can well recommend to our readers. We hope that the toil of the architect may be rewarded by seeing the church rear its head, as a testimony against Mohammedism and Popery, and that soon Mount Zion may be the joy of the whole earth, and once more be acknowledged as the city of the Great King, the King of Kings, and Lord of Lords.

●

The Psalms of David Metrically Paraphrased for the Inmates of the Cottage. By a Cambridge M.A. London: Whittaker. 1844.

A valuable little work, well executed, without pretence, and excellently adapted for the practical purpose for which its author intended it.

Utilitarianism Unmasked. By the Rev. J. F. Coles, D.D. London: Bell. 1844.

A not very wise, but complete exposure, of the philosophy of Jeremy Bentham, by one who, from having been his private secretary, was well acquainted with his views.

The Death of Athaliah; and other Poems. By the Rev. W. Trollope, M.A. London: Wix. 1844.

The drama which forms the chief portion of this little volume, is founded on the Athalie of Racine, but "differently arranged, and constructed with reference to the genius of the English stage." The minor poems are all of a religious character; and the whole work, though not of the *highest* poetical merit, may safely be recommended as above the usual average.

Questions for Examination on the Acts of the Apostles. By the Rev. W. Trollope, M.A. Cambridge: Hall. 1844.

A very useful little volume, constructed with reference to Mr. Maskew's confessedly imperfect work on the same subject; to which it forms an invaluable supplement. We confidently recommend it to all theological students.

CORRESPONDENCE.*

RE-UNION WITH ROME.

No. VI.

To the Editor of the Christian's Monthly Magazine and Review.

SIR,

In my last I endeavoured to show that a misapplied and perverted rule might well be regarded as a dishonest evasion of truth. In this way it is easy to vindicate error both in doctrine and in practice, and to sear the conscience as with a hot iron. But I have done with the Tractarian sophistry of unfair inferences and of disowned consequences, and would now pass on to another Jesuitical plan for promoting "Catholic" union.

It is allowed by the Tractarians, that in the apostate Church of Rome many impositions may be denominated so far unscriptural, inasmuch as they are neither commanded nor prohibited in the Scriptures. But, say they, since such impositions have primitive usage for their support, they are deserving of some consideration, and by no means to be regarded as a just cause for separation. Now, Sir, if the practices favoured are in themselves lawful, they must be included in some *general* precept or statement, though not *particularly* described in the Scriptures. In this case they are clearly binding on the conscience, independently of the authority of any Church; and, therefore, it is absurd to suppose that enforcement by ecclesiastical law can ever render them unlawful, or justify separation from Church communion. This rule is, however, wholly inapplicable to the present controversy; for we complain not of any forms of Church order and discipline, which are neither commanded nor prohibited in the Scriptures, but object to impositions which are positively anti-scriptural.

Again, we are told that there are two cases only which can justify our remaining separated from Rome. One case refers to doctrine, and the other to practice. If we are required, as a condition of communion, to receive acknowledged error for truth, and to join in practices which the Word of God teaches to be sinful, then we may continue separated from Rome; since obedience to the laws of God must ever be regarded as paramount to conformity with the professed creed or enjoined practice of any Church or Council. This is the point at issue. We maintain actual error in doctrine, and sinfulness in practice; while those who long for re-union with Rome,

* The Editor wishes it to be understood that he is not responsible for the opinions expressed in this portion of the Magazine.

can discern neither the one nor the other. We recognise separation from Rome as a necessary duty enjoined by the laws of God; whereas, our antagonists affirm, that such differences as exist between Protestants and Papists, pertain to private opinions and to things indifferent. I need not stop to prove those actual errors and that idolatrous practice, the existence of which has so frequently been established, and the proof of which none have been able to gainsay, though many have dishonestly sought to evade its force.

It is further charged against us, that in the above respects we disallow the application to ourselves of the very same rules which we urge against Dissenters. This, however, we flatly deny. We do not take up the Tractarian weapon of repelling this charge as an *unfair inference* or *disowned consequence;* but we deny *the fact*, and the proof or evidence of the fact rests with our opponents. This state of the argument is just the reverse of theirs; since I have before shown that *they admit certain facts*, while they dispute the *necessary consequences*. These facts are proved against them, and so established, that any kind of gainsaying is impossible. Their way of escape is marvellously impudent; for, while they acknowledge the proof of the facts, they stoutly maintain that *the accusation involved in that proof is false!* We scorn to use such dishonest evasions, and would plead at once guilty to the charge, were the assumed facts capable of proof against us.

The rule according to which we act towards Dissenters, is very different from that which the Tractarians apply to members of our Church, in urging a re-union with Rome. In the application of such rules, we must consider the persons to whom they are applied, as well as those by whom they are used. If this distinction be carried out, it will be at once perceived that the two cases are widely different.

The same confutation would apply to any gratuitous assertion, to the effect that we disallow the application to ourselves, by Dissenters, of the very same arguments which we urge against the Tractarian proposal for a re-union with Rome.

I have now, Sir, briefly exposed the fallacy of certain sophistries adopted by the Oxford school, by arranging them under general heads, which I have termed rules. If I mistake not, there are few material points in the controversy which may not thus be classed. I have endeavoured to show how specious is that sophistry, which can clothe falsehood in the garment of truth! And, although I am conscious how very imperfectly I have carried out my proposed design; yet, perhaps, some more competent, and having more time for reflection, may find in these letters a few small germs capable of expansion and growth. The foundation I have laid may not be considered quite safe for the erection of any permanent building; while, at the same time, the materials may be used by some master-builder, and be found, in his hand, to afford the desired security.

Hitherto I have confined myself to general rules and principles, from which it would appear that re-union with Rome is so far from being desirable, that separation from her is a positive duty. And here I might stop; though it is still my intention, if permitted in the Providence of God, to show further the fallacy of the proposals, and the impracticability of the design, of those who are endeavouring to bring the Church of England into communion with Rome; while they abandon the Christian duty of seeking the conversion of Romanists, by their admission as members of our own *Protestant* Church. In carrying out this intention, I shall be led to consider, in succession, each one of the principal errors of Popery, both in doctrine and in practice.

With many apologies to yourself and to your readers, for any crudities which haste in writing (without any review of those letters which have preceded) may have unintentionally introduced,

I am, Sir, your faithful servant,

FIDEI DEFENSOR.

Haselbury, near Crewkerne, July 24, 1844.

ANCIENT CEREMONIES AND SUPERSTITIONS.

No. VI.

To the Editor of the Christian's Monthly Magazine and Review.

SIR,

IN my last I entered on the fourth century, and concluded with the twenty-ninth: closely connected with that subject is the present, *on fasting*. It was not until the middle of the fifth century, that fasting was deemed an essential part of Christian practice; still, about A.D. 320 arose a custom of fasting, on which the strict rules of the fifth century were subsequently founded.

30. Almost cotemporary with a monastic life, certain rules for fasting were received into the Church; but such fasts were never imposed, at this time, as necessary, since it was a subject left entirely to the private judgement and conscience of individuals. There was, however, a sect, called *the Montanists*, who enacted laws concerning fasting, and prescribed certain forms which were strictly enjoined on members of their own body. It is very remarkable that the Montanists urged the same reasons, and even used the same terms, that the Church of Rome has adopted. (Tertul. Contra Psychicos.) The laws and practice of this sect were condemned by the Catholic Church, at the commencement of the fourth century; and a free exercise of private judgement on the subject of fasting was universally allowed, until A.D. 320. About that time certain laws were enjoined on the monks, whilst to all other members of the Church fasts were allowed to be free and arbitrary. On the monks only were at first imposed laws regulating both the *manner* and the *time* of fasting. These were, however, soon extended to the clergy generally; and from them to the whole Church.

It is true, indeed, that there were some at this period, who, following the errors of the Montanists, considered fasting both as meritorious and as essentially necessary to the Christian life; but such were not the opinions held by the most eminent writers of that age. Councils and ecclesiastical rulers, while they appointed fasts, and even fixed certain days and seasons for fasting, distinctly affirm that such rules were established only for the sake of order, and were not to be considered as imperatively binding on the conscience. They distinctly state that fasts were entirely free and arbitrary, while conformity was desirable for the sake of order. (Vide Hieron Epist. ad Marcel; Idem in Epist. ad Galat. cap. 3; Sozom. lib. 3. cap. 13; Gang. Synod. cap. 2.)

The subject of distinctions in meats, or abstinence from certain kinds of food on fast days, began to be discussed about this same period. Various were the reasons assigned for the rules framed on this subject. By some it was considered that self-denial and abstinence from any kind of pleasant food, was calculated to dispose for spiritual exercises. Abstinence from flesh during certain seasons was inculcated on the ground of Christian charity, according to the rule laid down by St. Paul in the fourteenth chapter of his Epistle to the Romans. Flesh was prohibited lest offence should be given to some, who were weak in the faith, or of doubtful mind. (Sozom. lib. i. cap. 2.) During the season of Lent, wine as well as flesh was prohibited to some, though allowed to others, according to the relative situations of individuals. (Chrysostom. Term. de Jejun.) We find, however, that great diversity existed in the practice of fasting. Some, who abstained from the flesh of animals, partook of birds;

whilst others refrained even from bread and from fruit. The restriction to fish was of much later date.*

The *times and seasons* of fasting were as varied as the nature of the fasts enjoined. In Greece and in Alexandria, Lent continued for six weeks; whereas at Rome that season was restricted to three weeks only. And even during this season of fasting, Saturdays and Sundays were allowed as days of feasting. In other places the Lent-fast was yet further curtailed to five or six days. And again, there were some Churches at that time, in which this fast was confined to alternate weeks only, and even these were allowed to be interchangeable. Now, all this diversity clearly proves that such periodical fasts were matters of expediency and of indifference; and so accounted by Christians in the fourth century: for it was not until the middle of the fifth century that fasts were enjoined as essentially necessary. (Vide Socrat. lib. 5. cap. 22; Ambros. lib. de Elia. and Jejun., cap. 10; and in Epist. ad Roman, cap. 14; Basil, Hom. 2, de Jejun.; Epipha. Hœres. 75.)

It might be profitable if I were to extend the present enquiry to the consideration of the four kinds of fasts mentioned in the Scriptures, and in what sense fasting may still be regarded either as a means of grace, or as the effect of true repentance: but the range of these letters excludes such a digression; and I therefore conclude this subject, for the present, in subscribing myself,

Your faithful servant,

Δόκιμος.

Haselbury, 22nd July, 1844.

---

* The following extract, from the second part of the Homily on fasting, gives the strange origin of a restriction to the use of fish during Lent:

"In this second part of this Homily shall be showed, that no constitution or law made by man, for things which of their own proper nature be merely indifferent, can bind the conscience of Christian men to a perpetual observation and keeping thereof; but that the higher powers have full liberty to alter and change every such law and ordinance, either ecclesiastical or political, when time and place shall require. But first, an answer shall be made to the question that some may make, demanding what judgement we ought to have of such abstinences as are appointed by public order and laws made by princes, and by the authority of the magistrates, *upon policy, not respecting any religion at all in the same.* As when any realm, *in consideration of maintaining of fisher-towns bordering upon the seas, and for the encrease of fishermen, of whom do spring mariners, to go upon the sea, to the furnishing of the Navy of the realm, whereby not only the commodities of other countries may be transported, but also may be a necessary defence to resist the invasion of the adversary.*"

May not all other distinctions in meats and drinks be ascribed to some curious cause of expediency, equally profane?

D. Cahn, Printer, 6, Exmouth Street, Clerkenwell.

THE

CHRISTIAN'S MONTHLY MAGAZINE.

THE MONASTIC SYSTEM.

"The Cistercian Saints of England.—St. Stephen, Abbot." London: Toovey.

THE history of the past has been written to instruct men both how to regulate their present conduct, and how to await the future. It is the vast treasury of the experience from which the world is constantly borrowing wisdom, and to which each generation makes some addition. But there are two ways in which it may be studied, with the same end in view. We may take it either as our guide or our example. We may endeavour either to extract from its pages general principles by which to shape our actions, or we may learn what has been done before with the lazy and stolid intention of doing exactly the same, without any consideration of surrounding circumstances—of the difference in manners, feelings, and knowledge, in our times, compared with those in which our models lived.

And herein we think lies the fault of the writers of the "Lives of the English Saints," which are being rapidly produced, under the superintendence of Mr. Newman. Discontented with the age in which they live, and the Church to which they profess to belong, they have looked back to find some golden period which they may imitate, instead of exerting themselves to discover in what way they may, by efforts of their own, most effectually renovate the generation in which their lot is cast. The Augean stables are to be cleansed, but their hands are too delicate for the task. A river must be diverted from its course, to

effect the difficult lustration. The source of the purifying stream is no mystery. The cold and chaste appearance, and the unwholesome taste of the waters, disclose at once the Acqua Paoli, of which none can drink with impunity.

One of the objects of the present publications is undoubtedly to hold up to admiration and imitation the monastic life. The history of St. Stephen, which we have placed at the head of this article, can have been written with no other view; and, on this account, as being apparently composed with this single aim, it is, perhaps, less objectionable than the other volumes of the series which have already made their appearance. In these, pilgrimages, the worship of relics, and the invocation of saints, are somewhat more than covertly recommended. And yet the life of St. Augustine is, we believe, written by an ordained clergyman of that Church which has pronounced the worshipping of relics and the invocation of saints "a fond thing, vainly invented; grounded upon no warranty of Scripture, but rather repugnant to the Word of God." We confess that, while perusing these resuscitated chronicles, our wonder has been, how any Protestant could have penned such volumes; and were it not for No. 90 of "Tracts for the Times," and others of Mr. Newman's later writings, we should have thought it impossible that he, or any member of the Church of England, should have undertaken the editorship of them.

But our object is not to find fault with the writers of these publications, but to consider the system which they advocate, fairly, with its merits and demerits. We have felt it necessary, however, to preface what we have to say upon the Monastic System with the preceding remarks, lest, if we abstained from entering our protest against the tone of these writings, and the Popish doctrines which are diligently insinuated in them, our silence should be taken for approbation. Having discharged ourselves of this duty, we propose to come at once to an examination of the Monastic System, as displayed in some of the principal orders.

When St. Paul, in his Epistle to the Hebrews, mentions, among the trials of the royal army of the faithful, their wanderings "in deserts, and in mountains, and in dens and caves of the earth," we may safely assert that he did not intend thereby to recommend to Christians any voluntary retirement from their posts of duty, or the practice of self-inflicted austerities. Nor was it till the fourth century—unless we give credit to the Carmelites, who claim Elijah as their founder—that those retreats to which the early converts to Christianity had been forced to fly for their safety, during the fury of the Pagan persecutions, began to be generally resorted to as suitable places for quiet study and religious meditation. This was the origin of monasteries. The system, as it was afterwards developed in Europe, was altogether unknown to the age of which we are now writing. The aim of St. Basil, who occupies a high position in the Roman Calendar as the founder of monasteries in Pontus, and of St. Antony, who introduced them into Egypt, seems to have been to form communities of fellow-Christians, who might live

together and encourage one another, at a time when conflicting opinions in the Church, and persecution by the civil power, consequent thereupon, rendered such mutual support more necessary and more difficult in cities. Vows of celibacy and perpetual obedience were unknown to these early Cœnobites. The superiority of contemplative over practical religion had not then been proved, nor did St. Basil discover that a life of devotional idleness was more praiseworthy, than the diligent discharge of the duties of an honourable station. He had retired to the deserts of Pontus, because he found himself unable to co-operate with his bishop, whom he suspected of Arianism; and upon that suspicion being happily removed, he returned at once to his post. Were the starving poor of Cesarea to be fed, it was the monk who, exchanging contemplation for action, persuaded the rich to throw open their granaries. Was a dangerous heresy to be opposed, it was the firmness of the monk, who had assumed the mitre instead of the cowl, that astonished the Emperor, and arrested his armies.

The order of Hermits, and the Regular Canons instituted by St. Augustine, Bishop of Hippo, in this century, have been paraded as models of the Monastic Systems which afterwards prevailed. The first took its rise from St. Augustine's retirement into the country with some friends, before his ordination, for the purpose of reading and meditation, and seems to have been nothing more than an agreement between them to make a common fund, and to devote the surplus of their incomes to charity. When he became bishop, he united all his clergy into a similar society, and refused to ordain those who would not consent to conform to his rules. Little did he or his friends think, that when they should have been buried more than four centuries, the association they had formed for their mutual profit would be resuscitated, and that the addition to their simple rule of studious retirement, of various austerities, and of the practice, among other absurdities, of going barefoot, would be considered a reformation of this order of hermits. Still less did the good bishop imagine, that in the twelfth century there should arise one who, whilst boasting to conform to the system which he established for the better instruction of his flock in the duties of the religion of love, would endeavour to spread that religion by fire, and famine, and the sword, by the persecution and destruction of his fellow-creatures, and by the establishment of a tribunal whose revolting cruelties have become a horror and a reproach to the whole civilised world.

We must hasten onwards. Hitherto we have discovered, in the early models of monastic life, very little resemblance to the establishments which succeeded to them in the tenth and subsequent centuries. The caves of the solitaries, and the dwellings of the Cœnobites, had hardly anything in common with the habitations of sloth, and luxury, and vainglorious austerity, which afterwards overspread the Western World. Yet, even in this early age of the Church, there existed a class of men who strove after a reputation for sanctity, by a disregard of those qualities which are commonly considered the best foundation for claims

of that nature, and who, as might be expected—inasmuch as vice is unhappily more easily and successfully imitated than virtue—found their exact counterparts in the sixteenth century. In the fourth century there had sprung up a class of monks called *Sacabaites*, who are described as strolling about from place to place, passing on from one convent to another, enjoying the hospitality freely dispensed in those charitable retreats, and, in the interval of their journey between monastery and monastery, subsisting by their importunate attacks upon the benevolence of the Christian world, by the display of fictitious miracles, and the exhibition and sale of supposititious relics. One is almost tempted, when reading this description, to imagine that the historian has made a mistake of eleven centuries, and that he is describing the discalceated hermits of Father Thomas, or the mendicant friars of St. Francis, instead of the juggleries and impostures of the Primitive Ages.

Truth lies hid in a well. So, at least, thought very many of the Italians, at the beginning of the sixth century. For three years a solitary monk had been daily seen to wend his way alone, into the wild desert of Subiaco. For what purpose he went there, he communicated to no one. He was the repository of his own secret; and, for a time, few cared, and none were able to penetrate the mystery which he chose to preserve. At length it was perceived that underneath his coarse garment he took with him daily a scanty supply of food, and returned, after his lonely walk, without it each day. Curiosity was excited to discover for what purpose the monk carried into the desolate waste a handful of boiled herbs, or a hard crust. For his own necessities it was impossible he could need it; and who was there in the wilderness to require it? No human being had ever been known to dwell there; and how should any one live amidst sand and rocks, when there was neither tree for shade, nor grass for the beast, nor water for the fowl of heaven. At last conjecture grew into assertion; and the rumour went abroad that there was a living man abiding by himself in that deserted spot, and that, too, one who had fled for no crime, who had not been banished from the world either by a cruel State policy or his own misfortunes, but who, in the earliest vigour of his youth, with all the capabilities of enjoying society with which natural talents and successful studies could furnish him, had yet voluntarily retired from the fortune which seemed to court him, had thrown aside with contempt his hopes of fame and honour, high place, great connexions, and splendid wealth, and buried himself in a dark cavern underground, in order that, forgetting the scenes from the allurements of which he had thus hardly escaped, he might learn, in solitude and silence, by humiliation, and fasting, and prayer, to attain to some measure of that perfection which would entitle its possessor to a nobler crown than any the world could offer. And now, as the marvellous story spread abroad, people's ears tingled with the strange tale, and the whole neighbourhood was moved to go and see if the thing was really so; and they who went, returned and told it in the

villages and cities in which they dwelt, that not only were the tidings true, but that the lone man had wonderful words to say to those who came to him, and spoke in such a moving manner, so kindly, so gravely, and with such earnest authority, that it was difficult for any who heard him not to be persuaded by him to stay and live, as he did, in the desert. Neighbours and friends, fathers and sons, looked at one another incredulously for a long time, as if they thought it impossible the impression each felt to have been produced upon himself by the monk's words could have been produced upon the other. Each feared to be the first to move, lest those around him should deem him an enthusiast or a madman. But at last the hermit triumphed: the conviction he had wrought in them of the guilt of their former lives could not be stifled; their consciences told them, when he spoke of their crimes, of their dissolute habits, of their dark and unsatisfying superstitions, that his voice was the voice of truth; and to whom should they go but to him who had convicted and convinced them of sin and ignorance, to learn whence to obtain pardon for the past, and how to pursue the path of amendment for the future? To the desert accordingly they went: simple cells were speedily prepared, and gardens laid out sufficient for the supply of their future vegetable fare. St. Benedict ascended from his cave, and became the founder of an order of monks.

St. Benedict was not destined to find the world as well disposed to him when he returned to it, as it was when he quitted it. He left it fresh from its schools of science, well qualified to take a part in all its gaieties and vanities, and to achieve his way up the steep path which mankind are disposed in general to consider as leading to the highest of all distinctions. He had been expected to prove a champion who should go forth and add another to the proud roll of the world's intellectual heroes. He returned to throw contempt on the wisdom of the learned, and the cunning of the subtle, and the experience of the prudent—to bid men despise whatever they had before esteemed, and esteem what they had before despised. The pleasures as well as the vices of society were to be relinquished, and men were required to use their property as having the stewardship of it only for the benefit of their poorer neighbours. The world has ever hated those who set up a higher standard of virtue than that which it approves for its own votaries; and, as it could neither subdue the hermit's resolution, nor allure away his converts, it attacked him with persecution, and, at last, to escape being poisoned, he withdrew to Monte Cassino. There he built a monastery, and established the institute which has since been so abundantly prolific in popes, cardinals, archbishops, saints, emperors, and empresses.

Though the monastery at Monte Cassino came to be considered, at a later period, the metropolis (so to speak) of the Benedictine rule, Benedict seems rather to have drawn together a society of fellow-worshippers, than to have founded an order. A scheme for aggrandisement and universal power formed no part of his system. It was not until the idea of the Papal supremacy in temporal as well as in spiri-

tual matters became fully developed, that wealth and worldly honours took the place of divine perfection, as the objects of the monk's ambition. When the Servant of Servants proved, by successful practice, his divine commission to set up and depose kings and princes, it was time for the Benedictine monk to become the abbot of abbots. St. Benedict's rule sanctioned neither unnecessary austerities, nor that pleasing idleness, under the form of contemplation, which has attracted the rapturous applause of his successors. His monks gave up their property on entering the monastery, and were obliged to earn their subsistence by the sweat of their brows. When not employed in manual labour, they either studied, taught, or copied manuscripts. They never conversed at meals, but listened to the Scriptures, which were read aloud. The performance of devotional exercises was enjoined them seven times in the twenty-four hours; but the practice of any extraordinary macerations, without the express leave of the Superior first obtained, was strictly forbidden. But in the lapse of time these simple regulations were neglected, and the monasteries of this order became as notorious for the dissipation and profligacy of their inmates, as, in the time of their founder, they had been remarkable for their discipline and piety. A reformation of the order was attempted at Cluny first; but the monks of Cluny were inundated with wealth; and though, during the vigorous government of St. Hugh, but little evil followed from their riches, in the time of his successor, Pontius, the bad effects of this departure from the unostentatious example of the companions of St. Benedict speedily showed themselves, and Cluny became scarcely less corrupt than the patterns which, upon its reformation, it had rejected. St. Alberic and St. Stephen followed in the same track, and endeavoured to guard their order at Citeaux from future degeneracy by a stricter rule of poverty than that which obtained at Cluny. Vineyards, and fields, and orchards, and tithes, and churches, they refused to possess, and accepted only such lands as were sufficient to supply the necessary food for their scanty sustenance. Yet, if the Cluniacs erred in receiving large territorial gifts, and burdening themselves with wealth which ruined them, when, instead of distributing it to the poor, they applied it to their own luxuries, the Cistercians departed as dangerously from the early Benedictine practice in the absolute and profitless seclusion to which they devoted themselves. We have seen that idleness was banished from Monte Cassino, and that teaching was a part of the first Benedictine's duties; but, "*a monk, according to the Cistercian idea, was not to administer the holy sacraments, nor to teach; but he was to remain within his cloister, in prayer and contemplation, in poverty and mortification.*"* In fact, under the regulations of St. Alberic and St. Stephen, a Cistercian monk was to be the most useless creature that can possibly be conceived—a being full of aspirations after a virtue

* Life of St. Stephen, p. 65.

which he was never to practise—straining after a perfection which, if attained, was to be hidden within the walls of his cloister—diligently seeking after the way to eternal happiness, which, when found, he was forbidden to declare to those whom he saw perishing around him for lack of knowledge. It is difficult to imagine a more barren and worthless state of existence. It would be hard to draw out a scheme by which every generous feeling could be more effectually stifled, and every faculty and energy of mind and body more successfully deadened. What could be the result of this perpetual isolation—this morose abrasion of all intercourse with the rest of their species—this extinction of all opportunities for any exercise of the social virtues—this monotonous routine of fatiguing duties and selfish austerities—but a character in which a hopeless lethargy of thought, narrow views, and petty passions, should occupy mind and heart; in which pride should grow out of humiliation, vanity out of self-mortification, and a contempt of the excellence of others be engrafted on a misapprehension of its own. If the scheme has any merit, it is that, perhaps, of originality. There is nothing in nature to which it bears any resemblance. The barrenness it engenders surpasses anything that can be found in the fertile mother of all things. The hard rock gives shelter to the grass that grows at its base; the stones that cover the field of the husbandman prevent the rays of the sun from evaporating too quickly the moisture from the thirsty soil: but the Cistercian benefited nobody; he stands alone in his utter unprofitableness; he can only be compared to himself. The monastery at Citeaux, under St. Stephen, finds its resemblance nowhere but in the monastery at Whitwick, in the nineteenth century.

It is not in the nature of human things to remain stationary. Where there is life there must be change, though the progress may be downward towards decay and death. Monte Cassino had not preserved its purity; nor did Cluny, or Molesme, or Citeaux maintain theirs. In this last, if we may trust some writers, the symptoms of corruption must have appeared very shortly after its foundation. It was in the year 1098 that the abbey at Citeaux was solemnly dedicated to the honour of St. Mary on the feast of St. Benedict; and in 1115, St. Bernard, who had spent but one year within its walls, left it to establish another, in which he might conform to the rule St. Stephen professed to have reformed, without being sickened by the sight of deviations from it which he had no authority to check, and which the influence of his example could not reach.

St. Bernard was the most illustrious of the elèves of Citeaux, and his history is too remarkable and instructive to be hurried over. He had not found it the easiest thing in the world to become a monk. He was nobly born, his brothers and connexions were men high in the esteem of the world, no less on account of their character, talents, and the services they had rendered their country, than for their station and possessions. St. Bernard himself must have been conscious that he was endowed with abilities which could not fail to ensure his success in

any path of life he might choose to pursue. In his way to the castle of Erancey, to visit his brothers, who were with the army of the Duke besieging it, the difficulties that lay between him and the profession upon which his heart was set, crowded with tenfold force upon his thoughts. All that he was to give up, the expectations of earthly distinction and happiness in which he had hitherto indulged, and his friends had still more eagerly cherished for him, presented themselves to his mind with redoubled attractions. He pictured to himself the disappointment of his aged father, the bitter parting that must needs take place between himself and his brothers and sister, the opposition he would meet with from relations and friends, the taunts and ridicule of some, and the kind and vehement expostulations of others, and his resolution well nigh failed him. Was he able to finish the course which he was bent upon beginning? Had he counted the cost fairly, and was he willing to pay the price? The sense of his own weakness drove him to seek counsel and assistance from Heaven. He quitted his companions, and, entering into a church by the roadside, with prayers and tears implored strength and direction. And when he arose the cloud had passed away from his soul, the difficulties had vanished from his path, and St. Bernard felt assured that the temptation sent by the evil one had been successfully resisted, and he went on his way rejoicing, a warrior on the road to victory.

And great and wonderful were the conquests which St. Bernard made, and goodly were the captives whom he carried with him to the banks of the Sansfonds. Galdricus, the Lord of Touillon, and Hugh, the Lord of Maçon, Guy, and Andrew, and Bartholomew, his brothers, with thirty of the young nobility of France, left their castles, and their lands, and followed him to the monastery at Citeaux. Hitherto it had received no accessions; one by one the monks who had founded it with St. Alberic had died, and none had succeeded to their places. Now everything was changed; many children were born to her who had been barren, and the wilderness and solitary place overflowed with inhabitants.

A year passed away, and St. Bernard was a wanderer from the abbey in search of a site for a monastery which he was himself to govern. Alas! in that short space of time, the fatal rule which condemned the Cistercian monks to spend so large a portion of their time in inactive contemplation, had compelled St. Bernard to lay aside his studies, and rendered him less qualified to benefit mankind by the noble faculties with which he was endowed. Happy was it for him and the world that he left it so soon as he did. The walls of Clairvaux arose: numbers flocked to him from all parts of France: the more dissolute monasteries sent their best and purest members; the royal and noble families of France, Austria, and Germany, confided to him their sons and brothers. And now the time drew on when St. Bernard was no longer to rest in idleness, but to employ for the benefit of Christendom the talents which had been committed to him.

In 1130, upon the decease of Honorius II., Christendom was agitated by the struggle between Innocent and Anacletus for the papal chair.

The rival popes wrote letters to the king of the French, stating their claims, and requesting him to acknowledge and assist them. What was the king to do? How should he decide a point of canonical jurisprudence on which the members of the sacred college were divided? How should he act in a matter so important, where a mistake might make him liable to excommunication, and subject his kingdom to an interdict? He called a council of bishops at Etampes, to assist him by their advice, and summoned to it the Abbot of Clairvaux. St. Bernard pleaded earnestly the cause of Innocent, and, moved by his arguments, and still more perhaps by the respect felt for his character, the council decided that Innocent had been duly elected, and that Anacletus was an usurper. Louis assented to their judgement and gave in his adhesion to Innocent. Henry I. and Lothaire II. followed his example. The Italian cities deserted Anacletus when France, England, and Germany had pronounced against him; and he who, according to all the commonly received laws of election, was the true successor of St. Peter, died excommunicated and an exile from the sacred city. On the result of the struggle in the roadside oratory, what mighty interests had depended!

But St. Bernard was destined to render a far greater service to Christendom than that which he had performed in settling the question of the disputed right to the papal chair. It was at this period that nominalism made its appearance under the championship of the celebrated Abelard. Possessed of a commanding figure, handsome features, and abilities of the highest order, this unhappy man fascinated all who saw or heard him. The men were attracted by his talents, and the freedom and novelty of his opinions; whilst his songs, his conversation, and the beauty of his person, won him the hearts of the frailer sex. He united in himself qualities which at that period were rarely found in the same individual. He was at once a man of learning and a man of fashion, a scholar and a wit, a profound theologian and a most agreeable trifler. The world seemed to lie at his feet: what he chose to propound was believed, what he denied was rejected. He altered and explained away doctrines which had never been doubted, and his expositions obtained credence everywhere. Yet the propositions he originated were so monstrous and absurd that he himself was unable to support them by argument. He put into his philosophical crucible the grand principles of religion, and compounded them with heterogeneous materials, till there issued from the furnace a strange amalgam, in which no particle of Christian truth was left. Original sin had vanished, and redemption had become unnecessary. "Crime," said he, "is not in the act, but in the intention;" and the possibility of sinning thenceforwards was virtually done away. Abelard's doctrines were condemned by a council at Soissons, and he burnt his book on the Trinity; but shortly afterwards, repenting of his recantation, offered to maintain his doctrines publicly against the Abbot of Clairvaux. St. Bernard was not ignorant of the talents of his opponent or of his own weakness, and would willingly have declined the contest. "Abnui," he says, "quia puer sum, et ille vir bellator ab adolescentiâ." The neglect of his studies in compli-

ance with the rule of the Cistercian order, and his desire to comply with the severe austerity which it prescribed, rendered him no fit match for the most learned man, and the most successful disputant of his age. But the public voice called him forth, and he prepared for the encounter.

The sequel is soon told. Abelard, intimidated by the populace, instead of attempting to reply to the Abbot, appealed to the Pope, who, as was to be expected, from his intimacy with St. Bernard, at once decided against him. The merit of the victory, however, is due to St. Bernard no less than if he had won it by superior arguments. It was a victory obtained by the moral excellence of his character, it was a tribute paid to the purity and piety of his daily practice. The Christian faith was triumphant in his person, because the multitude will always be ready to conclude that the doctrine is sound where the conduct which results from it is faultless.

We have not space to follow further the saint's history. He lived to witness the fatal results of his successful advocacy of the holy war, and died in the same year which deprived France of his scarcely less celebrated contemporary, Suger, Abbot of St. Denis. St. Bernard's career was a practical refutation of the merit of the system of idleness, recommended by the Cistercian rule. It would seem almost as if, on quitting Citeaux, he had left behind him its dronish regulations, and had taken up instead, as the principle of his conduct, the maxim of George Herbert, "that a man has no title either to his heavenly or to his earthly country, except he do good to both." At Etampes, at Rome, at Soissons, at Sens, whether pleading the cause of a Pope before the bishops of France or the Emperor of Germany, whether mediating between princes, or interceding for schismatics who had returned to their allegiance to the Catholic see, or attacking heresy in his own country,—preaching, writing, or disputing,—he was constantly engaged in doing good. If he escaped at times from the business that crowded upon him, "to learn from mountains, and rivers, and trees, what the greatest masters could not teach him," the public reaped the benefit of his temporary seclusion. It was no sluggish preference for inaction that drove the Abbot from his post. He retired to gain strength for his duties: he returned to discharge those duties with redoubled vigour.

We have well nigh forgotten Citeaux whilst following the history of the first Abbot of Clairvaux; and, indeed, any minute account of monks who did nothing, and of abbots whose duty it was to see that the monks under their rule did nothing, would be as insipid as unprofitable. But let us turn and take a glance at it again. Half a century later than the period at which we have now arrived, the monks of Citeaux re-appear in history. Let us see what has been the effect upon them of a century of quiet contemplation and seclusion.

In the year of grace 1205, Alphonso, King of Castille, the ninth of that name, was desirous of obtaining the daughter of the Earl of La Marche as a bride for his son Ferdinand, and sent the Bishop of Osma, as his ambassador, to negotiate the match with the Earl. Accompanied by one of his regular canons, whose name was Dominic, the

good Bishop took his way through Languedoc. They were crossing the chain of the Cevennes mountains, discoursing upon the best means of converting the inhabitants of that district, who were nearly all Albigenses, when they perceived a splendid cavalcade of carriages and horses, and mules and attendants, ascending the mountains by the same path by which they were descending. The strangers proved to be the abbot and monks of Citeaux, bound on a missionary enterprise to the heretics of Languedoc. "Ah!" said the Bishop, when he had learned their errand, "C'est pieds nus qu'il faut marcher contre les fils de l'orgueil: ils veulent des exemples, vous ne les reduirez point par des paroles." The Cistercians, struck with conviction by these words, descended from their carriages, and pursued their journey on foot: but, though they had parted with their ostentatious splendour, the temper and designs which they had brought with them from the valley of the Sansfond, still remained. They came, indeed, to preach the Gospel which St. Paul had published, but they came in the spirit of Saul on his way to Damascus.

The intended marriage was unhappily prevented by the death of the youthful bride, and the Bishop and Dominic returned to Languedoc armed with a commission from the Pope to labour for the conversion of the Albigenses. They set to work in good earnest. They preached, they visited, they disputed; but all to no purpose. St. Dominic performed miracles; but the hearts of the heretics remained stubborn. Thrice was the confession of faith which he had drawn up upon paper thrown into the flames, and each time the fire refused to burn it; but only one officer was converted by this manifest proof of the truth of the monk's creed. What could be the cause of so strange and signal a failure? Dominic discovered that his allies, the monks of Citeaux, were so odious to the Albigenses, that nothing he did or said could gain him any credit so long as he appeared as their fellow-labourer. He recommended one of them to withdraw from the country, as he considered his life in danger from the people. Count Raymond, of Toulouse, wrote to the Pope, requesting him to remove the Cistercian inquisitors (for the monks of Citeaux were armed with inquisitorial authority), and to send in their place some discreet person, who might conciliate his subjects. Happy would it have been for the fame of Dominic if his advice had been followed in time. The wretched monk, who had made himself particularly hateful to Raymond, was murdered by some of his servants, and his assassination was the pretext for a holy war against the Albigenses, proclaimed and conducted under the immediate direction of the Holy See.

Never had the Papacy been so powerful as it was at this crisis. The ambitious schemes of Gregory the Seventh met with their completion in the Pontificate of Innocent the Third. He was guardian to the infant King of Sicily: the kings of Armenia and Bulgaria were suitors for his protection; the King of Arragon came to Rome in person, and swore fealty to him; John of England had received back his crown from the hands of his legate; Philip Augustus, King of

France, had been compelled, by his censures, to part with his mistress, and take back his wife; the German Crown was disputed by three competitors, and no uneasiness could arise to him from that quarter; the Patriarch of the Greek Church acknowledged him as his superior; in temporal and spiritual matters the Servant of Servants, who sat in the fisherman's chair, was the undisputed lord of the whole world. The Romish See could, therefore, now afford to be cruel. Innocent issued his orders, and a war of extermination was immediately commenced against the unhappy Albigenses. The Count of Toulouse made his peace by a most disgraceful submission. The Counts of Fria, Comminges, and Bearn, were Roman Catholics, but they refused to take part against their own subjects; and that crime was sufficient to draw down upon them the utmost vengeance of the Holy See. Beziers and Carcassone were surrounded, taken, and destroyed by fire, and every human being either put to the sword or burnt in the flames. For any parallel to the atrocities perpetrated in this war we search in vain, except during the horrors of the Sicilian Vespers, when Dominicans and Franciscans vied with each other in the savage cruelty with which they massacred their unsuspecting victims. No fewer than 60,000 persons are said to have perished in the war, or to have been put to death afterwards. And where was St. Dominic the while? One of his Roman Catholic biographers mentions, with some satisfaction, that he was not actually engaged in the battle of Murat, in which the King of Arragon and 16,000 men were left dead on the field. The saint, meanwhile, was in the fortress, praying for the success of Simon Montfort, the bloodiest and most terrible of the executioners of the Pontiff's commission.

Some years after this fearful drama had been enacted, St. Dominic established his order of Preaching Friars. He took his idea from the regular canons of St. Augustine, to which order he himself belonged; but the sobriety and moderation of the Bishop's rules did not satisfy the cruel temper and ascetic zeal of the friend of Simon Montfort, and he added to them the practice of new austerities. Still, his order, so far as any practical good was to arise from its institution, was a great improvement on the Cistercian system. Long fasts and strict poverty were prescribed to his monks; but they were ordered to promote the study of literature, and to preach assiduously. In short, they were to engraft the duties of a pastoral life on the habits of a recluse. It is curious that this institute was approved by Innocent the Third, just before the fourth Council of Lateran, in which he passed a decree forbidding the establishment of any new orders. Innocent died shortly after the Council, and the order was finally confirmed by two Bulls of his successor, Honorius the Third.

A great deal had been done by Dominic towards the improvement of the Monastic System, when he made the performance of active duties a part of his rule. The Dominicans were upon their institution, and have been ever since, very useful to the Romish Church: but the times in which the order was established were peculiar, and such as have

never occurred since. The Papacy was at the height of its power, and needed rather a stimulus for its own members, than a defence against attacks from without. The Dominicans were admirably adapted for this purpose, especially when the inquisition (as it was very shortly after their institution) was confided to them. They were excellent as light troops, to keep order within the Romish territories, or to engage with the enemies of the Church as skirmishers, when supported closely by the main body; but they were not qualified to defend the Popedom, or to engage in a serious conflict, with any reasonable hope of success.

Three centuries later, the condition and the necessities of the Church of Rome were very different. Luther and Zuingle were destroying her supremacy in Saxony and Switzerland; Henry the Eighth had transferred it to himself in England. The thunders of the Vatican were feebly directed by Leo the Tenth against the opponents of his claims. The Papal See, weak through the negligence and incapacity of its ruler, was still more debilitated by the profligacy and want of discipline which had crept into all its ranks. It needed reformers who should purify its grosser and more flagrant vices, without endangering the principles on which its authority was built up; it needed defenders who should act for it and with it, but who should have the power to act without its command or immediate superintendence. An order of men exactly adapted for the emergency, and, indeed, produced by it, appeared in the Jesuits. We do not mean to assert that Ignatius Loyola, when he first sketched the draught of this institution, had any clear notion of the magnitude and importance to which his building would ultimately attain, or of the purposes to which it would be applied. Having determined to found an institute, he was compelled to frame it so as best to suit the temper and necessities of the times in which he lived. The age of Leo the Tenth could as little have borne with an order of Cistercians, as that of Augustin of Hippo could have endured an order of Jesuits.

The natural disposition and military education of Loyola fell in with the active genius of the period. Fanatic, if you please—enthusiast he certainly was—his fanaticism or enthusiasm was of that kind which is not content to feed upon itself: it must find vent, and proclaim its existence by high deeds and great achievements. Loyola seized upon the Monastic System as the substratum of his design, but it was to discard from it that which had hitherto gained it its reputation in the eyes of the world. His monks were not to be known by their dress, or by their austerities; their time was not to be spent in contemplation and devotion. Individually they were to embrace poverty, but their colleges might receive contributions and amass wealth for the general purposes of the order. Their title to the esteem and support of the laity was to be founded upon the services they performed; upon their zeal in preaching, their skill in the confessional, their diligence in the education of youth. Vigour and energy, intellectual and spiritual, were to be their characteristics. The body was not to be emaciated by long fasts, lest the mind should be unequal to its duties; every faculty

was to be cultivated and expanded, but gradually and carefully, lest the loss of mental elasticity should impair the value of the learning acquired. They were to be profoundly versed in the knowledge of the human heart; but that knowledge was to be sought in populous cities and crowded hospitals, in courts and in schools, in the confessions of the dying and the penitent, rather than in solitary self-examination and in the seclusion of lonely forests and inaccessible mountains. And Loyola was to be the general, and general for life, of this army, as efficiently officered as it was admirably constructed. There were the professed, who were bound to travel and labour whithersoever their superior, or the Pope, chose to send them; there were the spiritual coadjutors, in priests' orders, who devoted themselves to the education of youth; there were the seculars, to whom the care of the revenues of the order was committed; and lastly, the scholars, who were preparing themselves to fill the place for which they should be found best qualified. Nor was the general left altogether free to do as he pleased. He had his assistants, who could scrutinise his conduct, check him at their will, and even take measures for his deposition, if they thought it necessary. He had his admonitor, to whose reproofs he was obliged to listen with the same respect which the youngest novice paid to the rebuke of his superior.

In the nine centuries that have intervened between the Bishop of Hippo and Leo the Tenth, the Monastic System has passed through so many changes that it has become hardly possible to recognise it in this its newest form. The difference between the first Austin Friars and the order of Jesus, is nearly as great as that which is to be observed between the Bishop of Hippo in the sixth century, and the Bishop of Rome in the sixteenth; between Augustin presiding over his regular canons, and Leo surrounded by poets, and painters, and sculptors, and historians—now giving orders to a Michael Angelo or to a Raphael, and now capping verses with his drunken poet-laureat. The mustard-seed has grown into a mighty flourishing tree, and the kings of the earth take shelter under its branches. The company of friends associated together for the purpose of study and devotion, has become a powerful institute, insinuating itself and ruling everywhere.

While the change has been gradually accomplishing, has the world been benefited or prejudiced by the influence of the monastic orders? None can doubt, we think, that the system was very useful during the period in which it flourished. That its founders were deceived very often in the objects which they strove to attain, that a wrong estimate was set upon different virtues, that the rules were very imperfect in their details, that men's energies were frequently wasted in a mistaken devotion, and in straining after an imaginary perfection, is undeniable matter of history. But we must not forget either, that monasteries were the repositories of religion and learning, at a time when both were in danger of being overlaid by the rude and savage habits of uncivilised Christendom. They were retreats in time of war, they were commonly schools in seasons of peace. Even the lazy Cistercians devoted some of their long inactive

solitude to doing good service to posterity by copying ancient manuscripts. Few of the monks were learned men, but many of them were fair clerks; and we will not be ungrateful to those who have preserved for our riper age Aristotle and Horace, because they were unable to appreciate the authors whose works they transcribed. The history of the monastic orders presents many points common to each of them. They begin with choosing poverty and resigning the world; they are compelled to become rich and powerful; their discipline is frittered away; luxury takes the place of penance and mortification; devotion becomes a cloak for profligacy. They are reformed from time to time: Molesme and Clairvaux succeed to Monte Cassino and Cluny; the Dominicans improved on the Cistercians, the Jesuits on the Dominicans. But how transient is the reformation produced! The grave closes at once over the reformer and the good he has wrought. Is this speedy corruption and decay to be attributed to the constitution of these bodies, or is it inherent in all societies? Is it impossible for virtue to exist long in a community? Is religion a dweller in caves and solitudes, and to be seen clothed only in rags and sackcloth? For our own part, we think that poverty and seclusion will not ensure the existence of true religion, and that wealth and society will not by their presence necessarily extinguish it. Abundance may be more dangerous to it than want; but there is a wise medium for which the son of Jakeh prayed, and which is far safer than either extreme.

We do not care, however, to pursue these speculations further: many satisfactory reasons for the failure of the Monastic System may, we think, be found in the false principles on which they were established. We would rather look for the lesson which the influence they attained teaches us. And in no other history is the moral of the old fable of the bundle of sticks, that union is strength, so plainly and forcibly exemplified. The Church of Rome has ever been aware of the importance of this truth, and has ever acted upon the conviction of its importance. It allows of no solitary efforts within its pale. It appropriates all the vigour that from time to time makes its appearance, confines it within its own bounds, and compels it to do its own works. Its tributary streams are numerous, but they all unite in one broad river, flowing steadily from one source in one channel.

Alas! that our Church—so pure, so apostolical as she is—should have failed to imitate this example; that, with the form of unity, she should be so little united within herself; that so much of her power of doing good should be lost to her, by the solitary and unsupported manner in which her labours are directed! Her priests are placed in parishes in which the population is so enormous, that it is impossible for them to watch over those who are entrusted to their vigilance. They are left alone to work at a task sufficient to daunt the most energetic spirit, and to destroy the strongest constitution. Their bishop, their spiritual father, they see, perhaps, once triennially; *his* archdeacon, (for he is no longer the head of the deacons, as he was originally,) it may be, once a year; their fellow-workers amongst the neighbouring

clergy, occasionally at public meetings or in private society. Is it any wonder, when they thus toil without support, without encouragement, without sympathy, without hope, that their success should be small, and the harvest they reap but a scanty requital for the labour they have expended in sowing the good seed? Is it strange that their influence should decrease at the very time when it is most needed to keep in check an increasing population? The bar meet at Westminster; the medical profession have their colleges of physicians and surgeons; the army and the navy, the men of learning—ay, and the men of pleasure, have their clubs and their assembly-rooms. All find some channel through which to express their opinions, some means by which they may unite to defend their common interests. The Church alone is dumb and unprotected; her ministers are scattered, her convocation is a farce. The first step to be taken to remedy this great and increasing evil, would be to quadruple, at least, the present number of bishops. Diminish the extent of their dioceses, and each prelate may become in reality what he is at present only in name—the head of his own clergy; while they, in their turn, may be united in one college under him, and act as his council, assisting him by their advice in the regulation of his see, and benefiting by his experience and direction. We do not wish that the clergy should be withdrawn from their parishes, to live a life of celibacy and seclusion: far from it. But we desire for them that they should be united in their labours, that they should be made aware of the trials and successes of their brethren in the ministry, that they should enjoy at once the advantage of more constant connexion with their bishop, more close co-operation with their fellow-labourers: and all this might be effected in the way we have suggested, without any dangerous innovation.

There is another plan which, we think, might be adopted with advantage, though we cannot profess to give here more than a mere outline of it. There is at present a general and well-grounded complaint, that those who are desirous of entering the ministry have no opportunity of preparing themselves properly for the discharge of its all-important duties. Three years of study, after taking a degree at Oxford or Cambridge, are considered requisite to enable a man to qualify himself to practise at Westminster; but the great majority of those who take orders are ordained six months after they have obtained their degrees; and if a longer period intervenes, it is commonly ill health, or a continental tour, or perhaps indecision, that causes the delay. And how are they qualified for the task which they undertake? They know a certain quantity of Latin and Greek; they can pass a fair examination in the rudiments of logic; they have studied such portions of Church history as are likely to be enquired after by the bishop's chaplain: all knowledge very excellent in its way, and almost essential as a foundation for that which they are afterwards to acquire; but it is a foundation only. They must become proficients in knowledge of a very different kind, if they are to serve usefully as priests of the temple: they must become masters of the science of human nature; they must learn the

human heart thoroughly; they must make themselves acquainted with all its pulses, its violent emotions, its delicate vibrations; they must analyse the passions, and feelings, and sympathies to which it is accessible—the cross motives and misconceived prejudices which sway it—the tempers and dispositions which grow out of education and interests. They must learn to distinguish between truth and hypocrisy; to know how and when to encourage, to exhort, or to rebuke; when to withstand and when to be silent; how to bear with patience; how to teach and to reprove with gentleness, with meekness, and with authority; how to prevail with the careless and the impenitent; how to solace the sick or the afflicted; how to strengthen and sustain the dying. They must learn to mediate between man and man, to stop family jars, to stifle animosities, to prevent jealousies, to heal old sores, to make the bad man good, and the good man better. And how shall this wisdom be acquired but by practice in the school of living men? He who would obtain a knowledge of the human frame, and of the remedies for the maladies to which it is liable, walks the hospital where the sick and the diseased are congregated. He who would obtain an insight into the heart must go his rounds amongst the living. Six months' experience in a parish will teach him more than all the lectures of all the professors of divinity and pastoral theology, learned and pious men though they be.

And, now, the plan which we would propose, as believing it feasible, is simply this: Let a college be erected in each of the larger cities and towns of this kingdom, for the reception and education of candidates for the ministry. Let the instruction given be simple, and of that kind which shall direct the student how to read in private, rather than such as shall save him the necessity of thinking and investigating for himself. Above all, let the public lectures occupy but a small portion of time, so as to leave several hours in the day free for active employment. And in order that the pupils may begin to learn how to discharge the duties of the station to which they aspire, let them be distributed by the president of the college amongst the adjoining parishes, to act under the superintendence and direction of the parochial clergy, in visiting the sick and poor, and attending to our national schools. Let them report regularly, both to the minister of the parish in which they labour, and to their superior, what they do, and the results of their observations; that so the one may, by their assistance, obtain a more accurate acquaintance with the condition and wants of his flock, and the other may be satisfied of the diligence and conduct of his pupils. To each college we would willingly see attached a chapel and a school, which might serve as a training school for masters; and if a distinct order of deacons should be happily restored to the Church, it is in such a seminary as this that we should wish their education to be conducted, and their fitness tested, previous to their ordination.

We have sketched our plan, and we have no space left to enter into any details. We are not blind to the difficulties which lie in the way to its being carried out; but we believe there are none which could not be

surmounted by patience and prudence. We believe that from the adoption of the suggestions we have offered, or others similar to them, there would result incalculable benefit to our venerable Church, as well from the increase of knowledge amongst her clergy, as from their closer union and co-operation one with another. Her priests would come to their posts better prepared for their high and solemn duties; and her ministers, instead of fighting singly amidst a crowd of enemies, would go forth to contend with the powers of evil in compact array—an army terrible with wings, and standards, and trumpets. And then might we hope to see realised the victory of that faith which overcometh the world, not by hiding herself under dead leaves, and reeds, and rushes; but by grappling with "wickedness in high places;" of that faith which, superior to principalities, and dominions, and powers, can cause the moral wilderness to bring forth fruits, and flowers, and trees good for shade, in abundance, and make the valley of darkness and death exceeding bright with the beauty of holiness.

HENRY HOMEWARD AND HIS FRIENDS.

CHAPTER I. HOMEWARD'S YOUTH.

"His life was a thanksgiving to the Power
Who made him: it was blessedness and love."

HENRY HOMEWARD, of happy memory! In this age of strife, I will steal away, for a few hours, from all ungentle souls, and, sitting in this quiet nook, will devote a few pages to the records of thy life. And, while I write, may some portion of thy own peaceful mind rest upon me; for I have need of it. But I will utter no complaints, such as have been often repeated since the days of Solomon; never worth uttering, while humanity is crying—"Tell us something better!"

I have one advantage, as I begin my task in a calm, beautiful evening hour. Many such hours did Homeward enjoy. When I am tempted to stray from my theme, I will put down my pen, and look out into the garden. There a few birds are peacefully twittering amid the blossoming pear-trees. The still life of the flowers tells me of a higher life than all our vexing strivings can realise. The full-expanded

heart's-ease, a type of openheartedness with heaven, gazes up to the evening sky; where, as the radiance dies away, the flowers of heaven are shining forth. On the distant hills, where in days of yore, stood stormy castles, broods now deep peace, as if the earth was hushed to meditate on some deep thought just uttered from heaven by the angel of the hour. I have thought of thee, Henry Homeward, in the "mighty heart" of London; but I feel thee present here. Thy life was one fair spring-day, like that which is just now closing, where dawn unfolded to noon, and noon declined to eve, and now eve is melting away into serene moonlight, so gently, so sweetly, that no hour passes away till it has breathed all its beauties and harmonies, with some delicate variations, into the coming hour; and nothing is lost, but only transmuted, till the last hour, full and contented, sinks into that repose which ushers in—a new day.

So thy days were "bound, each to each, by natural piety."

But how shall I begin my story, happy Henry? I suppose that, if I begin with the nursery, I must record cryings and poutings, the usual embryo tempests of humanity; but I cannot, without undue violence to all feelings of το πρέπον, imagine thy face puckered up into frown. I must believe that happy were thy cradle-dreams, and sweet the smiles that played over thy face, while angels prophesied to thy infant mind a happy life to come.

But for this part of thy story I feel quite incompetent, and so must leave it in that mystery which veils the cradle and the grave. For thy boyhood I must refer to a precious little manual found among thy village sermons and rural poetry, full of bright recollections, never recorded for the eye of the world, but to refresh thine own mind in the latest hours of life.

"I well remember the happy day when, first, I found a bosom-friend. One Wednesday afternoon, a sweet sunshiny holiday, I strolled out, with sixpence in my pocket, in quest of adventures. There was a quiet boy at our school, who stood high in class; but seemed always a little too dull for me at his play; for, when he could, he would steal away from the game to read some volume of history, biography, or poetry. This youth, Green, I met in my way, and, for want of a better companion, urged him to accompany me down to the sea-shore—a journey of about four miles. As we walked along, we talked of 'Robinson Crusoe;' and I found that Green had a notion of improving our favourite book. By some chance or other, he would cast a dear friend on the island Juan Fernandes. What a meeting there would be! And the two shipwrecked mariners should build a chapel and worship together; and their friendship should continue till one should watch over the happy death-bed of the other, and read prayers over him in the lonely chapel. This seemed to me a very good idea, and we set about devising a number of adventures, such as the deliverance of Crusoe from a band of savages by the bravery of his friend. While we were talking in this way, I felt that Green was my friend. I had long felt the want of just such a friend; for often, when very happy, as when I

first awoke in the morning, or when I was returning home from my play in the evening, with a new game in my head for to-morrow, I felt that I could love somebody exceedingly, if I only knew whom to love. And now I found that it was Green whom I had been wanting all the while. And this dull boy, as I had supposed before I loved him, was really a charming companion; for when I talked to him about some little fancies of my own, which I had always before kept to myself, I found that *Green had them too:* quiet as he seemed, he too had thought of sailing to discover unknown islands, and coming back in a strange dress to surprise his poor mother; of going, as a minister of the Gospel, among the Hottentots; and of going to the Saviour's birth-place at Jerusalem. He told me several most beautiful ghost and fairy tales; but one story he told me, about a poor Catholic Missionary in South America, that made the tears run fast down my cheek; for while Green told it he turned quite pale. He told me that this good man was born of wealthy parents, and became very learned; for he was educated in the college at Mexico. But as he was kneeling in the chapel, one evening, after taking the sacrament, he felt that he must go far from home, and from the quiet college, and all his dear friends, and books, and music, and preach the Gospel to the Indians. So he went and lived among the Indians, and learned their language, and taught them all good things; and when he had spent twenty years among them he thought he must see dear Mexico again before he died. So he left his weeping Indians, and, after many days' journey, came to the top of the hill and burst into tears, as he looked down upon his pleasant home, and the college and the garden near the chapel, all basking in peaceful sunshine. But he saw the cross on the chapel, and said, 'Shall I forget my poor Indians, while I go to be honoured of men in Mexico?' So he turned away his face from the beloved city, and went down the other side of the hill, never to ascend it again: for, when he had journeyed some days, he encountered a strange tribe of Indians, who showered arrows upon him, till he kneeled down and prayed for them and gave up the ghost.

"'And surely he went to heaven,' said I.

"'Yes, in a moment!' said Green, with great enthusiasm.

"As we returned home, late in the evening, we talked about our fathers, and mothers, and sisters; and agreed, to our mutual satisfaction, that two such families had never before lived on the face of the earth. I accepted an invitation to go and hear his sister's Æolian harp, and took him home with me to tea that very evening. I was delighted to find that my father approved of my companion; for he found Green quite learned in Roman and Grecian history (if Goldsmith's school-books deserve the name); and I feasted my new-found friend with all the pictures in my father's library, seen through a magnifying glass. I was quite too happy to sleep that night.

"I remember, too, with great delight the day when first the love of music awoke in my bosom—that hour when a few faint warblings from

Green's flute prepared the way for all the enjoyment which the language of Handel and Mozart has communicated to me. According to promise, I went to hear the Æolian harp; and that evening I was first introduced to Green's sister, Ellen, now my wife. Unfortunately the breeze was not high enough to waken the delicate tones of the instrument; but, as we stood in the twilight parlour, waiting for some aerial hand to touch the strings, tones were felt in my soul which have kept vibrating on sweetly to this hour. 'My dear little harp, why won't you play, now my friend has come on purpose to hear you?' said Ellen; and as I looked at the fair-haired little damsel (a year older than myself) and heard her call me 'Friend,' I felt, as I have often felt since then, exceedingly happy. The melody of my life opened that evening, and has continued till now; and, while I am writing, I can hear Ellen singing to the children. My happiness, in hearing sweet music, is something more than what one of my friends expresses in his verses:

"'Dwells in the soul of man a vast desire,
Without a name, without an object here,
Burns in the heart an everlasting fire,
Now tremulous, now serenely still and clear?

"'You feel it when, in solemn summer's night,
Into the deep blue silent heavens you gaze;
Or when the freshness of some new delight,
Mid hopes and fears, within your bosom plays.

"'And when deep music on your senses steals,
And mystic stories open in the song,
Then all the unfolding harmony reveals
Is, that you cannot name, the love for which you long.'

"But I hardly agree with my friend, that this love, of which music tells us so many sweet tales, is without an object *here;* for, when I have examined my thoughts, under the influence of music, solemn or sweet, I have found that all harmonies are only variations on the old air of 'Ellen Green,' which I so early got by heart. That art is divine which teaches us to love more, or multiplies the objects of our love: and so poor Robert Green's flute must not be despised; for, after I had heard him warble out a few melodies, I determined to learn to play myself, and returned home quite full of love to Robert and Ellen Green, and the flute. Of course, my mother had no rest till I also possessed a flute.

"I love to dream over again those simple adventures; for, if my life has been happy, it has been so because it has had a fair music of its own running through it, linking day to day in harmony, and melting away a thousand transient discords, only to make the sweetness better felt. I have heard and read of a very different way of experience, where pleasures are only hastily grasped, to be as hastily abandoned; where the deeds of the man contradict the hopes of the youth; where

life is without poetry, music, and religion, and the poor man becomes the slave of his ever self-contradicting thoughts. I thank my Heavenly Father that I know only so much of this way of life, as sincerely to pity all those who are found in it." * * * * * *

"My great business is to build up, in love, the existence which God has given me, adding daily to its riches, destroying nothing, trampling nothing under foot that ever was dear to me, forgetting nothing that is worthy of remembrance; but making the present hour a continual harmony of all past and future hours, enjoying all I can *now* and *here*, yet not denying what is still to come, and what is in reserve yonder. My judgement of doctrines is little affected by the storms of controversies; for, taking the life of Him who said, 'I AM THE TRUTH,' as my absolute basis, I regard all things in relation to the true life of man: and if, under the influence of the history, doctrines, faith, love, and hope of the Church of Christ, the life of man is expanded, refined, and invigorated, then these principles are true. But I must return to Green's garden, where I spent so many happy hours, where I read 'Paul and Virginia' with Ellen, while Robert played his flute. The recollection of those hours has often cheered me while pursuing dry studies at Oxford. I have pondered over some heavy tomes of philosophy, and found nothing in them more than I had before. After a few doubts and queries, I felt sure that the love of wisdom is worth nothing, unless it leads to the wisdom of love. To love wisely, calmly, and constantly, is all my philosophy and all my life: and what avails our philosophy, if it is not also our life? As I have often preached to my simple parishioners, so I would preach to the world: all doctrine or science that does not admit constant and joyous practice—that may not be realised as easily every moment as we breathe our vital air—is a mere vanity and vexation of spirit. I would say to the controvertist, who offers me his compulsory arguments, 'Are these the very grounds on which your own faith rests? Is this the expression of your inmost life? If not, how can you expect to win me to that in which you yourself do not deeply and constantly believe?'

"I remember, with joy, the time when first awoke in my conscious soul the light of eternal true religion—when first opened on my heart a truth as clear, sure, and glorious, as the light of the noonday sun—as far above all doubts and questionings of that perverted faculty which theologians call the 'carnal understanding,' as the sun is above the fogs that rise from the fens. Though educated by a pious mother, I had, even in my boyhood, some hard and gloomy thoughts about Christianity; for there were some dark sayings of the old books in my father's library which I never could understand, and which rather chilled and repressed my heart, than invited me to love the truth. At church I always felt more of unutterable gratitude, making my knees bow down while the psalms were chanted, than when the sermon was delivered. The formal precise reading, and the style of so many tedious qualifications and fine eliminations, in which our tame and polite

curate indulged, always seemed to me *very strange!* Though, of course, I knew nothing then of the distinction between the direct utterance of spiritual truth and the process of the understanding, which has so much occupied the attention of philosophers, and is so well exemplified in the conversations of our Lord with the Pharisees, yet I *felt it;* and when the transition was made from the former to the latter, I felt as if I was led out of the open air into a dark chamber. But when I was about fourteen years of age, I was, one day, struck with the thought that I had not read my Bible enough; and I wrote down a resolution in my pocket-book that I would take a walk, every evening, along the bank of the river that flowed near our school, and read over, very carefully, a portion of the Gospel according to St. John. It struck me now very forcibly that there was a great difference between talking about religion and its doctrines, and having religion mingled with one's very life. Religion itself, thought I, must be a very simple matter, whatever the science of religion may be. They tell me that the laws of motion are of very difficult study; but I am moving every moment, without the trouble of understanding them. It came suddenly to my mind that, to have a right view and true feeling concerning our blessed Lord, must be the sum of all Christianity. Apart from this, said I to myself, disputes about doctrines and systems are only like so many discussions about the peculiar flavour of a peach, for one who has never tasted the fruit itself.

"So I read the Gospel, the Word of Life, as I paced along the bank of that calm-flowing river (which I love for the sake of those holy, happy hours): and one evening, as I read in the ninth chapter the account of our Saviour's conversation with *the man born blind*, I found everything that I had been seeking for—all in that chapter! And when I came to the words, 'Jesus heard that they had cast him out; and, when He had found him, He said unto him, Dost thou believe on the Son of God? he answered and said, Who is He, Lord, that I might believe on Him? and Jesus said unto him, Thou hast both seen Him and it is He that talketh with thee;' I heartily joined with the man born blind in saying, 'Lord, I believe;' and I worshipped Christ. I heard the Truth speaking in me and to me; and there arose in my soul a light to shine in every thought, and a warmth to glow in every feeling—a truth that might be always with me—a voice always heard—a beauty always seen—a central thought, round which the busy world might roll and not disturb it—a peace passing all understanding—a universal consecration, and a perpetual blessing. The central light was now opened in my soul, and beautiful reflections poured in upon me from every point I observed. The heavens and the earth had now a new meaning for me. I everywhere felt

> "'A presence which disturbed me with the joy
> Of elevated thoughts.'

"'Oh, that I had known all this before!' I exclaimed. My joy was mingled with sorrow, not only for positive sins against the pure

ight which now shone upon me, but on account of hours of life spent in listlessness and indolence; for I felt that my whole life ought to be one continuous act of adoration and thankfulness.

"I remember well that, now also, first awoke in my soul that sentiment which is called a love of nature. I do not remember that, in my early boyhood, I cared anything for descriptions of scenery; nor did I ever talk enthusiastically of mountains, rivers, forests, and beauteous vales. All these loves had slept in my soul; but now I loved so much, that everything akin to love greeted me as a brother, and the mountains faced me with their ancient foreheads seeming full of peaceful thought, and I heard a voice of gladness in the streams; and when I saw fair cottages sprinkled over the distant landscape, I thought, 'There live some whom I could love, and with whom I could be happy!' and I began to read Milton, and loved Adam and Eve; then I followed, in all her pilgrimage,

"'Heavenly Una, with her milk-white lamb;'

and I even said, 'I, too, am a poet,' and wrote an Ode to the River, and a multitude of irregular sonnets, which I read to Ellen during the vacation; and when she said, 'Why, Henry, you know all about my mind; for if I could find verses I should write just so;' Oh, how happy I was!

"Robert was studying medicine, while I was preparing for the university: but when his time of apprenticeship expired, we had a joyful holiday together, roving among the hills and lakes of Westmoreland and Scotland. In many a sheltered nook we sat down and breathed through our flutes such thoughts of tenderest love to each other, as we could express in no other way. We talked of our chosen professions, and charmed ourselves with the thought that we should pass through life happy ourselves and doing good to men—I to their souls, and he to their bodies. We formed plans for meeting in after-life, and determined to spend our declining years together in a quiet village, amid the blessings of the poor. A thousand fair visions arose upon our youthful imaginations: we talked of the coming time, when all good men, of all professions, shall be more closely united than now, when the principles of one shall be the principles of all, when all science and power shall tend to nourish and build up in love the true life of man, and everything shall become more simple, natural, and cheerful than now-a-days! We agreed that men had spent enough of their lives in uttering old lamentations; and thought it high time for ourselves and others, in faith and love, to strive to make the world better: and Robert determined to strike the interjection 'Alas!' out of his vocabulary. And, even then, while he thought of teaching others how to live and enjoy life, the foe was in his frame; and now, while I write, I look now and then upon his green grave 'neath my study-window: a red-breast sings in the laurel-tree that overshadows it, and the breeze sweeping round the old church, whispers—'Peace!'"

At college, Homeward became acquainted with Thomas Gleaming; and the closest friendship grew up between them, though they made a strong contrast in the habits of their minds. It has been said that every man is born under one of the two planets, Plato and Aristotle; and as surely as Homeward was born a Catholic, Gleaming was born a Protestant. I have often been amused by the friendly contests which took place between them. In whim, Homeward styled Gleaming, Gamaliel; and Gleaming styled Homeward, Nathanael. Gleaming was always intellectually striving for something beyond his present grasp; Homeward was always contented. In the midst of his studies his mind seemed always cheerful and easy; he always kept himself above his task, and, with a happy versatility, would turn from writing a letter to Ellen, to analyse one of Pindar's strophes (which he always did by whistling some tune to it, and beating time with his feet). The happy student seemed to know everything worth knowing, and yet you could never find him toiling and perplexed in study, like poor Gleaming and many others. I often went with Gleaming to talk with him, when our minds were labouring under some hard difficulties of thought, in which we endeavoured to make him sympathise; but he had some magical process by which he would solve our questions instantaneously, to his own satisfaction. The greater number of them he accounted not worthy of solution; yet he was not indifferent to everything about him: his ease was not apathy. Once, I remember, as we were talking over the questions of the day, in the warmth of argument, Gleaming said, "Why, Homeward, if all men were like you, everything would remain as it is in the world; sure good for the many, can only be gained by the hard work of the few." "What is that sure good?" said Homeward; "must not they who would impart it to others, first have it themselves? And can you find a better way of imparting it than by giving men to see the beauty of its possession? I see what you want to do, Gleaming; you want to finish some logical traps to catch men's wits, and hold them fast in the iron clench of that hard matter you call truth: but what will you bait your traps with, eh?"

"What do you mean?" said Gleaming. "I mean that medicine is not food," said Homeward, "and that men want food more than medicine. Your hard reasonings are not suitable food for the soul. But, all mysticism apart, I would have you really believe, with me, in the Gospel, and note the contrast between our Saviour's positive teaching and the questions of 'the wise and prudent ones' from whom that teaching was hid. The sin of the Pharisees, of Caiaphas, the high priest, and all our Lord's enemies, was not that they made certain errors in reasoning about the Messiah; but that, to defend these errors, they wilfully denied the power and authority of simple, self-evident, divine ideas: they called light darkness, and good evil, and the 'Master of the House, Beelzebub.' On no other grounds can we condemn even Judas Iscariot himself: for I need only remind you of many Jewish arguments to prove him a good man and a patriot, to

show the danger of staining the pure, self-demonstrative light of divine ideas, by reasonings of the understanding. Now, to the accusations of His foes, how did Christ reply? Not by arguments *addressed to that very region of mind from which the evil objections emanated;* but by simple utterances of absolute truth, and a further developement of the divine ideas of His life and teaching; till, as the light of His life reached its highest lustre and perfect disclosure on the cross, the condemnation of His denying foes increased in like measure, and 'there was darkness over all the land' that rejected Him. Now, as our Saviour did not attempt to overcome difficulty by another suggested difficulty, objection by objection, negation by negation, but by opening an expanse of pure truth in the souls of men, in which all such falsities might melt away for ever; so I exhort you, Gleaming, to turn from all vain controversy, and give all your powers and devotedness to set forth the great ideas of our faith in such lustre, as shall serve to do much more than merely 'make darkness visible.' But if you say these ideas are not determinately connected with any given system, but may be advanced in favour of any one; I simply deny that, on grounds of fact, and assert that THESE IDEAS HAVE HAD A HISTORY, AND STILL HAVE AN EMBODYING SYSTEM, IN THE WORLD. AND IT IS HERE, WITH US, NOW.

"It is high time that we had the 'ultima verba' of all these disputes in which you would engage afresh. In this department of thought there is, indeed, no new thing under the sun. Try as you will, you can produce no more effect than by painting grey upon a grey ground for ever. Here are the two sides of the argument fully exposed: men must choose according to the ideas by which they are ruled, after all. You would scorn the very perfection of your argumentative labours if you could arrive at it: for who would prize a forced faith? Look into the old libraries here, and you find all that you are trying to do, already done as well as it can be done.

> "What other men have done,
> Is not left for us to do;
> New paths are to be won—
> For the truth is ever true."

"Why, so," said Gleaming, "you would deprive half the matters of which men have talked and written so much of all their interest." "Well," answered Homeward, "and are there not many matters of far greater interest than these, on which so much strength has been expended? Gleaming, you must learn to consider all these things, but as so many indications of the progress of the life of man: the life of contradiction, bewilderment, and estrangement, has had its centuries: is it not time for the life of peace, progressive truth. and love; time for the controversies of the Church to melt away, in a hymn of thanksgiving to Christ and invitation to all mankind; time for our estates, so long pending at law, to be claimed, possessed, and cultivated? What would you think if Harrison, our favourite organist, in playing one of Bach's

fugues, instead of following the harmonious logic of the master, should turn round to attend to the manifold requests of a tasteless audience calling for this and that trifle, till he should mingle together such a discordant variety of themes, as to produce total confusion of all ideas? Thus the Church has turned from the direct flow of her own divine music, that should have charmed the world to obedience, to mingle foreign and harsh strains with her songs, while the original theme is forgotten. Play the music out! say I, and dispute about tastes, if you find time, at the close of it." "Very pleasant all that," said Gleaming, "and it might do very well for ourselves; but the life of truth in the world must be sustained by unceasing conflict." "I know not," replied Homeward "how far that common-place is true; but let it be evident that the conflict is for life, and take care, meanwhile, to possess and enjoy what you contend for." "There is a storm in the world: mind you do not 'assist the storm,' as did the howling passengers in the 'Tempest.' Think, and write, and speak in love, and you will find enough to do in winning a way for the truth into many a dark and troubled mind. Happiness will then be not an occasional effect; but the ground and strength of all your striving. Come, let us be men of truth, and peace, and love, in these troubled days, when the world is sick and knows not what is the matter. We need not strive to prove that something is wanted; but let us show what it is that the world wants." Such were Homeward's early views.

But why am I lingering at Oxford, and poring over the advice which I have very imperfectly obeyed, while I ought to be recording Homeward's escape from college, his rambles through the country forming numerous productive acquaintances, his arrangement of a future life of usefulness and happiness, and his marriage?

His doctrine will be better developed by his life, than by any explanations I can give; and so I proceed with his biography.

I meet Homeward on his way to the little sea-side town where Ellen lived. Industrious as a bee had he been for many weeks roving over the country and amassing a hoard of joys, which now he came to pour into her bosom.

How he loved that little town on the sea-shore where his happy childhood was spent! A religious charm invested all the houses, and he could not help speaking to all the common-place people in something of an affectionate tone. Love made all things lovely. Ellen's face gave some beauty to the homeliest countenances, and her voice made harmonious even the rude noises of the streets. He walked up through the old gateway, and looked kindly on every house where he had received kindnesses in his childhood: he entered the old churchyard, and read the names of many good friends on the stones, and shed some peaceful, wholesome tears, and life seemed valuable, and death sacred, as he pursued his meditations. Then he strayed out into the fields and by the woods where he had gambolled. Many an old tree, and fresh spring, and pleasant orchard all in bloom, and soft-swelling hill with young lambs reposing on its side, reminded him of the hopes

of early days and he measured his past life, day by day, and found that these hopes had been growing steadily to fulfilment; and now that fulfilment was so nigh, he felt quite overwhelmed with thanksgiving, and cast himself down at the mossy roots of an old tree to reduce his joys to order and calmness by giving them a form in verse. But gladness of heart utters itself in words that have little meaning for one in another mood of mind. Sorrow often makes men mystical; but joy made Homeward so. If I were writing fiction, according to the orthodox rules, I should here interpose some accident: very likely some mischief would be devised for Ellen, to excite the interest of the benevolent but sleepy reader. But I must not falsify my given materials, though I may be charged with the childishness of performing a piece of music with nothing but perfect harmonies throughout. I shall pass over this part of the history rapidly, knowing that pure joy is not a thing to be talked about or written down for the world, but to be kept secret in the depth of the heart—there mingling its tide of sweetness with all the springs of emotion, unconsciously pervading all other thoughts, but not thinking of itself. Here is one extract from the occasional verses of Homeward, written at this time:

" Why should I a stranger be
  In my Father's dwelling,
While hill and river, rock and tree,
  Of His love are telling?
Always heard, their simple voice,
Bidding childlike hearts rejoice,
Whispers us that love is near:
What we seek in yonder sphere,
Love can find it now, and here.

" Why should angels wing their way
  To tell this simple story?
What could seraph-minstrel say,
  Singing in his glory?
Could he more than whisper 'Peace,'
Bid our vain repining cease?
Could his music sweeter be
Than the mystic harmony
Round this ivied tower, sweeping
O'er the graves where friends are sleeping,
Breathing life and death's true lore,
Saying—'Love lives evermore?'

" Shadows are about us here,
  To veil our eyes from sorrow:
Why, to-day, in sunshine, fear
  Cloudy skies to-morrow?
See how every tree and flower,
For a century or an hour,
Rests in one upholding Power:
All their food to them is brought,
Nothing wanted, nothing sought:
Why should we, with anxious thought,
Mar the good our Father wrought?

" If there be sore strife and care
In the world below,
Restless spirits never there
Could chase away the woe.
Let the storm that raves about us,
By our faith be kept without us;
Let us from our troubles cease—
Power and conquest dwell in peace.

" If there be a heaven so fair
O'er us ever shining,
We shall never enter there
By looking up and pining.
In one holy, quiet thought,
Heaven to us is nearer brought,
Than in all the radiance bright
Of a thousand worlds of light.

" Love has never passed away
To yonder, far-off sky:
He is with us every day,
For faithful heart and eye.
What we hope for—what we see—
What is now, and what shall be—
Glorious joys in yonder sphere—
Common blessings round us here—
All unite to make us blest—
All agree to give us rest.

" Round us notes of music sweet,
Ready every ear to greet,
Wait their sister-tones to meet;
And sweet music shall be heard
When our hearts will give the word!"

This lyrical effusion must suffice for this portion of Homeward's biography; for my prose is beneath the theme.

I might supply my defect out of Henry's manuals; but his high joys were recorded in words that I cannot here interpret; for when English failed to supply expressions for his happiness he had recourse to music, and delighted to roll out his joys upon the pedal-pipes of the organ. He had already a number of compositions—fantasias, fugues, and overtures—consecrated to various epochs of his life, every note blent with some sweet recollection; and often he went to sleep elaborating, through all the complexities of glad sounds, a theme which he played over to Ellen in the morning.

But, as I cannot here write a symphony on this portion of Homeward's life, I must pass it over; for the " Manual " of this period is full of sketches of garden-plans, church-windows, and little cherubs, singing, reading, tending flowers, watching by sick beds, and playing on flutes, harps, and organs. Homeward was very fond of picturing all the events of life, from the cradle to the grave, in childlike forms. But the world would laugh at his picture-book; and so I will

not open it. If I had a friend now close beside me, I could tell many pleasant little things about Henry Homeward which I cannot write down, for I could look into his face to see if he grew satirical: but I have a suspicion, while I write, that the world will say of Homeward, so far advanced in life without any severe trials, that he was just a fortunate fool. But this is a mistake, as will be seen. True, his faith and love had not yet been tried severely; and it is only from the hard press of affliction that the purest wine of joy can flow: but he knew it to be a duty to prepare for sorrows sure to come, by a thankful improvement of present joys.

And Homeward was a Catholic soul even in his enjoyments. He felt that these seemed stolen treasures when held selfishly, only to enrich the individual; and he knew that happiness ought to be attended with sacrifice. And now he contemplated a life for which he should need a large store of faith, and love, and patience. He felt that all his happiness he owed to the great system of Christian life, of which he formed one part; and that he must give all that he had received, to flow through the channels appointed to diffuse it.

"I have now," said he, "faith, and hope, and energy; but these *must be proved and judged by that which they do for the great whole to which I belong*. All real good will bear the cross; nay, can only become real good by enduring it. I devote all the happiness I have treasured up to the work of my life. This warmth of joy now in my bosom must enter into many a dreary dwelling, and diffuse itself where it is most wanted."

He taught Ellen the same doctrine; and now they felt their life secure and happy, under the sanction and within the embrace of a life greater and holier than their own. Homeward's happiness was not all easy play: he sustained it as a solemn duty to God and His Church. His great virtue was in the union of his faith, his doctrine, his whole religion, with his real life, and with every action of that life.

He did not leave his faith in the east, while his daily conversation was in the west. He thought that men should not regard themselves as the mere passive recipients of good and evil, but as agents in working out the same; should not blame their forefathers for *having done* what they themselves are *now doing;* nor leave to posterity to begin to do many things which we ought to be, *now* and *here*, doing. He knew that what a man *does* is more than what he *dreams;* and, as he believed it would be his duty to praise his Maker with all his heart yonder, in heaven, he felt it to be his duty to do the same *now* and *here*. Said he—

"Of all that I believe of the past, and all that I hope of the future, I ask how much of the true substance of my faith and hope may and ought to be realised *now* and *here*."

The early part of Homeward's life ought, perhaps, to have been left in silence; for it is not in their simple and immediate state, but in their manifestation and conflict with trials and difficulties, that faith, and love, and happiness are to be spoken of. The reader must forgive the faults

of this first chapter, and he shall receive soon, for his kindness, several chapters of Homeward's "Day-thoughts," his "Letters to Young Priests and Poets," his little book written in the character of a child and addressed "to all grown-up and aged people," and his "Journey to the Promised Land." If the reader imagines my story to be all fiction, I hope I shall soon be able to convince him that there really did live such a man as Henry Homeward. And, my friend! forgive me if I mingle with the records of thy life any sentiments which thou wouldst have blotted from these pages.

"Thou soul of God's best earthly mould!
Thou happy soul! and can it be
That these ————
Are all that must remain of thee?"

A WORLD-VISION.

Is there any plan or purpose unfolding 'neath the sun?
Or whither does the earth through her spiral orbit run?
Are suns, and stars, and nations moved by one pervading soul?
Should we see a mighty meaning could we comprehend the whole?

"Come with me," said a spirit, unfolding glorious wings—
The sunlight, from their plumage, a dazzling radiance flings—
"And in meridian circles round the earth-ball let us fly,
And note its changing pictures as they flash along the sky."

Away! the ocean-billows soon hush their loudest roar
To a gentle plash and ripple as in the heavens we soar;
All round yon rocky island behold the sparkling foam,
And the yellow belt of sand—in yon island is my home!

But where are all the murmurs of the ever-toiling throng?
On lines of iron rush the smoking trains along:
In silence through the fields, by the crowded towns they fly—
How little they disturb the silence of the sky!

Amid the bright green pastures the dark brown city stands—
Where are all its muttering voices, aching heads, and busy hands?
Oh, men of cares, whose bosoms, as in a prison, swell,
Look with us from the heavens—there is room wherein to dwell!

In the north, amid the mountains, behold the rivers shine—
That winding silver thread, the Wear; that broader thread, the Tyne:
But why have all the thousands left the roads and fields around?
They are toiling mid the beds of coal in chasms underground.

Upon yon rocky island live the millions of the free,
Behold their white-sailed vessels upon the emerald sea;
Oh, messengers so beautiful! Heaven speed you on your way
To many a crowded harbour and solitary bay!

Away! behold the Pyrenees! down sloping to the plain,
Where fought the Goth and Saracen for old romantic Spain;
Away! but, poised a moment o'er the midland sea, behold
Athenian columns, Roman domes, and Stamboul's glittering gold.

Few moments since, we heard, on yonder Christian ground,
From many a grey cathedral's quire the loud *Te Deum* sound;
Now, where the minarets pierce the blue—Constantinople's sky—
"There is no God but *Allah!*" hark! the Muezzins reply.

With war-drum, hung around with skulls, mid Afric pageantry,
With all his swarthy bands goes forth the King of Ashantee;
It is the Sabbath day, so still in yonder Christian lands!
To fight the negro tribes move on—black spots upon the sands!

Away! o'er Babel Mandel's Straits, and past the Persian shore,
See, the fakir musing sits on a mountain in Mysore;
In dreams the people seem to move beneath the glowing sun:
Where is all their glory? Faded. Where is all their history? Done.

"Lift up your hearts to heaven!" yon Christian preachers cry;
The Chinese in their fields their daily labours ply—
On streets, canals, and rivers they seek for pelf and pay;
The busy, yellow millions, who keep no holy day!

Oh, spirit! these are wondrous scenes for dwellers in the skies—
A changefnl picture rolls the earth before the angels' eyes;
But deeper thoughts are wakening up within my human soul—
Can you tell to me the *meaning*, the purpose of the whole?

Is there any smile of prophecy upon the world's wide face?
Among the striving millions there, say who shall win the race?
Mid fallen towers, and falling thrones, and glories that decay,
Will any kingdom rise to shine in everlasting day?

"One Spirit pours His riches o'er all the earth abroad,
And all these changing pictures show the glory of our God.
But, would you know the meaning and the virtue of the whole,
Descend to yonder vale, where dwells one happy, human soul.

"There sitting, in the sunshine, the grey-haired labourer see;
He smiles upon his grandson there, who plays beside the tree;
Where, when a child, he played himself; and soon its boughs shall wave,
When he rests from all his labours, above his quiet grave!

"Oh, yes! there is a meaning and a rest for every heart,
Not in gazing on the whole, but in doing well a part;
Where rests in peace and thankfulness one reasonable soul—
There centres all the happiness, the wisdom of the whole!"

J. G.

EVILS IN THE CHURCH, AND THEIR REMEDIES.

PART II.

"Sermons bearing on Subjects of the Day." By John Henry Newman, B.D., &c. 1843.

THE evils of our condition may be considered as formal or ritual—or, more generally, as moral in their nature. These two classes of evils are, no doubt, related; but their relation is not so simple and uniform as some writers seem to imagine. The substance of the advice often given us on these subjects is—Remedy these formal evils, and those which are more essentially moral will, by consequence, be removed. But, no; the latter have a deeper root and greater power than such men suppose. They must be separately examined, and met by an appeal to higher principles than ecclesiastical forms can ever adequately express. The life of man is chiefly governed by the most subtle and most spiritualised influences, such as no forms can embody; even though they may provide for their exercise. And in this way we learn how forms have only a derived and dependent relation. As necessary to the lower necessities of our nature, they are originated by these influences, and take their character, from age to age, according to the impulses thus created. We must, it is said, have forms. True: but they must be subject to the laws of our moral and spiritual condition, and not prescribe such laws, or attempt to control their sovereign power. We, therefore, consider that those writers regard most superficially the evils of the day, who make them to consist in the neglect or violation of certain forms, and seek no remedy beyond the restoration and punctilious observance of these same forms. We do not imply that this neglect is a matter of no importance: we believe the contrary; but we also believe that, while the forms which are brought into discussion should be respectively examined in relation to the prescriptive principles on which they are supposed to rest, and their suitability to the state of things in which they are called into question, their neglect must frequently be traced to such moral causes as the most perfect restoration and minute observance of them can never touch.

We can never arrive at correct conclusions on this subject, without a careful consideration of the limited usefulness of forms in religion, with a special regard to the nature of its limitations. Forms are to be considered in relation both to good and evil. What can they do to make us good? They are dead. They are themselves body, without soul. It is only as we put our souls into them, that they can be of any use to us. If we are lifeless—if we attend to them with our souls dead or asleep, they are utterly useless. We describe religious forms,

indeed, as means of grace; but what is there to receive this grace, if the soul be not there, and open to its reception? Men may, no doubt, be brought to believe that a lifeless attendance upon forms is beneficial, and may, therefore, engage in a perfunctory attendance upon them; but this view of a religious service takes from it its moral character, as if its value consisted in making men safer, without making them better. The chief value of forms must always be, to aid the good in the exercise of their principles; to enable them to give a certain outward expression to their interior religion; and thus, without originating moral excellence, to become subservient to the purposes of a spiritual life.

We are anxious not to explain this subserviency away; but, still, in the correction of error, it is necessary to observe, that it is in every *particular* instance of an inferior kind. Spiritual functions do not depend upon the usefulness of forms. Life is action: and whether this action be regulated in one way or another, it will always have the same vitality. The laws of life and action are independent of such regulations. We may direct the right arm to be moved, instead of the left; and that the movement should be perpendicular or horizontal: but these forms have nothing to do with the vitality of action. We may prescribe certain rules for the mind, and methodise a complete art of thinking; but, though there be a contempt for all these forms, the mind of man will still think and reason. And thus, though we dictate modes of prayer, and systematise all the holy acts of religion, devotion and piety, in every function, can never be reduced to a dependence on our forms, however excellent as such. When, therefore, we make our appeal to men in favour of their observance, we employ none but arguments of convenience or propriety; or, at most, of that duty which belongs to union with a particular Church.

On this subject, an important distinction must be taken between the moral expression, as we may term it, of certain principles, and the modes chosen for this expression. The first must exist in independence of established forms. It adopts the latter, because they are established; and, perhaps, because, on this account, they are the best for the purpose: but it is neither produced by them, nor consists in the use of them. Thus, gratitude to God must have its expression of praise: but it is not necessary to praise, that a particular form of thanksgiving should be used. In certain circumstances, a thankful heart will properly resort to its use; but not because this form is essential to praise, but because it affords a convenient mode of discharging the duty. Thankfulness independently and previously exists. The neglect of this distinction leads to much practical delusion. Religion is made to consist in certain forms; and, therefore, all the evils we lament are traced to their neglect; and from which, it follows, that the specific, or rather panacea, proposed, is their restoration and perfect observance. Now, though we are opposed to all those refinements which destroy the obligations of a religious service, we maintain that the religious power which seeks a formal expression, does not depend upon any

particular form. It exists as the effect of certain moral causes, and will always create for itself modes of expression wherever it exists. Men, therefore, who dissent from established forms, have others of their own; and those who, within the circle of adherence to them, suffer some of them to fall into desuetude, or, finding them in this state, are indifferent to their revival, may not be the less ardent and decided in the expression or manifestation of piety. Their revival may be desirable: we are not prejudging this point; we only wish to place the subject on the right ground; and, to prepare our readers for the conclusion, that the due consideration of our evils, and their remedies, involves deeper questions than the neglect and restoration of certain forms.

The usefulness of forms in relation to evils is more obviously limited than in the view we have now taken of their efficiency. Their neglect may be an evil; but, when it occurs, it is as the consequence of other evils, which they never have the power to prevent. It is always easy to specify particular evils in the Church, existing in relation to its forms; and, by insisting on a rigid application of canons and rubrics, and describing the formalities of past ages, to make them appear numerous and portentous. But this is a very superficial view of things. The disuse of excellent and profitable forms must be traced to something higher than itself. Of course, it may be said, it must be traced to the corruption of our hearts: but this does not alter our practical view of the evil. Certainly not. But this is an evasion of the subject. Formal evils must be traced to moral ones, as tangible and remediable, and in regard to which our practical concern must be the greatest. For what is the real evil belonging to a neglect of certain forms? Not the mere absence from attendance on them; but the infidelity, the heresies, the carelessness, the worldliness, the love of pleasure, and the frivolity of life, by which it may be occasioned; or the loss of that moral excellence, or spirituality of life, which, as first independent of them, leads, when preserved itself, to their preservation and improvement. In these circumstances, their old and habitual neglect may become a virtual abolition of them; and when to restore them, is not to remove our existing evils—for formal evils are not the real ones—we must rise to those which are moral, and treat them according to their nature. Besides, to restore forms, is not to repair the neglect of them. Open churches may be empty, services may be actually performed without the attendance of a single worshipper; or, should they be partially supported from temporary excitements, party activity, or the delusion of perfunctory duty, the real evils of our condition would remain. No zeal, which is first and principally devoted to the revival of neglected forms, can ever restore the piety which once animated them, because it does not deal with the evils which are the origin of their neglect. Did forms, indeed, possess an intrinsic and self-acting virtue of their own, the results would be different; but, since the spirituality which gives life and prosperity to the Church must be brought to these forms, instead of being derived from them,

we may make them splendid and attractive, solemn and impressive, according to our own impressions, but utterly in vain. We labour for the dead.

It must also be remembered that many of the best forms are frequently of brief and transient virtue. They not only become obsolete—for, if this were all, it might be wise to restore them—but also effete. This is especially the case where they are many and highly artificial, or where they exceed what is necessary to the most simple expression of the most fundamental principles. As civilisation advances, as intellectual refinement increases, and as moral and religious principles are more clearly apprehended, and the soul of man is able more honestly to acknowledge their essential obligations, the forms which were once necessary and profitable, become unnecessary, and, perhaps, mischievous. Even should there be no growth of religious principles beyond what originally were the most elementary forms, designed for an ignorant, a half-heathen, or irreligious community, the changes of society in other respects may require an alteration in such, even though their generic nature be preserved: and when it is considered how religion passes through many corruptions in its progress from age to age, it is plain that there must be frequently a correction of its forms, not only by purifying them from cardinal errors and base superstitions, but also by a subsequent relaxation of such as were proper at the epoch of purification on the ground of accommodation to certain habits, which, however sure they were of passing away at last, might have lingered for a long time. The service of our Church established at the Reformation, and the various rubrical directions contained in the Book of Common Prayer, must be viewed in this light. They were adapted to an actual transition from Popery to Protestantism, and can never be, in their most literal observance, of the same importance to us which they originally were, unless we were actually falling into a retrograde transition from Protestantism to Popery. And in making this remark, we cannot forbear the expression of the warmest admiration of our Liturgy, as adapted, we think, for perpetuity, beyond any other form of religious service ever established. The scriptural character of the doctrines it recognises and implies, the humble and fervent strain of devotion it contains, its applicability to the daily and common condition of all classes of worshippers, and the simplicity of all the exercises it prescribes, have enabled it to keep its place in the affections of the people among all the changes of three hundred years. Some among us may wish for its revision, and are accustomed to point out some particulars in which, on certain principles, it might be improved; but there are none, we believe, who would not rather retain all its imperfections, than endanger its integrity for a moment: and as there never were any forms of devotion contrived with less dependence on the formalities that naturally change and decay with the lapse of years, than those which our Church has established, so it is only by making such formalities essential to their present use, that we can ever obscure their excellence, and injure their acceptance with future generations. And

let us be warned—this may be done. If we value the scriptural simplicity of our service less than the formal character it necessarily assumed under the universal law of mutation, we may lose it altogether. Whatever is valuable in the legacy of past ages, comes to us in forms of which we must not be too tenacious, if we would preserve the treasure they contain. It is easy to place the present at war with the past; but in such a warfare it is always difficult to preserve our most valuable inheritance. And if men be brought to contend merely for forms, the present will triumph over the past, and that with an energy of destruction the most fatal. Truth is eternal; principles have a vitality which endures from age to age: but while old forms, that are unessential to such principles, are dead, the present may be made to generate living forms, instinct with life and energy, that, like the stupendous machinery of modern days, will overwhelm, and crush, and break to atoms, and grind to powder, the inventions of former days, if ever placed in opposition to their power. The secret of preservation in the whole economical condition of man is, not to commit irretrievably our principles of improvement and happiness to the keeping of forms; and, just in proportion as they are important, to relax their strictness, to soften their rigidity, and to endow them with such a facility of expansion or change, as may give freedom to life and action. As, in all animated nature, the skin, the hide, or the bark which encloses the living substance, is made to expand and change with its growth, so the moral constitution of man and of society requires a provision for the enlargement and freedom of its functions. And, moreover, the manner in which a like law prevails in inanimate nature, shows us that the same power which is genial in its freedom, becomes, if confined, destructive by a forced expansion. In vain do rocks and mountains oppress the agencies generated in the bosom of the earth: if they have no progress or outlet according to their expansion, they make their awful presence known, in the earthquake and volcano. And there are around and beneath us, at this very moment, various moral agencies, not essentially evil in their nature, but still requiring a cautious developement and careful guidance, if evil is to be prevented. If properly controlled, instead of being checked, they may become blessings to our Church and people; but if recklessly bound in the rigid bondage of ancient forms, and if in this way their power be contemned and defied, they must soon produce scenes of subversion and destruction in which forms and principles will be confounded. An accumulation of moral power is constantly proceeding in the world, for which none but the most simple forms can ever provide in perpetuity; so that each succeeding age triumphs over the former. The present is always to the past as a giant, and too much disposed to the tyrannous use of a giant's strength, teaching us the wisdom, and, indeed, the moral necessity, under which we lie of conciliating this strength, and incorporating the moral power of the present, in the confirmation of what we derive from the past.

The observation that the best forms are generally of transient and

brief value, teaches us the importance of studying what we may call their social relation. This topic involves the particular unprofitableness and inapplicability of those for which general reasons may be universally allowed. Let us on this point, though at the risk of repetition, endeavour to make ourselves clearly understood. We will take for illustration the daily service, without pronouncing any opinion on its duty and importance. Now, the design of restoring this is not only to afford a desired privilege to certain individuals, but to remove the indifference and irreligion which prevail. It is to be made one of the remedies of our evils. "The neglect of it (we are told) may of itself account for the almost universal worldliness and ungodliness which abounds among us."* This service, established in this state of things, will undoubtedly be attended by such as neglect family and private devotions, and who suppose that a certain service performed in a church implies something meritorious, by which their future safety is necessarily influenced, if not made sure. We are not now stating this in the form of an objection to the daily service, but as showing that its restoration is fraught with danger, where the character is not previously and independently found under the highest influences of the Gospel: and then what result can be expected in regard to indifferent and irreligious multitudes? The establishment of our daily service followed the practice of the Church of Rome, and was adapted to the mental and moral habits of men whose associations required the lapse of years to render them independent of accommodations to its practice. But if the daily service be now universally and immediately restored, it will seldom be attended by the class of whom we speak, except with the same superstitious feeling with which an ungodly man enters the open church of the Romanist, to kneel before some selected shrine, counting his beads, or muttering his paternoster and ave-maria, and returning, with a conscience thus pacified, to his daily course of pollution and guilt. But in general this service will be contemptuously neglected, and with an increase of prejudice against the Church and its ministers, as aiming at results which all history, and all the Protestant teaching of three hundred years, have taught the people of England to oppose. In this respect we require the diffusion among the masses of an independent moral power, founded on the doctrines and sanctifying energy of the Gospel, producing the true Christian character as a preliminary to this service. We dwell on the relation of the daily service to the ungodly masses, because it is proposed as a cure of our evil condition, in a manner which makes this relation essential to the worth of the proposal. But an error lurks in this particular. This service belongs to the devotional members of the Church: it has practically nothing to do with the thousands whose characters form the great evil of our condition. Their immoralities of life, their divorcement of mind from religion, and their intense worldliness, are not affected by such forms.

---

* Gresley's Anglo-catholicism," p. 100.

And the same remark applies with still greater force to the larger system of formal punctiliousness, with which some writers connect the desired efficiency of the Church. All their minutiæ regard the worship of the Church, and the actual worshippers therein. They do not provide in the least degree for its national efficiency, or the power of its external relations. They are so much engrossed in regulating the "hours" for the pious, in deciding upon vestments, attitudes, and gestures for the clergy, in reviving or concocting hierurgical systems, and in creating a taste for ecclesiastical architecture, as symbolical and sacramental, that they seem to forget how, through the neglect of the Church, we are virtually surrounded by a heathen population; and how the Church as it exists for the pious in the land is overborne by a national impiety, as the great evil which calls for a remedy at our hands. The Church must now act morally upon the world, or the world will soon triumph over its fall; for if, in this state of things, we expend our energy in formalising it more and more, greater corruptions are certain than those over which Mr. Newman, or any other prophet of evil, pours his bitter lamentations. If it be said, in extenuation of these remarks, that the system of the Church regards the people as its incorporated members by virtue of its rites, and that it is for them in this capacity that forms must be perfected, and that the evils of a heathen population must be gradually removed by the advance of this system; we reply, that such has been the fate of the baptised majority of the people, that there is little practical difference between them and the outlying thousands who have never been incorporated. The perfection of forms will be as profitless to them as to others. Their character is such that they create evils in our condition as great as if the Church in regard to them were *in infidelibus*: they therefore require a moral power which forms can never generate. The same state of things belongs to many who boastfully proclaim their membership with the Church, and upon whom it mainly depends for its political position and social advantages, but who will never put themselves within the sphere of those improvements which belong to its devotional members. How small the circle within which the curative energy of the Church can operate, if our measures be taken according to the formal rather than the moral aspect of the subject!

Any close consideration, therefore, either of general principles or our particular condition, will show us the necessity of studying our evils in something more than the neglect and decadence of forms; and, of course, their remedy is something more than the observance and restoration of these. Formal evils are but the symptoms of disease. Even when we distinctly admit their *evil* nature, we must search for their cause, and apply our remedy to this. A neglect of healthful exercise, and loathing of a nutritive diet, are not to be cured by forcing the valetudinarian to all his former activity, and insisting that he should eat and drink as formerly; much less must we insist that, when a man, he should recur to the regimen of his childhood, though the contrast exist between a healthy childhood and sickly manhood. We must

remove the disease under which he languishes, and then adapt a future regimen to his age and altered condition. Under a painful conviction of a part at least of this truth, Mr. Newman seems to have written the volume before us. Hence the tone of such passages as we have already cited: and hence the manner in which he appears deficient in faithfulness and affection for the Church to those who realise few but the formal evils of its condition, and who so discuss their nature and cure as entirely to overlook their moral relations. The intermitted use of the daily service—the neglect of saints' days—the discontinuance of baptism, and of the catechetical examination of children, in the course of the Sunday services—with certain discrepancies, or supposed discrepancies, with the rubrics—may be evils or not. But if they be, they are only symptoms that we are not in that state of health these particulars require. Restoration and punctiliousness in these respects can do little good. This would be to make the whole question one of conduct, not of principle—one of bodily exercise which profiteth little, and not of godliness which is profitable unto all things. It reduces, in short, the great subject of the Church's cure of man's depravity to an outward seeming in religion, instead of the purity and reality of an interior life. Mr. Newman has plainly passed from things to men—the Church with him are its living members—but with those who now oppose him, the Church means its services or forms. He complains of the men not merely because they neglect the forms, but because their characters are previously and independently such, that they are unworthy of the blessings to be sought in the use of them. "We are not fit for them," he says; and his anxiety is to produce a state of character favourable to their restoration in the largest sense. However misdirected this anxiety may be, it is the feeling which flows from all deep and serious views of our condition. This anxiety, of course, will not be openly repudiated by any one, though those among the Anglo-catholics who differ from Mr. Newman ought not to expect that we shall give them as much credit for its singleness and intensity, as we readily accord to him. The difference between these parties seems to be, that while he is anxious to produce a certain state of character as necessary to the profitable use of forms, their first anxiety is to enforce a punctilious observance of forms, and leave the required character to follow on the ground of some unintelligible sequency. This difference is practically of immense importance.

Having thus been led to notice, what we have denominated more conveniently than accurately, the external relations of the Church, it is necessary, perhaps, to notice a fundamental error which prevails now more than ever in the discussion of these points. One reason why many minds rest so much as they really do in the formal evils of the Church, is their incapacity to realise the moral evils abounding around us as in any way belonging to the Church. This springs, we imagine, from false and mischievous distinctions between the Church and the people. The very men who consider the Church as theoretically incorporative of the people, while they are practically alien from it, make all which is practical in their arguments and conduct, to regard the Church

in its separation from the people: this leads to many false distinctions between the evils of the nation and the evils of the Church; and by consequence confines and lowers our views of the remedies to be sought. We are too much taught to consider the intense worldliness of the people, and their want of devotion and self-denial, as evils external to the Church. Now, we must renounce the idea of our Church as constitutive of a Christian people, and consider it as the aggregate of little pious bands existing in different places, according to the principle on which most dissenting societies are formed—or regard the evils that abound in the nation, as distinctly and emphatically the evils of the Church. As we confess ourselves incapable of admitting the notion of separation between Church and State implied in certain theories of alliance, it becomes impossible for us to admit that division of evils which allots only formal ones to the Church, and moral ones to the nation. If, indeed, by the Church be meant the clergy, or what appears most prominent in much of the crude and superficial controversy of the day, the institutions of the Church, then we understand how the pained and serious feelings which are affected by the evils around us, turn to the clerical administration of its services, and the minute regulation of them, as a cure of evils within our reach, affording a cheering contrast to the disorder without. Men are thus taught to love the Church with a departmental zeal. It is their department; it is an institution of which they have the care. The clergy are the *employeès* belonging to it, and they are their friends and supporters.* A moral power such as we shall presently point out, is not sought in or by the Church for the remedy of the evils of the people; neither are its institutions restored, extended, and purified, upon the principle of an aggression on these evils; but they are to be perfected with what is really a practical exclusiveness, and adapted to scarcely any end, but the encouragement of formalism in the most pharisaical sense of which it is possible to conceive. A zeal for proselytism or conversion—energy and faithfulness in preaching to men as sinners—and the displacing the worldliness existing among the people by the awakening of deep and solemn feelings, are derided or disparaged; and every view of public or national results is left to some vague and misty expectation, that, when the Church is made what it ought formally to be, its members will become what they ought to prove, and the world will be conciliated or attracted. The splendour of the shrine will draw around it hosts of worshippers. But this is to repeat the errors among which the Church has been tossed, like a vessel in a tempest, in past ages. Our

* "The true and grand idea of a Church—that is, a society for the purpose of making men like Christ,—earth like heaven,—the kingdoms of the world the kingdom of Christ,—is all lost; and men look upon it as an institution for religious instruction and worship; thus robbing it of its life and universality, making it an affair of clergy, not of people—of preaching and ceremonies, not of living—of Sundays and synagogues, instead of one of all days and all places; houses, streets, towns, and country." (Dr. Arnold, Life, &c. vol. ii. p. 15.)

chief objection, however, to all this is, that there is first a transfer of concern from the moral evils of the people to the formal evils of ecclesiastical institutions; and then, that this prevents any reference to a higher instrumental power than can properly belong to these institutions; that the Church is not subordinated to the Gospel; and that the healing energy for the world, which the Christianity of the New Testament contains, is kept entirely out of sight. When, therefore, we urge the study of an ecclesiastical pathology, we do it as including a national pathology, and endeavour, in this way, to fix attention on the moral evils of the people who compose the Church, as not only more important in themselves than the alleged evils of our institutions and service, but as far more imperative in their claim on our regard. In the present state of opinion we are deplorably in want of principles of proportion, subordination, and direction; and these, we are persuaded, are to be found in clear views of the nature of our evils, and the precise character of the remedies they require.

In considering the evils of our condition, we cannot attempt a complete enumeration or analysis of them. All we can propose is, to indicate, in the briefest manner possible, our own views of their nature and importance. We shall confine ourselves to three general aspects of our condition.

In the first place, the great moral importance of the subject must be studied in regard to the state of character in the members of the Church generally. The great and generic evil we have to lament is the want of true Christian character, within the wide sphere of profession and responsibility, created by the Church. There is unfortunately great difference among us on the precise nature of this character. The habit of viewing it as essentially owing to the ecclesiastical condition in which baptism places us, and which for this purpose is not made an initiation of the man into the Church, but the actual transformation of the Christian, leads to many defective views of its origin and nature. The mischiefs of such views, are that they lower the standard of character among some, while among others the greatest exaltation of the spiritual life is vitiated by wrong motives and aims. The primary obligation to repentance and faith, in submission to which the Christian character originates, is perverted and destroyed; while the simplicity of love and hope, raising the Christian above the world for life, is obscured by formality or superstition. In considering this subject we have, however, at the present moment, a greater advantage than formerly in the higher tone of spiritual requirements which now prevails, and which, beyond the limits of the evangelical party, is chiefly owing to Mr. Newman and his friends. All, at least all who write upon the subject, bitterly bewail the worldliness of character which exists, and the want of self-denial and ardent devotion, everywhere to be found. And though we are about to object to the manner in which this subject is discussed by Mr. Newman, we fully sympathise with the sad and wounded feeling with which he seems to regard our condition in this particular. Religion, in its diffusion among us, does not raise the tone of mind so much as in a

truly healthy and flourishing state it would certainly do. In literature and philosophy, in politics, in business, and the common affairs of life, men are not fully and honestly Christians. The world bars religion out of its circle. But still, the greatest evil, which is always correlative with this state of things, is the intrusion of the world into the circle of religion. The Church becomes secularised. Religous men are worldly. And religious professions and duties, the most express and important of the age, are sicklied over by worldly principles and maxims. How can the educated and intellectual Christian, whose literature and philosophy are not religious, be otherwise than worldly? How can any member of the Church who is devoted to the cause of some political party, or to various schemes for the increase of national wealth, escape the blight of worldly influences, when the supremacy of Christian principles is denied, and every corrective application of them rejected upon the strength of worldly principles? How can the merchant or tradesman, though he worship in our temples on a Sunday, and be found in his place at our most solemn ordinances, be purified from the sinfulness of his nature, when religion is not tolerated in the exchange or the market, so that he is compelled to renounce the objects of his pursuit, or to compromise his religion with the world? Society compels him to seek a certain place in the world, and the world repels his religion from this place. Yea, this moral antagonism seems so inevitable, that when surrounded by a family, whom he has to educate for this life, as well as for another, and for whose worldly career he must provide worldly means, and, alas! worldly principles, and worldly directions, he becomes secularised within the sphere of domestic affection and duty. He is not an infidel, or profane. He supports the Church, in what he calls its union with the state, and gratifies a certain religious feeling in so doing. He is not fraudulent, or, according to conventional morality, dishonest in traffic. He builds up the fortunes of his family, and ornaments the fabric with an unsullied reputation. And, O! in his family, his principles open more under the power of religion, than anywhere else. His heart beats, and he weeps, while he speaks to his youthful charge of God and eternity. But in each particular, the curse of a present worldliness is upon him. Religion has kept him from the worst evils of the world, but the world is a restraint upon his religion. Such is the worldliness beneath which the Church languishes, as seen in the character of its members. We need not dwell on the manner in which the cause of religion is by this means impeded, or the efficiency of the Church destroyed. Devotedness and self-denial are wanting, because the moral triumph of Christian principle over the world is not achieved. We may appeal to the secularised religion which exists, to such an adherence to the Church, as worldly men maintain—to their alarm at the prevalence of vice, and their compassion for the neglected and ignorant; and we may thus raise funds for schools and Churches, large according to the world's false scale, but must be disappointed in ulterior results, as long as the spirit of the Gospel in the Church is overborne by the spirit of the world.

What, then, is wanted to change our condition in this respect? How must remedies operate to destroy the present worldliness of this Christian nation? Our great evil is the irruption of the world into the Church. Our great remedy must be sought in an advance of the Church upon the world. The Gospel must *overcome* the world. The worldliness we have described is greatly promoted by prevailing sophistries on the separation of the Church and the world. Men entrench themselves behind the walls of this separation, while the great misfortune of this condition is, that Churchmen strengthen these walls as if for defence. And if devout Christians say, What has literature or philosophy, what political science or success in the world, to do with religion? we ought not to be surprised when irreligious men exclaim, What has religion to do with these things? If we contract the sphere of the Gospel—if we break the unity of a people, by dividing them into Church and state—and do this so as also to break the unity of individual life, by placing one half of its responsibilities in the Church, and the other in the world, and if we thus confine the duties of men in the Church to particular religious professions and specific ecclesiastical services—we give an advantage to the worldly spirit for creating a distinct organisation of its own, in resistance to the sanctifying influences of the Church. And this is really the form in which the great evil of our national worldliness appears before our eyes. Thus individual Christians are placed at the greatest possible disadvantage in the world. Some such disadvantage, indeed, is inevitable in the position of Christians in a heathen land, and hence many peculiarities of expression in the New Testament; and it must also have a necessary existence in proportion as a country is only imperfectly Christian; but to strengthen and perpetuate this disadvantage among a Christian people, by false principles in the constitution of the Church, and its establishment by the state, is an error, we fear, of baleful operation in the particular condition in which we are now placed. The consequence is, that men, acting under the influence of this error, become formalists in the Church, and wholly worldly in the world. Their system leaves them to the power of the world in the duties of life, and the worldliness which is there contracted re-acts upon their characters in the Church. This is the general and most common operation of the system. But the history of the Church, and the tendency of certain movements among ourselves at the present time, exhibit another and wider extension of its influence. When men become alive to the evils of a present worldliness, they may propose to cure it by greater strictness, than before, in the forms and exercises of the Church. Their attention is withdrawn from the world—that is, from the position and duties of Churchmen in the world, and fixed for a time intensely and exclusively on the multiplication and punctilios of a religious service. But this, in such a state of society as ours now is, can only add to the perplexity of men actively engaged in life. Besides, a little experience or careful reflection will show, what we have before asserted, that something is previously and independently necessary to

fit such men for the service proposed. Those, therefore, who are prepared to act consistently on these principles, must assert an incompatibility between their service and the world, making the obligations of this service an interference with social relations. From this flows the virtue of an ascetic and monastic life, and the necessity of such mortifications to the world, as distinguish the spiritual life promoted by the Church of Rome.

At this point we think some of the fundamental errors of Mr. Newman's sermons may be easily discovered. They contain many powerful and anxious protests against the worldliness of the age, and in this way are calculated to work into an erroneous system some of the best feelings awakened among his followers. They are serious and even solemn appeals to a self-denying piety and exalted spiritualism, which, when read unsuspectingly, are likely to mislead many well-disposed minds. We have been painfully impressed, in their careful perusal, by the conviction, that in almost every page far more is meant than meets the eye. There is abundant reserve in them. They appear to us constructed, we will not say for the purpose of imposition, but of conciliation. The aim of the writer seems to be to lead admiring and confiding readers, into the adoption of views favourable to ulterior designs. They are eminently artistic upon the principle, *ars est celare artem*. The developement of their principles is to be found in the "Lives of the Saints," now publishing under the auspices of Mr. Newman, and with his assistance. We do not intend, in these remarks, to imply any reflections on his sincerity and fairness. We do not condemn this as artfulness, nor call it Jesuitism. We believe he has been honestly moved by a sense of duty in having a testimony to deliver. It has been his aim to prepare the minds of Christians for its reception, by so concilating their prejudices as to put them in a position most favourable to its future developements. He has been leading them quietly and adroitly into the paths of error by appealing to their devotional feelings, and by founding his appeals on those practical views of the state of the Church and the world, which all sincere and earnest Christians are likely to receive without suspicion. Hence he has produced a volume of Sermons which he regards and entitles as bearing on subjects of the day, in which the subjects of present controversy, that startle and stimulate the mind, are never prominently discussed—which is no polemic production, but from first to last eminently practical and devotional.

There is no figure of speech made to produce more confusion of thought than the Prosopopeia. The impersonation of the Church in the writings of Mr. Newman and his friends frequently leads to unsound reasoning; but we never found more obvious fallacies of this kind than in Mr. Newman's impersonation of the world. The world—the course or spirit of the world—the evil principle or influence of the world—has always been regarded as representing the sinfulness of men, who, in the aggregate, or in the social form of existence in which they act unitedly, are thus conveniently described. The force of this

representation has always consisted, we imagine, in these two things—it shows the consolidation of human sinfulness as an actual moral power in our condition; and it invests human society, in whatever state of separation from the Gospel it exists, with the social attribute of evil. In these respects we hope our religious views are not less distinct, and we desire to have our religious sensibilities no less powerful than Mr. Newman's; but we strongly object to the statements he has made on this subject. In the first place, with nothing apparent but a simple anxiety to speak impressively, he exceeds the truth in his representation of the evil of the world. He passes from the impersonation of the world, in the sense in which we have explained it, to what, if his words suggest any idea, must be its literal and essential evil:

"Is not the world, in itself, evil? Is it an accident, is it an occasion, is it but an excess, or a crisis, or a complication of circumstances, which constitutes its sinfulness? or, rather, is it not one of our three great spiritual enemies, at all times, and under all circumstances, and all changes, ungodly, unbelieving, seducing, and Antichristian? Surely, we must grant it to be so."*

This, perhaps, should be taken as nothing more than a specimen of the intense style; but our objection to it is, that it is so expressed as to lead to erroneous conclusions. Again: in proportion as men exist together in an unconverted or unsanctified state, they give a social power to sin; and in this sense *society* may be described as sinful. But the abstract idea of society does not involve the notion of evil; it rather involves the notion of good, as the only state in which man can improve and be happy, or be made to answer the moral ends of his being. Does not Mr. Newman, however, in the following passage, attribute that to the abstract, which can only belong, and that conditionally, to the concrete?

"Let us be quite sure, then, that that confederacy of evil which Scripture calls the world, that conspiracy against Almighty God of which Satan is the secret instigator, is something wider, and more subtle, and more ordinary, than mere cruelty, or craft, or profligacy; it is that very world in which we are; it is not a certain body or party of men, but it is human society itself."

These passages occur in the seventh sermon. In the eighth there is a qualification of their obvious import, though equally objectionable on its own account:

"The world may be, in one age, somewhat better or somewhat worse than in another, but it is, in substance, always the same: I mean, that the whole visible course of things, nations, empires, states, politics, professions, trades, society, pursuits of all kinds, are, I do not say directly and formally sinful (of course not), but they '*come* of evil;' they hold of evil, and they are the instruments of evil; they have in them the nature of evil; they are the progeny of sinful Adam; they have in them the infection of Adam's fall," &c.†

---

* P. 90. † P. 119.

The qualification contained in this passage regards nothing but the origin of this evil. But how can the contrast of a derived to a formal and original evil, help the case? The corruption of man is derived from the fall of Adam; but how does this give the same character of definite and individual corruption to every form of civil polity—yea, to every trade and occupation of life? Our readers cannot, we think, mistake the bearing of these confused, contradictory, and falsely intense representations of the evil of the world. If they be correct, true piety will consist in a separation from the civil forms, the social relations, and common pursuits of life. We are thrown back, in this way, upon the monastic system, and compelled to seek opportunities for piety in the cloister. By consequence, therefore, Mr. Newman is compelled to defend the "unnatural" character of a religious service. Instead of replying to the worldly and infidel cavil, that religion is unnatural, by showing that it alone comports with the highest nature of man, or, in other words, with any complete view of his nature, he admits the ground of this objection, and defends it by asserting, if we understand him, that the spiritual nature of the Christian is essentially opposed to the sympathies and tendencies of human nature.

"Religion," he says, "does not bring the elementary and existing nature of man to its highest perfection, *but thwarts and impairs it*, and provides for a second and new nature." * "I maintain that Christ came to bring in a higher nature into this world of men, and that this could not be done except by interfering with the nature which *originally* belongs to it." †

Such passages cannot fairly be explained as applying to nothing more than the contrariety of the renewed and corrupted nature of man; for they make this renewed nature to originate a natural opposition, both in the providential circumstances and essential being of man upon earth. But the warfare of the flesh and Spirit is entirely moral, and the triumph of the new nature over human depravity restores harmony and peace. Besides, Mr. Newman's representations are so extreme that he destroys the idea of a *renewal* of human nature; while all the opposition the Scriptures describe terminates in this idea, as a restoration of our nature to a consonancy, at least, with its original condition. He disdains, however, to seek for any harmonising principle between the nature of man and his destiny. He seems to have no ideas of regulation or subordination; but casts over our whole condition in this life the deep and portentous shadow of one natural, necessary, and immutable conflict. Not a relation, an occupation, or hope in life, but ought to be surrendered to this one idea of an eternal hostility between the natural and spiritual. These are views which not only lead to monas-

* P. 98. † P. 99.

ticism, under vows and the most rigid rules, but plunge us at once into the lowest depths of the fanaticism of the desert.*

We might pursue the subject farther, and quote many passages from these sermons, which contain, and conceal, and hold as it were in solution, the worst of Romish errors, and the lowest of monkish delusions, concerning the world and its duties, and the nature of the spiritual life imparted to the Christian. But we hope we have said enough to show our readers how the great evil of the Church, in the defects of Christian character among its members, is misapprehended by Mr. Newman, and that the system of cure he contemplates is but a repetition of some of the worst errors of past times. In all this, however, Mr. Newman is consistent. His system is not only distinguished by a strict logical coherence, but is a great moral developement of the principles he holds in common with others. When he penetrates into the hollowness of present excitements, trembles for the solidity and firmness of the party he has created, and bewails the worldliness of the Church and an irreligious state of society, he practically realises our true condition; and in going beyond the adjustment of forms, and in seeking some spiritual developement of character which might render their alteration valuable and safe, he only commits himself to a moral sequency, in which, thus far, and in this general view, we concur with him. But when, in proceeding to unfold his views of the nature of the Christian life on which his thoughts are fixed, we find him utterly regardless of what we believe to be the true relation of the Church to society, and of the great evangelical principles of our Protestantism, we know that he cannot advance a single step without falling into error. Here others may stop, with as much contempt for these truths as himself, while he seriously urges his course onward; when the only difference is, that they remain to trifle about forms, while he contends for the recognition of a spiritualism, in which the ἁγιασμὸς of the Gospel is converted into the superstition of Rome. What seems, therefore, necessary at this point of our study of ethical and ecclesiastical pathology, is to ascertain in what manner the worldliness of which we all complain is fixed as a disease in our nature—to decide upon the kind of remedies adapted to our nature in this diseased condition—or simply to enquire if the great Physician of man has established any method of cure of which we can avail ourselves. Mr. Newman errs, we conceive, in the pathological form given to this disease, and then—though right in seeking for a moral rather than

* Mr. Newman would, of course, object to the doctrine that virtue consists in following nature, and vice in deviating from it; and would, we suppose, deny the supremacy of conscience as taught by Bishop Butler, for the sake of establishing the authority of the Church as, through a priesthood, the great arbiter of human actions. But the reader may be referred to Butler's Sermons, as showing the manner in which, according to the nature of man, anything may be said to be natural or unnatural.—Sermons at the Rolls Chapel, i. ii. iii.

a formal remedy—his first error leads him to imagine that the cure is to be found in a certain regimen of life, in contempt of the medicine and the balm the Divine Physician of our souls prescribes.

The second aspect of our condition, which we now propose to notice, regards the position and imperfections of the Church as the national instrumentality of religion.

We describe our Church as *a national instrumentality*. At this point, its great merits and most serious defects rise to view: yet we fear that the want of a clear perception of its nature here, occasions many of the crude and erroneous notions which now prevail. Many persons speak of the Church as if it were an end, and make the whole investigation of means to regard their subserviency to its greatness. Making the Church to consist sometimes in one thing, sometimes in another, they still adopt all their proposed measures to its exaltation and glory. As long as the idea of its subserviency to a great end, beyond itself, is preserved, we cannot speak or think of it too highly; but the least indistinctness belonging to this idea, occasions an introversion of zeal, inconsistent with the divine purpose of its institution. This is apparent in the tone of discussion entertained in many quarters concerning the measures that ought now to be adopted in the Church. If the temper of the age in which we live be objected to certain measures, or if the intellectual and moral necessities belonging to it are dwelt upon, as demanding others of a different kind, we are met by such representations of the objects of the Church, as imply the entire separation of its end from any external considerations. Hence, to adopt measures to the state of society around, is scorned, in the pride and bitterness of an ecclesiastical spirit, as an unholy expediency; points of opposition are unnecessarily multiplied; and the Church is in danger of being placed in a state of isolation, inconsistent with its safety as a national institution, and certainly destructive of national efficiency. Our end is not the Church, but the world. We have a field to cultivate, and to convert from a wilderness into the garden of the Lord; but "the field is the world." We have promises and prophecies, to inspire the brightest visions of Christian faith; but these are very different from those forecastings of ecclesiastical domination and splendour, which every Romanistic theory of the Church suggests to proud and ambitious Churchmen. The conversion of an ungodly world is the predicted glory of the Church; and this is to be effected by the spiritual power of the Gospel, of which the Church is only an instrument; when Churchmen, whether clerical or laical, will not, as such, rule the State, but when statesmen and citizens will, in their several capacities, become Christian men, and will, therefore, identify the State with the Church, on the ground of a government of the one by the principles contained in the religion of the other. There will then be no tyranny of the Church over the kingdoms of the world; but these will become, or will prove, in their political form, as govern-

ments among men, the kingdoms of our Lord and His Anointed.* Half the evils with which Christendom has been afflicted for ages have been promoted by a regard to the glory of the Church as an ultimate object. Men have given it a substantive existence as a kingdom, in opposition to civil states, and attributed to it a right of conquest over these as political forms of society; thus erecting it into what Mr. Newman describes as an *imperial* power.

"It is a peculiarity (says this writer) of an Imperial State to bear rule over other states; and it is another peculiarity, not, indeed, essential, but almost necessary, that it is always in movement, advancing or retiring, never stationary, aggression being the condition of its existence. Conquest is the essence of an empire; and when it ceases to conquer, it ceases to be. Such is an empire of the world; and it is not difficult to show, from Scripture, that such, also, in its substance, is the kingdom of Christ."†

We understand Mr. Newman to suggest the precise idea of an empire as consisting in some general rule over various states, which, as otherwise complete in themselves, are called kingdoms; though he has not kept his discussion free from the common ambiguity of the term, when he describes our own kingdom as an Imperial State, in virtue of its colonies: but, in this precise sense of the term, we reject his position, that the Church is not a kingdom, but an empire. We admit, of course, the idea of conquest as marking the rise and establishment of the Church; but our idea is that of a conquering kingdom, not of an empire. And we are necessarily led to this conclusion by making the conquests of the Church to consist in the moral subjugation of states to the power of the Gospel. As achieving this conquest, the Church is therefore likened to a kingdom. It is, we confess, more than a loosely figurative expression; it is a comparison of the peculiar nature of the Church with what most resembles it. A real power is spoken of, literally, if you please, as a kingdom; but still a kingdom *sui generis*, its peculiarity consisting in its entirely moral nature. The triumph, therefore, of this kingdom over secular kingdoms, can never make the Church to resemble the empire of Charlemagne, the Germanic confederation of modern states, or the four empires of Daniel; because, as its conquests are moral, its results must be so also, and cannot issue in any temporal power, which, as established over conquered kingdoms, might be called an empire. When, therefore, Mr. Newman seems to rely on the idea of conquest by the Church, as investing it with an imperial character, his reasoning is of

---

* Rev. xi. 15.

† Here, the same thing, first qualified as "not, indeed, essential," though "almost necessary," is, in the next member of the paragraph, made essential, in the strongest form possible. This confusion of thought is not infrequent in Mr. Newman, and often renders it difficult to decide on the meaning of his sentences, even where the general scope of his reasoning is obvious.

the most inconsequential nature. Besides, a kingdom does not become an empire by conquest, when conquered lands are annexed to it by the destruction of their individuality. Thus, the Heptarchy was formed into a kingdom, and not an empire; and thus, we maintain, the Church always remains a kingdom, instead of growing into an empire by its conquests. It establishes no separate supremacy. Itself and its conquests become one. We challenge Mr. Newman to show how the moral conquests of the Church *can* issue in the establishment of a temporal empire, except by the exchange of its moral claims for temporal ones. We know that the temporal power of the Church was advanced by the conversion of the barbarians who overthrew the Roman empire; and a hardy reasoner may adduce this as an illustration of the manner in which its moral conquests should always issue in temporal dominion; but this involves the perversion of a moral triumph to a temporal purpose, and stands upon record as an abuse and sin. We must change our idea of the conquests of the Church as moral, before we have any ground to reason upon for the erection of a temporal kingdom, or imperial power.

These two principles—the temporal nature of Christ's kingdom, and the right to a control over every other temporal power—have scarcely ever, in the worst days of Popery, been more plainly taught than in a series of sermons contained in this volume; giving, first, a judaical character to the Christian Church, and then combining this with the essence of a temporal autocracy. (Serm. xiv. to xvii.) As Mr. Newman's doctrine is, that the Christian Church is not an original institution, but a continuation of the Jewish—that it was not made by Christ, but found by Him, when He came into the world, in its Jewish form—so he teaches us that this compound of Judaism and some new elements, was erected, by Christ, into a temporal and imperial power; changing the theocracy of the Jews into a temporal kingdom, peculiar to the Christian form of the Church.

"When Christ visited His Church in the flesh, He left it what it was, yet made it what it was not; He left it a Church, and He made it a kingdom. He made it a kingdom, or empire, like those four ungodly kingdoms which Daniel saw in vision, to which His Church was successively subjected, and to which His own kingdom succeeded. But, though it was as really a kingdom as it was a Church, yet, as it differed from its former state under the law, though still a Church, so, though a kingdom, it differed in some essential respects from those heathen kingdoms to which the prophet compares it."*

But let not the reader think that this difference consists in what we are accustomed to call the spiritual nature of Christ's kingdom, in opposition to the temporality of the Romish Church. No such thing.

* P. 267.

The difference consists only in the nature of the means employed for the establishment of a temporal power.

"What this great difference is, the text expresses. (Is. xi. 4, 'With righteousness shall he judge the poor,' &c.) Kingdoms of this world are supported by weapons of this world; but Christ's kingdom, though a visible, temporal kingdom, is *in* this world, but not *of* this world, and is maintained by weapons, not carnal, but heavenly."*—"As, then, it may in many ways be shown that the Church of Christ, though one Church with the Jewish, differs from it as being a kingdom; so now, let me dwell on this point, that, though *a kingdom like empires of the earth*, it differs from them in being a Church—i.e., a kingdom of truth and righteousness."†—"Still, granting that Christ's Church, as being a temporal power, does necessarily interfere in the concerns of this world, still is the Church not of this world, because she does not use the instruments of this world."‡

The amount of all which, Mr. Newman says on this point, is, that moral means are to be used, instead of a resort to the coercion and vindictiveness of temporal power. No one can object to this truth; though the connexion in which such means are viewed may be the most unscriptural and dangerous. And here, without raising any dishonouring suspicions, we feel that Mr. Newman's discussion of this subject cannot be read without pain. His distinct assertion of temporal power as the design of the Church, involves in the greatest embarrassment of thought and conviction all his inculcations of Christian meekness. There is a fatal inconsistency between his end and his means—i.e., between temporal power and true sanctity of life. This inconsistency rouses the suspicion of moral obliquity, not so much as a fault of character belonging to the writer, as a consequence of the system for which he labours. And this becomes most painful, when he insists upon what he admits to be the paradoxical success of his means: but, that Christ's followers should consent to be "poor, despised, weak, and helpless," for the purpose of obtaining wealth, dignity, power, and domination, is more than paradoxical; it reduces the sublime ethics of Christianity to the lowest degradation of Pagan philosophy, and deprives the Gospel of that simplicity of aim in the character it inculcates, which is necessary to the evidence of a moral and honest purpose.

"In the Gospel kingdom (says Mr. Newman) is instanced a remarkable law of ethics, which is well known to all who have given their minds to the subject. All virtue and goodness tend to make men powerful in this world; but they who aim at the power, have not the virtue."§

This doctrine is illustrated in several particulars, in the explanation of which we almost imagined ourselves to be reading the writings of

---

* P. 268. † P. 268.
‡ P. 284. § P. 276.

some of the most questionable of the mediæval saints. We confine ourselves to the notice of one illustration:

"Universal dominion, or catholicity, is what all empires of this world have sought after, and what the Church alone has obtained, and obtained from the first. And how? I said it just now—By the bond of gentleness and charity. Other empires have attempted it by ambition; but, the kingdom of God, by meekness. And such was our Lord's declaration before He set it up: 'Blessed are the meek,' he said, 'for they shall inherit the earth.' They shall gain, without effort, what the children of men have ever, with great efforts, been seeking. They shrink and flee from the episcopate of the world, and they are crowned with a universal dominion; they make themselves servants of servants, and they become vicars of Christ."*

Surely, Mr. Newman forgot his reserve, as generally practised in this volume, when he indulged in a reference to the *servus servorum* of Rome. Is the great motive for the meekness of the Church, in her poverty, endurance, and patience, to be sought in such a reward as the tiara of the Roman Pontiff? It is plain, alas! that Mr. Newman's principles carry him no farther. This, which he calls "the law of Christ's kingdom," "the paradox which is seen in its history,"† he resolves into a "well-known" and "remarkable law of ethics." But is the Gospel to be interpreted by the laws of Pagan ethics? and are these always to be presumed on as true and authoritative? Aristotle may be venerated, though he shows an irremediable deficiency of principle; Cicero might be allowed to inculcate the *honestum* of life with a sole regard to reputation and power; but we require of the Christian philosopher to raise virtue from the deep pit of expediency, and to show us enjoyments apart from worldly hopes, and rewards to be obtained in their irretrievable loss. There is no inconsistency in exhortations to humility, and patience under afflictions, when the end that the Gospel proposes is understood, which is, first, the spiritual meetness of the Christian for another world; and, secondly, as it regards the Church, its success in the salvation of sinners, and the conversion of the world. When Christ set before his disciples tribulation in the world, he did not promise them worldly peace, according to a remarkable law of ethics, but only peace in Himself amidst such tribulations as were appointed to fill the circle of their lives. When His inspired Apostles encouraged their converts in sufferings whose perspective ended in martyrdom, their motives of endurance were drawn from the hope of heaven. Hence, nothing of that inconsistency, so painful in Mr. Newman's sermon on Sanctity, is felt in reading the New Testament. There we always find the humility of life joined with an end which is heavenly. The motive to virtue is drawn from the revelation of a future being; so that, whatever ethical principles are true, as belonging to our moral constitution, the hopes and aims of life are divine. If it be said, such remarks apply to individual hopes, but not to our interest in the triumph of the Church, we reply, that the objects

* P. 279. † P. 281.

of an individual interest, and of a more general concern, must harmonise in the spirituality of a common nature; otherwise, a distracting and counteracting principle is introduced into the Christian life. And this is precisely the fact in that view of the case which we take, in opposition to Mr. Newman. The Christian is not called to labour for the Church in any such way as the accumulation of wealth, or worldly power. He renounces these things for the Church, as well as for himself; and the way in which he aims to sanctify the world by means of the Church, saves his character from that corruption of ecclesiastical aggrandisement which all false theories of the Church are found to promote. The essential forms of human society remain: states are not made the fiefs of the Church; kingdoms are not conquered, except by the moral subjugation of their ungodliness; the Church is not an imperial power, ruling the world by "the regents and viceroys of Christ;"* but it is ruled by the spiritual power of Christ in the Gospel, of which the Church is the means, acknowledged and adopted by the world as the most important of its institutions under the government of Christ. Thus the Church has no dominion which is not a spiritual one, and even loses that distinction which assimilates it outwardly to a kingdom, in proportion to its success among men.

It is important, also, to observe how Mr. Newman mis-states his ethical principle. "*All* virtue and goodness *tend* to make men powerful in this world."

"For when men (he adds) see disinterested goodness, and holiness which has no selfish aims, and conscientiousness which is strictly bound by a sense of duty, and faith which sacrifices this world for the next, they cannot help giving to those who display these excellencies that which such persons are content to lose, and for which they ask not, credit and influence. He who withdraws himself, is courted; he who solicits favour, is disdained."†

We ask any man to look around in his own sphere, and maintain, if he can, that this is real and true. We know that men, as aided by a good character, often accomplish their aims in life; and we do not deny that humility may sometimes win patronage and honour; but we believe that the course of the world discountenances purity of character by itself, and that the humble and retired virtues are especially its scorn. The homage of the world, as occasionally paid to virtue, is generally capricious and insincere, and almost always an exception to the laws by which it is governed. The truth is, that all virtue and goodness *tend* to sink us below the honours of the world in proportion as corruption prevails; and the man who binds himself to a meek and holy life, must do it on the principle of a complete and final sacrifice. Alas! how often, apart from the service of Christ, are generous and loving spirits crushed; the ethereal spirit of genius despised and persecuted; amiable, humble, and retiring minds thrown down and

* P. 254. † P. 277.

trampled on in the rush and war of life! and the poor—O! look through European civilisation, and English civilisation and refinement most of all—and is there a ranker sin upon earth than our daily treatment of this class? We are often disgusted at the immense amount of nonsense written by pseudo-moralists on this point, and sicken at the cant of the decent and respectable, who have managed to win success without any dark stain upon their reputation; but whose success is owing to their cherished worldliness of purpose, to intrigue, and efforts the most absorbing, in the strain and struggle of which the soul of virtue died within their breast, while they toiled on, wearing the mask of hypocrisy, and practising the arts of deceit. But, more than all, we are pained to find such a writer as Mr. Newman adopting these fallacies and this cant, and misrepresenting the warfare of virtue with the world, at the very time he is urging a monkish separation from its pursuits. If he reply, that we unfairly omit to notice the manner in which he insists upon the condition without which virtue cannot tend to success in the world, viz., that "they who aim at the power have not the virtue," we maintain that this only adds to the falsehood and absurdity of his principle. The question is, the possession by the Church of wealth and temporal power; and the difficulty to be removed, is the inconsistency of the pursuit of these objects with the peculiar conduct required of Christians. Mr. Newman admits the spirituality, or, as he chooses to call it, the sanctity, of the Church, in this respect; but then asserts that, according to a remarkable law of ethics, and the law of Christ's kingdom, this conduct constitutes the very means by which wealth and temporal power are to be obtained. How, then, is his argument strengthened by making the success of these means to depend upon the end not being sought by the Church? "If (he says) she were to *seek* power, wealth, and honour, this were to fall from grace; but it is not less true that she *will* have, though she seeks them not, or, rather, *if* she seeks them not."* But, does not all this involve us in a moral Jesuitism, the most fatal to sincerity? It is not possible for such a rule as is here described to sway the motives and interior character of any man. It is a fundamental law of ethics, that the known consequences of any line of conduct should furnish the stimulus for its adoption; and, by making these consequences spiritual, and not temporal, the New Testament secures the spirituality of motives in the Church: but the result of Mr. Newman's theory must be to destroy such motives, or to convert them into a secret worldliness, and to make the "sanctity of the Christian empire" little better than a politic, artful, and hypocritical course of conduct. And never let us forget that this theory, now revived by Mr. Newman, has its warning illustration in history. The more temporal the Church of Rome became in the distinct avowal of these principles, and the attain-

* P. 277. Mr. N.'s own italics.

ment of wealth, and exercise of power, the more corrupted the characters of its members proved. We do not mean to bring any railing accusation against this Church; we believe that many crimes have been heedlessly, and therefore falsely, laid to its charge: but we dare not conceal the awful amount of its depravity, and, instead of recoiling from the picture as unnatural, we think the deepest shades on the canvas clearly accordant with the nature of man. No very remarkable law of ethics is necessary to account for depravity under the veil of hypocrisy, when such principles as Mr. Newman here inculcates have had a fair trial among men.

We must not suffer the illustration of an error, as found in Mr. Newman's views of the imperial nature of the Church, to lead us farther from the positive consideration of its instrumental character. We reject that literal view of the Church as a kingdom which, on the ground of its predicted conquest over its enemies, leads to the notion of a temporal supremacy. And we also reject those more measured representations of its impersonated or corporate importance, which make every proposal of restoration and improvement to centre in its own elevation and splendour. We regard with suspicion, much which in the present day is written on this subject. We are not objecting to many of the topics brought into discussion; but the confined view which is taken of the Church as a self-contained circle, vitiates the manner in which they are discussed, leads to a hundred false positions, false lights, and disproportions of object, and tends to the greatest practical confusion for future years. The great remedy of this unfortunate state of things will be found, we are persuaded, in the study of the relation of the Church, as the instrumentality of the Gospel, to the circumstances with which we are surrounded in the world.

We have already adverted to the political relations of the Church, and we shall add little on the subject in this place. We consider them at the present moment more unsatisfactory in theory, than mischievous in practice; while to reduce them to true principles, and to make them practically what we wish to see them, mainly depends upon the Church's own adjustment of its disorders, and supply of its deficiencies, together with a larger manifestation of the power of the Gospel in the lives of its members. What are more open to an immediate and safe correction, are the social relations of the Church. We spoke just now of the danger of such an isolation as must destroy its national efficiency: And this isolation we believe to be a real and present evil. It has long been increasing among us, till we are brought to a crisis when, if the evil be not removed, it must instantly be augmented a hundredfold. In the view we take of it, it dates from all those excitements which distinguish the present century. These excitements have been political, while an ecclesiastical opposition has prevailed among them to any attempt to remove or subdue their hostility. They have been literary and philosophical; but what is there in the nature of things to render such excitements necessarily hostile to the Church? The whole world of research, and speculation, and imagination, has been as open to

churchmen as to others. Why have we not made it our own? The literature of the Church has been hard, and dry, and controversial; while the literature of the people has been distinguished by the fervour, boldness, and imaginative power, which mark every epoch of the intellectual developement of nations. By this means our literature has become to a deplorable extent divorced from Christian sympathies and tendencies. This state of things also presents to us, what ought always to be regarded as a distressing fact in the ecclesiastical history of any age, the isolation from any care for the Church of these lofty combinations of talent and feeling which we describe as the phenomena of genius. Even men who have had a moral purpose in great and splendid exertions of mind, have been repelled from the Church, by what may fairly be denominated its sectarian character in relation to the philosophical catholicity of intellect and genius; and when men, their equals in the richest endowments of nature, and the promise of early years, have been found in the Church, their professional obligations and restraints have acted like spells upon their powers, turning them into sequestered paths of duty, or transforming them into the coldness and hardness of ecclesiastical selfishness. A worse doom can scarcely ever befall a national Church than this. But the highest triumphs of intellect and genius have always a tendency to assimilate themselves to religion. We have to be thankful for the fact, that, as far as such triumphs have been achieved in our own land, they have not led to the prevalence of any atheistical or infidel philosophy. The only dangerous question to be solved, is the relation of the established Church to their power. If among our ecclesiastical rulers, and writers, and dispensers of patronage, this spirit of the age be not justly offended—and men be promoted who may guide its excitements because they know how upon high Christian principles to sympathise with them—and that restricted and jealous temper which is equally suspicious of excitement, and the genius to which it belongs, be exchanged for a policy, as expansive in its philosophical comprehensiveness, as holy in its Christian principles,—our Church may soon be placed in safe and honourable relations to the spirit from which it has otherwise much to fear.

These remarks apply to the higher manifestations of mind; but various popular manifestations must also be carefully studied. The education of the lower ranks of the people, the intellectual improvement of the middle, and the diffusion of scientific, historical, and political knowledge, together with the common incentives to literary amusements, among all, have created a sensitive and dangerous state of society—dangerous if neglected or ill-treated—but available to an almost incalculable advancement of its worth and happiness, if understood in time, and properly regarded by the Church. If, however, Churchmen think themselves obliged to degrade and condemn this state of society, reproach all who minister to its excitements, and despise the masses who partake of them with delight and gratitude, we augur the most distressing results. The Church will be more and more deserted of the love and sympathy of the people, and will come to be regarded as a

dead weight upon the mind and heart of the nation. But let us not be suspected of a superficial admiration of what we are unprepared to condemn. We have not the best opinion of the knowledge popularly diffused—we have no blind confidence in the present training of the popular mind—we have no preference of purely intellectual stimulants to the injury of natural and simple tastes—there is much in the past for which we sigh, and much in the present we lament: but our business is with society as we find it, and our supreme aim must be to impress a truly Christian character on its movements. We cannot stand apart from them, for then our little spot of earth would soon be flooded by the tide. We cannot turn or check them, for we cannot control the laws in virtue of which they exist. All we can do, and all which, as Christians, under the providence of God, we ought to *wish* to do, is to guide them aright.

We have been speaking of popular manifestations apart from any definite religious character they may possess: but we think it of the first importance for the Church to improve its relations with the popular religious spirit of the age. Many of the movements of which we have been speaking, have been promoted by the religious spirit—that is, religious men have found, in the spirit of the Gospel, reasons for their support. In proportion, therefore, as the Church has been opposed to these movements, a popular religious power has outgrown its authority. We may illustrate our meaning by observing, that where the ministers of the Church and their friends have looked coldly on anti-slavery, and popular education, for instance, they have fallen into the rear of religious developements in society; not because religion has pervaded the whole sphere of such exertions, but because multitudes of the religious men of the land have felt it a religious duty to support them. Thus the Church in many places has been virtually separated from such men. In this way, we are persuaded, dissent has been enabled to multiply its adherents, while dissatisfaction has been spreading among our own members, producing a laxity of ecclesiastical feeling, itself no small evil of our condition. But the greatest misfortune of this nature is the manner in which, among ourselves exclusively, the popular religious spirit has been compelled to seek its manifestations amidst internal divisions and irregularities. We use these terms as descriptive of a state of things we deeply regret, but not as specifying substantive evils or crimes on the part of all those to whose conduct it applies. Our Church is not essentially or immediately divided by Church Missionary and Pastoral Aid societies, and other associations chiefly supported by men of a marked theological complexion; for they are merely the expression of a particular evangelical spirit, and in this respect, in relation to a national ecclesiastical machinery, ought to be regarded as so many safety-valves. They are, perhaps, improperly classed among divisions; for they have been the great means for many years past of preserving our Church from such schisms as, had they taken place, must have destroyed its nationality. And let it be remembered that high Church censures of them display a

miserably onesided view of things. They are to be considered in relation to other societies, which, on their side, have had the advantage of affording a sphere for the activity of men of as distinctly a party spirit as the supporters of these. As for the charge of irregularity, we regard it as generally a trivial one. Where this does not take the character of insubordination and schism, or exist in the direct contravention of ecclesiastical principles, the law of the Church should be toleration. And the simple reason for this is, that where the Church is not a dead mass of machinery, but a body of living men, irregularities are inevitable—they are even desirable; and all that the Church ought to propose is to correct them as they arise, using the zeal and power in which they exist, as so many advantages for the fulfilment of its own great purposes. No ecclesiastical machinery can be a perfect adjustment of means to society, or, could it be made so at any given period, would not continue so for a year. The necessity, therefore, of allowing an expansion of zeal within the Church, according to such differences of view as a national unity must always embrace—and also the principle of admitting exertions demanded by the moral exigencies of society, but for which the Church, legislatively or authoratively, is temporarily incapable of providing—concur to neutralise the imputations which, under the names of division and irregularity, are cast upon much of the religious spirit of the age.

In these remarks we are not defending the state of things we excuse. Indeed, one extenuating consideration with us is, that in all our divisions and irregularities of zeal, we can discover no principle of permanency, much less any element of real ecclesiastical disunity. We see no reason why a greater unity of exertion than exists at present should not at some future period be enjoyed: and, however we may be reconciled to it as temporary, we are the anxious advocates for such a system of incorporation and union as may ultimately remove our discrepancies. But this we consider dependant on a higher and primary unity—that of agreement on the principles of the Gospel. In the mean time let us attempt to understand the great evil of the Church in this relation. It is, if we mistake not, the danger of an isolation from the popular zeal of its members. In the treatment of many of our most active and energetic parties, there seems to be as much fretful and scornful dislike of their zeal, as grave opposition to their principles. Individuals of an ardent temperament, and corresponding habits, are too often discountenanced. It has become, among many and very different persons, almost a fashion to declaim on the religious excitement of the present day, as itself, and psychologically, our great vice and danger. Voluntary societies, public meetings, the platform, and Exeter Hall, are employed to point many a zealous diatribe against zeal; yea, many of the most true and important topics belonging to the calm and quiet tenor of the Christian life, are pressed upon our notice as counteractions of the activity of the day. And what is the tendency of all this but to divorce such activity from the Church? If the writers and preachers of whom we shall be under-

stood to speak, would point out its imperfections for correction—would labour to deepen and chasten the religious feelings in which it originates—would do their part to transplant it from a rank soil and unhealthy atmosphere—would promote an exchange of its questionable arts for such means and opportunities as they might help to create—and would act upon the principle of preparing this activity in a matured and purified form, for adoption into the bosom of the Church—we should be happy to listen to their instructions on the tranquillity of the true course of the Church, and the silence and retirement of the hidden life of the true Christian. But at the present, though we think it right to learn what caution we may from their objections, we look with anxiety on their efforts to repel this activity from the sympathy and co-operation of the Church. It stands at this moment at that point where the attraction is outward, and the repulsion inward. The Church and society are opposite poles. And so complete is the delusion which seems to possess the minds of many, that they have lost every idea of making the Church the magnetic centre of society; and, feeling how opposed their principles are to any true nationality, they repudiate every connexion of Church and State, as much under the influence of this delusion, as upon the Romish principle of separation for the sake of supremacy. We are reminded in this connexion of a beautiful passage of Mr. Newman, for which we have seen him in various quarters, perhaps more than justly, blamed.

"O mother of saints! O school of the wise! O nurse of the heroic! of whom went forth, in whom have dwelt, memorable names of old, to spread the truth abroad, or to cherish and illustrate it at home! O thou, from whom surrounding nations lit their lamps! O virgin of Israel! wherefore dost thou now sit on the ground and keep silence, like one of those foolish women who were without oil on the coming of the bridegroom?"—"O my mother, whence is this unto thee, that thou hast good things poured upon thee and canst not keep them, and bearest children, yet darest not own them? Why hast thou not the skill to use their services, nor the heart to rejoice in their love? How is it that whatsoever is generous in purpose, and tender or deep in devotion, thy flower and thy promise, falls from thy bosom and finds no home within thine arms? Who hath put this note upon thee, to have 'a miscarrying womb and dry breasts,' to be strange to thine own flesh, and thine eye cruel towards thy little ones? Thine own offspring, the fruit of thy womb, who love thee, and would toil for thee, thou dost gaze upon with fear, as though a portent, or thou dost loathe as an offence! At best, thou dost but endure, as if they had no claim but on thy patience, self-possession, and vigilance, to be rid of them as easily as thou mayest! Thou makest them 'stand all the day idle,' as the very condition of thy bearing with them; or thou biddest them be gone where they will be more welcome; or thou sellest them for nought to the stranger that passes by. And what wilt thou do in the end thereof?"*

We shall not stop to enquire how far this passage was dictated by personal feeling, and a regard to the treatment of his own party in the Church. We quote it because it is a recognition on his part of that

* P. 460—462.

state of the Church to which we are anxious to draw attention. Ah! there are many, besides Mr. Newman, who may adopt this language; and other parties, besides his own, to whom it applies with fearful and warning truth. Many a blighted mind and breaking heart are now responding to it in obscurity and neglect; and there are many in the section of the Church most opposed to Mr. Newman, who have grown apprehensive of the exile from usefulness, on which he so touchingly dwells in his own case.

We might amplify almost indefinitely our illustrations of the isolation of the Church in the land, showing the necessity of an improvement in its social relations to the constitution of an efficient national instrumentality. But our space forbids enlargement.

THE ANCIENT CHURCH OF IRELAND.

"The Church of St. Patrick: an Historical Enquiry into the Independence of the Ancient Church of Ireland." By the Rev. W. G. Todd, A.B. London: Parker. 1844.

"Outlines of the History of the Catholic Church in Ireland." By the Very Rev. Richard Murray, D.D., Dean of Ardagh. London: Seeley. 1840.

THE peculiar position which the Irish Church occupies in the present day will warrant us in endeavouring to bring before our readers some evidence as to its early history. We are hearing incessantly the cry of Radicals, that the people should have their own religion established, and their own Church property restored—that the "ould religion" should be again set up. Nor is this in any degree surprising, in the case of those who identify religion with *expediency*, and who, looking merely to the inconveniencies which arise in Ireland from two religions, would wish to arrange the difficulty by destroying the establishment, and leaving each party to its own resources. Such politicians are consistent and easily understood; but not so is it with another class, who, professing to adhere to Protestantism, deny it by their acts and votes. Not so is it with men who would desire to maintain an established Church in England, and to destroy the Protestant establishment across the channel. Even this class have some excuse in

their party connexions, and the necessity which the occupation of an opposition bench lays upon them; for they are floating with the stream, and have no enegy to rise above the wane of party power, and to oppose the main body of their decreasing phalanx. They are somewhat similar to a ship's crew chartered in time of war against the enemy, and when war ceases they are so enraptured with spoiling their enemies that they commence the attack on their friends, and their charter is forgotten in the rage of the sword and the roar of their guns. Party spirit and independence of thought are not twins—nay, when one springs up, the other perishes. Well would it have been for this very party, if they had some noble spirit among them who would recall them to their sense of duty, and a Russell would not have forgotten his ancestry, nor would a great party have become the tools of a faction. But, if the Whig party are ready to offer a sacrifice which costs them nothing, upon the altar of false peace, why should their conduct be imitated by a party who have made such loud protestations in favour of *principle* as opposed to *expediency?* Small as is that party, weak in numbers, and contemptible in station, why do they come forward, pretending a deep regard for Catholic truth, and then at once assail it by offering our Church in Ireland, to appease the appetite of Romish falsehood? Surely, if in England our Church is Catholic (and that they believe this, is shown from the continuance of this party in her bosom)—if our Church is Catholic, the Irish Sea cannot so far alter truth as to make our sister Church heretical. We are quite aware that the Irish Sea has such mists that many persons can never clearly discern the nature of anything which may happen beyond it; but we were not quite prepared for this further information, that a Romish priest, who is a schismatic in England, is a Catholic in Erin.

We would hope, however, that such a course of action is founded upon a mistaken hypothesis, and that it is just possible that the error may be one of ignorance, rather than arising from a perverse head. It may not be the leaven of Tractarianism which has insinuated such sentiments, though it would seem much like it. It may only arise from the weakness so commonly seen in men, who, desiring to appear different from others, are constrained to effect it by being *inconsistent*. They then act as the boy with a variety of colours in his paint-box, who daubs as many as he can upon his paper, and identifies variety with beauty. The experience of a short while explains the error, and he learns better things. Oh, that miserable ambition, which will ever be exclaiming,

"Flectere si nequeo Superos, Acheronta movebo."

But, however weak any party of men may be, time will do much when they hold forth some new *panacea*, some *nostrum* for state evils, which offers to the covetous, wealth—and to the slothful, ease. And, alas! how many there are who, for very weariness of hearing of the Irish Church and of the monster grievance, would do anything to rid

themselves of it. They are wearied with hearing, and the frequency and loud clamour of its assailants half ensure them the victory with the worldling and the mere politician. But sacrifice the Irish Church, lay low the spiritual edifice which St. Patrick laboured to build, and which many saints have conspired to adorn, and then the battle-field will only be widened, and carnage extended. All past concessions have been as oil poured upon the flames of opposition, and have therefore increased its virulence, and so will every fresh concession; for Popery and Protestantism are, and ever will be, two antagonistic principles, until one shall have entirely subdued the other. And let us ask any who have the slightest wish to surrender all the Church property, into whose hands shall it be put? Shall a Babel be established in which the loudest tongue shall prevail furthest, and the truth disappear and be driven from the dwellings of men? Difficulties surround the statesman on every side; but this is an additional reason why he should depend upon the truth, for this alone is fixed and immovable. And if the statesman's fame rests upon the truth, he may act boldly and fearlessly; but expediency was never a safe rule either in morals or in politics. And, surely, if we believe Rome to be in fatal error, and that we maintain the truth, it is our duty not to flinch from consequences, or hesitate in any shape. Pledges given at the union, oaths taken since, bind down every one who reverences the present honour and past promise of his country, to awake in defence of that Protestant establishment. But there is another reason which should incite us to activity, and this is because we are only keeping possession of *our own*. There is no fallacy more empty, and yet one more generally received, than that Protestants usurped the possessions and rights of Romanists. The real truth is, that the Reformation expelled usurpers, and cleared away the obstructions which were rising every day in the way of its usefulness. Rome, by the dazzle of its power, by the devices of its potentates, and by the duplicity of its agents, got footing in the Church of St. Patrick; and then, by the universality of its pretences, made every one believe that all its assertions were true: but history is history still, and facts can never be stripped of their fair inferences. The truth will re-appear, however clouded. The Church in Ireland is no creature of the State, which one day puts it in the power of one hierarchy, and the next day tranfers it to others more devoted to its will, and who call for it more loudly. It occupies its own inheritance, one given it by monarchs and princes. It lives on no usurped and peculated riches. And that this is the case, is abundantly shown in the documents quoted and referred to in the books at the head of this article. And we must say that both the writers deserve well of the Church at large. We could have desired to see less of a morbid tenderness towards the usurpers from the Vatican in Mr. Todd's work; but, notwithstanding this, it is a clear and masterly refutation of a pamphlet addressed by Dr. Rock to one of the "Young England" party. Mr. Todd does not allow himself to be drawn into a personal controversy, but always keeps sight of the object in view. Let him speak for him-

self: "We hear it frequently asserted, that from its very beginning, through all ages to the present times, the Irish Church has been closely united with that of Rome; and, while it has acknowledged, has also paid obedience to the papal supremacy.* If this be true, the fact may doubtless be gathered from the history of that ancient Church in one way or other. Although she has not left us any *explicit* declaration of her own belief in this cardinal doctrine of the Romanist system, yet perhaps implicitly it may be gathered, that the reception of this doctrine was the mainspring of all her actions, as a branch of the true Church: for there is no doctrine more practical in its nature, or more deeply affecting the character of any local Church, than that of the papal supremacy. Certainly, therefore, if it was believed in the ancient Church, it was acted upon; and if so, the history of religion in Ireland *must* contain enough to put the proof of this *beyond all cavil.* There *is* a period during which the papal supremacy *was believed and acted upon* in the Irish Church; as we all agree; and the records of this period—meagre and unsatisfactory though they be—contain abundant evidence in support of this fact. *But the historical monuments of the ages preceding this period* are remarkably full and complete; and one may therefore naturally expect to gather from them equally numerous and decisive proofs of the practical existence of the papal supremacy, *if* it in reality prevailed."† And, as our author well affirms, the Pope was not in the habit of leaving his power in abeyance. Where, then, are the evidences which can be adduced in seven centuries, from St. Patrick to Malachy, the confessed servant of the Pope? On this will rest the whole enquiry. "The ordinary ways in which the Pope manifests his spiritual supremacy over distant Churches, are *occasional consecrations of their metropolitan or other prelates; confirming the election of their bishops and other ecclesiastical dignitaries, sanctioning missions, and hearing appeals.*" Mr. Todd examines the subject under these heads, and then in his 5th chapter refers to the controversy respecting Easter, and in his 6th chapter takes the testimony of Columbanus, which Dr. Rock quoted rather *prematurely.* But, in reference to the most ancient history of the Church, we must refer to the Dean of Ardagh, who places the introduction of Christianity earlier than does Mr. Todd. The latter considers it to have been introduced from Britain in the fourth century; but Dr. Murray refers to a passage in Irenæus, A.D. 100, Bishop of Lyons, in which he mentions the existence of Churches among the Celtic nations, and also to Tertullian (about 200), who asserts that those parts of the British *Isles*, which were unapproached by the Romans, were yet subject to Christ![‡] "The allusion to Ireland is here manifest," says Dr. Murray, "from the use of the plural noun. We read of St. Albe, an

---

* Dr. Rock. Letter to Lord J. Manners.

† Pp. 8, 9.

‡ Lib. i. c. 2, 3.

Irish prelate, and other Irish ecclesiastics are spoken of, as having visited other parts of Europe before the 4th century, particularly St. Dermit and St. Liberias, who were succeeded by Ailbe, Kiaran, Declan, and Ibarus, in the work of disseminating the gospel." Ireland was also the asylum of the Britons in Diocletian's persecution. Again: Celestius, the follower of Pelagius, has left some letters, A.D. 369—i.e., 62 years before St. Patrick came—which not only imply that his parents were Christians, but that there must have existed an extensive community of them in a country where such a writer could have been instructed, and such letters at all understood. St. Jerome shows that this man was an Irishman. Mr. Todd does not deny the possibility that Christianity was introduced by Rome; but we would rather follow Dr. Murray's opinion, who, quoting from Dr. O'Halloran, a Roman Catholic antiquarian, the following—that "*a most uncompromising enmity existed in the minds of the Irish people, against everything connected with Rome,*" naturally infers, that this excludes the possibility that they were connected by Roman agents.

The Irish are a people of national prejudices, and their character denies such an hypothesis. And even when St. Patrick arrived, the author of the Life of Columkille, who is a virulent opponent of Protestantism, declares that St. Iber protested against his claims because he was a foreigner. It may suit the purpose of Romanists to throw contempt upon legends, in the case of early saints; but they must remember that the same argument might be used—nay, has been used—against St. Patrick himself. We have no reason to believe the truth of the legends; but it is no unfair deduction that there was some ground on which to build this legendary superstructure: as in the instance which Mr. Todd produces of the early Roman history, which is surrounded and overgrown with legends, and yet there was an early Rome. The ivy which conceals a building in ruins, is no proof that the building never existed. We think an Irish antiquary, and a Romanist too, should be careful not to use such an argument. But, beyond this, "every ancient *document* connected with Irish Church history, agrees with the legends in asserting this fact."

Prosper's Chronicle declares that Palladius was sent to the *Scots* believing in Christ: "Ad Scotos in Christum credentes ordinatur a papa Celestino Palladius et primus episcopus mittitur, A.D. 431." Now, Ireland was alone called Scotia down to the eleventh century; but, as none can dispute this, it needs no proof. Mr. Todd does not quote further from Prosper; but Dr. Murray gives in addition the words, "Sed non recte," and he refers them to credentes. This will simply confirm the previous statement that he was sent, not to Pagans, but to Christians; and it is a recorded fact that this Palladius met with no success, but departed after a very short period—either a few weeks or a few months. Here, therefore, is a fact that a Romish agent was refused in Ireland by those to whom he was sent, and that these were not Pagans, but persons believing on Christ, though we do not deny, but rather

assert that they differed from Rome. There are no other reasons which can be alleged for his failure, and Roman Catholic writers speak of their obstinacy in consequence. If the authority of Rome had been received among Christians, he would have been treated as a holy man accordingly; but it was not the case. The inference is manifest.

Before we pass on to St. Patrick, we must draw the attention of our readers to a few testimonies which Dr. Murray quotes, with a view to prove that Christianity was not introduced from Rome, but from Greek missionaries. The first testimony is that of Grose, in his Monastical Antiquities, who says that "Polycarp sent missionaries to the West and North of Europe, and that their Liturgy agreed with the Greek, and that the religion of the Irish continued, for ten centuries, different from that of Rome; which is a strong evidence of our receiving the Gospel, *not* from Roman, but from Greek missionaries." Dr. O'Halloran, the Roman Catholic antiquarian before referred to, says—"I strongly suspect that by Asiatic or African missionaries, or, through them, by Spanish ones, were our ancestors instructed in Christianity; because they rigidly adhered to their customs as to tonsure, and the time of Easter. *Certain it is that Patrick found an hierarchy established in Ireland.*" The *number* of bishops is also a testimony of the Eastern origin: and, in proof of this, Dr. Murray refers to Bede, as showing that they swarmed in England; and so great was their number, that even the Council of Chalons (2 Canon, sec. 13) forbad Irishmen, who gave themselves out to be bishops, to ordain priests and deacons without the consent of the ordinary: and again, in the same year, the Council of Aix-la-Chapelle observes, that in some places there were Irish who called themselves bishops, and ordained many improper persons! The next testimony is from Wilkins's Concilia: "A.D. 1216. Constitutions made in the Cathedral Church of St. Peter's and St. Paul's, of Newton Athunry, by Simon Rochford, by the grace of God, Bishop of Meath; Cardinal Paparo, legate of the Sovereign Pontiff, Eugenius III., having directed, in the Third General Council, held at Nells, in Meath, in 1152, among other salutary canons, 'that on the death of a *village bishop*, or of bishops who possessed small sees in Ireland, rural deans should be appointed by the diocesans to succeed them, who should superintend the clergy and laity in their respective districts, and that each of their sees should be created into a rural deanery—we, in obedience to such regulations, do constitute and appoint, that in the churches of Athunry" (and several others are named), "being *heretofore bishops' sees in Meath*, shall hereafter be the heads of rural deaneries, with archpresbyters personally residing therein.'" As a confirmation of this opinion, we may add what Usher says: "We read in Nennius, that at the beginning St. Patrick founded here 365 churches, and ordained 365 bishops, besides 3,000 presbyters. In process of time the number of bishops was daily 'multiplied, according to the pleasure of the Metropolitan (whereof

St. Bernard* much complains), and that not only so far that every Church almost had a separate bishop,' but also that in some 'towns or cities there were ordained more than one;' yea, and oftentimes 'bishops were made without having any certain bishopric assigned to them.' "† Also Lanfranc's Letter‡ to King Turlogh complains of the irregularity of this character; and Anselm also complains§ that bishops are everywhere chosen without any appointed locality of bishopric. Here, therefore, is a grand difference from Rome which that Church at once set itself to correct, and this was a custom which never could have originated from Rome; for it was the policy of that see to concentrate the power in the bishops, that obedience might be a more practical matter. And as these archbishops of Canterbury were the first who confessedly interfered in the affairs of the Irish Church, we see of how much importance the matter was in their age, and how far it outweighed all other differences. If, indeed, there were no other proof of the independence of that Church, we have it in Bede, who shows that the Saxon or Romish Church in England did not receive the British and Irish orders. For instance, in Gregory's answer to Austin's Sixth Question, he commences by saying, "As for the Church of England, in which *you are as yet the only bishop*, you can no otherwise ordain a bishop than in the absence of other bishops." And again, in alluding to Theodore's arrival, who was a monk, sent by the Pope A.D. 669 (and of whom Bede says that the Pope feared lest he should introduce *Eastern* customs, but of whom such a fear was as groundless as the Pope was fallible), Bede says that he was "the first archbishop *whom all the English Church obeyed*,‖ and in whose time sacred music was taught in England; and that, in his corrections of abuses, he "upbraided Bishop Ceadd that he had not been duly consecrated;" and, when he submitted humbly, Theodore "completed his ordination after the Catholic manner."¶ As to the grounds of this imperfection, Bede enlightens us in an earlier part,** by saying that Ceadd was ordained by three bishops; of whom Wini, of the West Saxons, was the only one who was *canonically* ordained, for the other two were British bishops. Bede also says that Wilfred was sent out of

* The passage is in chap. x.: "Nam (quod inauditum est ab ipso Christianitatis initio) sine ordine, sine ratione mutabantur et *multiplicabantur* episcopi *pro libitu metropolitani*, ita ut unus episcopatus uno non esset contentus, sed singulæ pene ecclesiæ singulos haberent episcopos." [Op. St. Bernard (ed. Benedict), tom. i., p. 667. Todd, p. 31, note.]

† Usher's "Religion anciently professed by Irish and British," p. 77. Dublin: 1815.

‡ Apud. Baroni: Ann. 1089, Num. 16.

§ Lib. iii., Epistola 147, to King Murlogh.

‖ Let our readers mark that this was after the expulsion of Colman, and the Council of Whitby.

¶ Book iv., chap. xi.

** Book iii., chap. xxviii.

the kingdom to France for orders, and that up to the time of Theodore's arrival he ordained priests and deacons in Kent; and Usher throws a great light on this, by referring to William of Malmesbury, who says that Wilfred begged to be sent into France for fear he should be ordained bishop by Scotch or British bishops, and that, in his protracted* absence, Oswy had made Ceadd bishop.† Now, we have here the authority of a pope, and an archbishop, and bishop, completely repudiating the Irish orders. Bede supplies us with many indications to this effect; but we will not produce more, but will simply ask how it was possible that Rome could leave any Church, which was dependent upon it, without an ordained clergy and without an episcopate? No; Rome was more consistent: but, not having the power, it waited until it grew stronger, and could expel the servants of the Lord from his heritage. Lanfranc and Anselm saw at once how much the Churches differed, and set themselves to alter the system. How far they were successful, does not at present fall under our notice.

But to return to Dr. Murray, who adduces as a proof of the Eastern origin, the fact that hereditary succession was observed in the Irish Church. In proof of this is quoted‡ Malachy's Life, by St. Bernard, who speaks severely on this point.

St. Bernard says that "fifteen generations had passed over in the mischievous custom" "of hereditary succession;" and, "so far had this *wicked* and *adulterous* generation confirmed itself in this untoward *privilege*, that, although it sometimes happened that clergymen of their family failed, yet bishops of it never failed: in fine, eight married men, and not in orders, though men of learning, were predecessors of Celsus, in Armagh." Mr. Todd infers from this passage that the usurpers had bishops as their coadjutors; but we must remark, that the custom had prevailed fifteen generations, whereas only eight had not been in orders; and, at the same time, it is doubtful what St. Bernard means by this phrase. Does he deny the orders of the Irish—i.e., only deny that Rome had ordained them; or does he mean to assert that they were mere laymen? Whichever way it may be concluded, Usher shows that hereditary succession was practised; and quotes Irish writers to show that marriage of the priests was not forbidden.§ Usher also refers to a letter from Innocent III. to Johannes Salernitanus, written against hereditary succession. Dr. Murray adduces several instances, with the same view; one of which is Columba himself, and the office to which his race succeeded, was the abbotship of Iona.

This Malachy seems to have given St. Bernard almost as strange an

---

* This is also stated by Bede, book iii., chap. xxviii.: "He made some stay in the parts beyond the sea, after his consecration; and Oswy sent a holy man, a priest, called Ceadd."

† Usher. Religion of Ancient Irish, chap. x., p. 103.

‡ Dean of Ardagh, p. 22.

§ Chap. v. pp. 52, 53. "Religion," &c.

opinion of his Irish brethren, as some have in these days; for Usher thought Bernard's opinion was that they had no marriages, while, probably, the fact is, that they did not marry after the rites of Rome, and therefore were, in his sight, "a wicked and adulterous generation." That the charitable hypothesis is the correct one, may be also inferred from the Council of Cashel, A.D. 1172, which directed that marriage should be performed by the priest,* and not be regarded as a civil rite. Thus much on this head; but it is necessary to say somewhat on their liturgical services. "The ancient Liturgy of the Irish Church agreed with the Greek, and manifestly differed from the Roman in the Communion service, in the prophetical lessons, in the sermon and offices after it, and in various other particulars."† Usher, after saying that the Irish Liturgy had, by an old fragment, been attributed to St. Mark, says that it is quite clear, in the succeeding ages no one form was retained, until the Roman Missal was introduced by Gillebert, the Pope's legate, in the eleventh century, and Bishop, properly, not of Ireland, but of the Danes in Limerick. Now, all this is clearly proved from Gillebert's own words in the Preface to his book, *De Usu Ecclesiastico;* for he states his object to be, "that those various and schismatical orders *with which almost all Ireland has been deluded,* may give place to one Catholic and Roman office: for what can be more indecent or schismatical than that the most learned of one order should be regarded as a private layman in another man's Church." St. Bernard also says that Malachy established "especially the customs of the holy Church of Rome in all Churches;" and lastly, the very fact that a decree to this effect was necessary in the memorable Council of Cashel, shows that previously the Irish Church had not followed this office.‡ Again, there is an evidence of a very strong character in favour of the Eastern origin of the Irish Church, which is given by Bede. In the great Council held at Whitby, or Streaneshach, in reference to Easter, Colman, as representative of the Irish bishops in England, rested his argument in favour of the Irish time of keeping Easter, upon the fact that his fathers had handed it down, and therefore that it was the same which St. John the Evangelist, the disciple beloved of our Lord, with all the Churches over which he presided, is presumed to have observed. And after Wilfred had spoken, Colman answered him by again adducing the authority of St. John. Now, surely, there must have been some reason especially why they laid claim to St. John; nor does Wilfred deny it. He declares that his own time was fol-

* Dean of Ardagh, p. 24. Lanfranc, also, in his letter to Turlogh, speaks of "their uncanonical marriages."

† Ledwich is referred to by Dr. Murray.

‡ Bede shows that the British Church used a different office, for Austin called on them to administer baptism in the same way with himself. (Book ii., chap. xi.) Augustine's second question shows the diversity in the Gallican and the Roman, and Gregory's answer shows that Romish intolerance had not advanced to its height in his days. He allows Augustine to select anything which is preferable.

lowed by St. Peter. He does not deny that these men had received their custom in this; but if he had known that they had corrupted the Church of St. Peter, would he not at once have declared it, and called them to obedience? We must defer further reference to this controversy; but it seems to show that early Irishmen, the glory of their Church and the successors of Columkill, the learned, humble, laborious Culdees, the missionaries of the northern part of our land, referred their origin to the East. And this does not rest simply upon the authority of Bede; though, in this instance, there is no reason why his authority should be erroneous: but Usher quotes a similar passage from a Life of Wilfred,* written by Stephen, at the command of Acca, who, in Bede's time, was Bishop of Hexam. And what will the advocates of tradition say to all this? For, if it is in any sense to be depended upon, it may be received as historical. If, however, we deny its authority as a testimony to an historical fact, surely we shall deny its accuracy in the proof of a doctrinal distinction; for the fact can only be one, whereas the doctrine may be manifold, and the words which convey it may admit of several constructions. We will, however, leave the advocates of tradition to deal with this declaration of Colman as best they can. To those who only admit tradition as a testimony to historical facts, this case will cause no anxiety; and if such persons can allow that the Culdees had the best opportunities of knowing the origin of their Church, they can hardly stop short of Dean Murray's conclusion, that the origin of the Ancient Irish Church was from the East, and *not* from Rome. But we have digressed from St. Patrick, though, in reality, we have had an eye to his history in all these remarks; for, if he was the great Apostle of Christianity in Ireland, and that Christianity was handed down from St. John, necessarily St. Patrick must have received his customs from one of the Churches founded by that Apostle, or his immediate disciple, Polycarp. Now, we must premise that Dr. Ledwich altogether denies the existence of such a person as St. Patrick; and his argument is the same as that used by Romanists against Ailbe, Declan, Kiaran, and Iber. He has been answered by several Romanists; as Dr. O'Connor, Lanigan, and Milner. Dr. Phelan, a Protestant writer, strikes the balance thus: "Ledwich and his opponents have divided the truth between them; with the *latter, I maintain the existence of St. Patrick;* with the former, *I deny his Roman mission.*"† It is also shown, by the same writer, that *St. Patrick is not named by Romish documents,* but Irish documents *disprove his Roman mission.* 1st. Prosper mentions the effort of Palladius, who remained only a few weeks; but Prosper makes no mention of St. Patrick, who had laboured with success for twenty-three years, when he published his last edition. Bede also mentions Palladius, but omits St. Patrick. 2d. The confession of St. Patrick himself

* Usher quotes p. 99 MS. in Bibliotheca Sarisburiensis Ecclesiæ, et D. R. Cotton.
† Dean of Ardagh, p. 10.

shows that he was born in Britain, educated in Gaul, and that, after his return, he desired to preach the Gospel in Ireland, but met with much opposition at home (quia multi hanc legationem prohibebant et quidam inter ipsos post tergum meum narrabant et dicebant; *iste* quare se mittit in periculum inter hostes qui Deum non noverint).* St. Patrick expresses a desire to visit Britain and his parents; Gaul and his spiritual brethren; but of Italy and the Pope, not a word. Here, therefore, we might have expected some reference to his mission, if the Pope had sent, or even sanctioned; but we have only the wrestlings of a soul taught of God, the flesh and spirit struggling within, and God commanding. St. Patrick is a conqueror in the two struggles: not only does he leave father and mother, but he stays away from them, for the preservation of the Church. Cumian, also, in the end of the seventh century calls St. Patrick *the first Apostle of Ireland.* Here is, therefore, no mention of Palladius as first; for, naturally enough, his mission would soon be forgotten, who left no fruits; while his was known who, having no recorded mission, yet spread the Gospel wide in their land. Again, the hymn of the same antiquity is very circumstantial; narrates Patrick's captivity in Ireland (by which he knew the language and customs), his escape, &c.; and yet, thereby, no mention of his ordination at Rome, or any *after visit.*† Again, the Cottonian MS. entirely concurs with this, and makes him a student of Lerius, and that he was taught by Bishops Germanus and Lupus: but it may well be asked whether Dr. Milner, Dr. O'Connor, and Dr. Lanigan have no evidence which they can adduce to show St. Patrick's mission to have been from Rome. The last, "*after, as he declares, the labour and close application of many years, after having collated every tract and document that he could meet with, gives the ordination to an unknown bishop of an unknown place.*"‡ Dr. Milner and Dr. O'Connor assert that he was ordained by Celestine; but "Dr. Lanigan, and the still more learned Colgan," do not receive it. Mr. Todd quotes an ancient Life of St. Patrick, in the Leabhar Breac, which mentions his going to Rome after his consecration, and that he found *respect* and honour from the Romans, and from their abbot, whose name was Celestinus; and all but one of the seven Lives given by Colgan omit any mention of even a visit to Rome. Mr. Todd concludes his decisive argument with these words: "We have seen, on the contrary, that it is from the interpolated and modern Lives only that we hear of St. Patrick having been ordained by Celestine, and that the more ancient, as well as the more Irish the authority, the more distinct is its testimony that St. Patrick did not receive his orders 'immediately from Rome.'" Yet, under this evidence, Dr. Rock is bold enough to declare that "*the most unimpeachable writers, Irish as well as foreign, bear witness that Ireland received her hierarchy direct from Rome, along with her first teachers.*" We

* Confessio, chap. v. See Todd, p. 27, note.

† Dean Murray, p. 14.

‡ Dean Murray, p. 15.

are content that Dr. Rock should be tried by the small portion of the evidence which we have had space to adduce. It would be well if Roman Catholics would settle their differences with reference to St. Patrick, and publish an authorised Life, that we may have something tangible; for they contradict each other with very little ceremony: and, perhaps, Dr. Rock will produce his unimpeachable witnesses, and will show why Dr. Lanigan's opinion is to be rejected, while his own is to be retained. But St. Patrick is deserving our admiration, let his mission spring whence it may. Even if his mission had been from Rome, it would have been no proof that Ireland is the land of the Pope. It is a false claim of Rome, which has no support either from Scripture or from truly primitive antiquity. Patrick was, however, neither an emissary of Rome in her purity, nor Rome in her corruption. He may have visited Rome; but the same authority which mentions this, shows that he was there as the honoured, and not to honour. We have no record that he fell before Celestine and did him homage; we have no evidence that he sent to Rome for advice; we have no evidence that he confided in it; in fact, he is in a marked contrast with Austin,* who was sent by a pope, confirmed by a pope, and that the first pope who claimed such monstrous power. Augustine, also, consulted this pope, and had successors from the same source; and the Christianity which Patrick established is no system of doubts which bore no fruit, but one which spread itself far and near. He organised the Church, established it, and saw its increase; he beheld learning in its rise; and yet we hear of no pall conferred on him. We do not read that he was legate; and even if it had been so, "it could not have been hereditary in every see;† and, besides, St. Bernard tells us that Gillebert, Bishop of *Limerick* (be it remembered, a Danish city), in the twelfth century, was the first who had this office in Ireland. And St. Patrick appointed his successor, St. Binen, who, "as far as we know, never left Ireland, never went to Rome, never had any dealings or communications with the Pope: and the same may be said of every succeeding Archbishop of Armagh until the twelfth century; *they were neither elected, nor confirmed, nor consecrated* by the bishops of Rome; and, with scarcely an exception, no correspondence appears to have passed between Rome and Armagh during this long period;"‡ and O'Connor, a Roman antiquarian, confesses that "our episcopal clergy never applied to that see for bulls of ratifications, provisions, or exemptions."§ The case was very different from this in the Pope's real supremacy; for, from the twelfth to the sixteenth, many were appointed by the Pope, and the election of those appointed by the King was confirmed by the Pope. Well does Mr. Todd ask, "Was

* Mr. Todd, p. 30.
† Dr. Lanigan, quoted by Mr. Todd. Note on p. 33.
‡ Todd, p. 345.
§ Dissertation on the History of Ireland, p. 205. Todd, note on p. 35.

Rome asleep during the fifth, sixth, and subsequent ages?" Where was her infallibility then? Just where it is now; for it is a dream of the deluded, and the engine of the deceivers; the unreal figment of cunning, and the nurseling of ignorance.

Archbishop Usher gives several instances of the election of bishops by the Irish; nor, indeed, does Campion deny it, for he says, "To the monarch was granted a negative in the nomination of bishops at every vacation; the clergy and laity of the diocese recommending him to *their* king, the king to the monarch, the monarch to the Archbishop of Canterbury." Usher shows, that as to the Archbishop of Canterbury, this was only true in the case of Dublin, Limerick, and Waterford, which were not *Irish* cities, but Danish, and were of late origin. We purpose, however, entering more fully upon the question in another Number, and hope to trace satisfactorily the gradual introduction of papal authority through these very cities, and this, too, by Canterbury. Now, it can never be shown that Ireland received Christianity through the successors of Augustine; and, therefore, it cannot have received it from any Church in England acknowledging the papal supremacy; for this was the only Church which did acknowledge it. And is it not preposterous to suppose that the Pope would place Ireland under Canterbury, unless it had been converted by Canterbury's instrumentality? The reason, therefore, of the case denies it, as well as the history; but Usher shows what was the British custom, and relates, also, an Irish instance from Boniface of Livinus, who was raised, by acclamation, to succeed Menalchus. Now, as Mr. Todd well observes, whether this actually took place or not, does not much matter; for it shows what was the mode of election which the writer thought customary. But we have an irrefutable example in the case of Malachy (and this, of course, rests upon St. Bernard's authority). He was appointed by Celsus, who was dying; but Celsus called "two kings of Munster, whom he enjoined, by the authority of St. Patrick, to exert themselves in behalf of the Church, and to see Malachy seated on the throne of Armagh."* "In this instance, it looks strange that Celsus—if, indeed, the Pope possessed jurisdiction at that time in Ireland—should, of himself, have nominated his successor, and appealed to the authority of St. Patrick, without any reference to the Roman bishop;" and, as the same writer remarks, it is equally strange that Rome had not put an end to the abuse of which Bernard complains. Bernard also says that "Celsus, the Archbishop of Armagh, had constituted another *metropolitical* see, subject to the first see and the archbishop thereof."† Here we have no reference to Rome, no interference from that quarter. Rome had not the power, though she had the ambition. The time would come when she would extend her conquests, not by the Sword of the Spirit, but by the sword reeking in blood; not by grace and truth, but by violence and oppression; not by love, joy, peace, longsuffering—but

* Todd, p. 40.

† Usher, chap. viii. Religion of Irish.

by hatred, sorrow, war, virulence, and rapine. The history of papal usurpation in Ireland is a glass in which may be seen its whole tenor, its every object. It has all the subtlety of the serpent, with no harmlessness of the dove. Where, we ask, is the "ould" Church of Ireland? Is it in the successors of St. Patrick? Then it is not found in the present Romish hierarchy; for they are no more successors of St. Patrick and St. Columkill, than our Queen is of their ancient kings and monarchs. The true Irish Church—that which imitates the ancient Church—is the one now established; for Bede says that, having no one to bring them the synodal decrees, "they only *practised such works of piety and chastity as they could learn from the prophetical, evangelical, and apostolical writings.*"* Here is the testimony to its evangelical character. Here Bede unintentionally—even contrary to his great end—shows that the Irish Church rested upon Christ, the Rock; while Rome, as now, was building upon traditional heaps and gathered fancies, rather than upon the safe foundation, the rock of the written Word. In this, as in other points, papal Rome is ever the same, unchanged and unchangeable—ever living in a thick mist of men's errors, rather than coming to the light—loving the darkness of tradition, rather than the light of the Gospel, because their doctrines and deeds are evil. If Erin can have one blessing greater than another, it will be to have St. Patrick's Church enthroned in her heart, enshrined in her thoughts. Irish Romanists identify Patrick with Rome; and how shall it be hindered, for the multitude can draw no distinctions? Nay, the multitude, in another place, seem to have no real idea of the true St. Patrick. Some of those who know better, are wont to identify all Irish grievances with her national Church. As we have said before, so we say now, that the Irish channel sadly mystifies all that has to pass it. There is no country upon earth so grievously misunderstood, both in its ecclesiastical history and in its civil history, as the Green Isle; and, if we can in any respect give the Church *justice*, it will rejoice us much; for, if ever injustice was committed towards any body of men, we are persuaded that it is grievously done to the true Church of St. Patrick.

---

* Bede, book iii., chap. iv.

NEW ENGLAND MISSIONS.

"The Book of Common Prayer, according to the Use of the Church of England, translated into the Mohawk language, compiled from various translations; revised, corrected, and prepared for the press, under the direction of the Rev. Abraham Nelles, Chief Missionary in the service of the Company for the Propagation of the Gospel in New England, and the parts adjacent in North America. The Collects, the Service of Baptism of such as are of Riper Years, the Order of Confirmation, the Visitation of the Sick, the Communion of the Sick, Thanksgiving of Women after Childbirth, &c., translated by John Hill, jun., appear in Mohawk for the first time." Hamilton: Printed at Ruthven's Book and Job Office, &c., King-street. 1842. [In English and Mohawk.] 8vo.

"Ne Karoron ne Teyerihwahkwatha Kanyengehaga Kaweanondahkon Yayak ni Ononhwenjageh Raonawenk, Korahkowahne Tkentyohkawyen." Oghronwakon: 1839.—"A Collection of Psalms and Hymns in the Mohawk Language, for the Use of the Six Indian Nations." By the New England Corporation. Hamilton: 1839. 18mo.

THESE are volumes of no common interest; the appearance of which, we feel assured, will be hailed with pleasure by all true friends of our Church, who cannot but rejoice at the extension of the use of our devotional and truly scriptural Liturgy. Having been favoured with a sight of this Mohawk Prayer and Hymn Book, both of which have been revised and reprinted at the expense of the Company, commonly called "The New England Company," we shall offer to our readers a few particulars (principally derived from the Preface to the Book of Common Prayer) respecting that Company and its important sphere of operation.

The Company was originally constituted a Corporation, under the name of "The President and Society for the Propagation of the Gospel in New England," by an ordinance passed July 27th, 1649, cap. 45. The preamble, after reciting that "the Commons of England, assembled in Parliament, had received certain intelligence that divers of the heathen nations in New England . . . . . do now call upon the name of the Lord," proceeds to state as follows: "We therefore conceive ourselves of this nation bound to be helpful in the promoting and advancing of a work so much tending to the glory of God." It is then enacted that a Corporation shall be constituted, to consist of a president, treasurer, and other members, to be entitled, "The President and Society for the Propagation of the Gospel in New England," with power to purchase "without license, in mortmain," and to acquire and hold "lands, tenements, or hereditaments, not exceeding two thousand pounds, or any goods or sums of money whatever," for the purposes of the Corporation. It was also further enacted, that a general collection should be made in aid of the Society: and that all ministers should read the Act "in the presence of their several congregations" on the Sunday

next after their receiving it; and that, after making collections in the churches, the "ministers and churchwardens, or overseers, together with other persons appointed by the ministers, should make a collection from house to house," and pay the proceeds to the Society.*

Under the authority of this ordinance, a general collection was made in all the counties, cities, towns, and parishes in England and Wales; and lands were purchased with the money so obtained.

After the Restoration, a Royal Charter was issued, dated Feb. 7th, 14 Car. II., erecting the Company anew by the title which it still bears, viz., "The Company for the Propagation of the Gospel in New England, and the parts adjacent in North America." Among the objects contemplated by this Society, the Charter states it to be "for the further propagation of the Gospel of Jesus Christ amongst the heathen natives in or near New England, and the parts adjacent in America, and for the better civilising, educating, and instructing of the said heathen natives in learning and in the knowledge of the true and only God, and in the Protestant religion already owned and publicly professed by divers of them; and for the better encouragement of such others as shall embrace the same, and of their posterities after them, to abide, and continue in, and hold fast the said profession."

The Hon. Robert Boyle, who was not more distinguished as a philosopher than as a devout Christian, was appointed the first Governor of "The New England Corporation," and held that office for about thirty years. By his will, a considerable annuity was settled on the Company; and their means were subsequently increased by other pious and benevolent persons, especially by a bequest from an eminent dissenting minister, the Rev. Dr. Daniel Williams.

The New England Company, thus chartered, has ever since been composed partly of members of the Church of England, and partly of Protestant Dissenters. During the seventeenth century, it supported various missionary undertakings in New England; and the efforts of the Society's missionaries and agents were continued through the greater part of the eighteenth century, until they were interrupted and suspended by the war between Great Britain and most of her American continental colonies, which terminated in the acknowledgement of the independence of those colonies as the United States, in 1782.

Since that date, the Company's operations have been carried to the neighbouring provinces of New Brunswick and Canada; but, latterly, they have been directed principally to that part of Canada which was formerly called Upper Canada. There, in addition to schools, and other establishments for the instruction of Indians in useful learning, the New England Company has contributed largely to the repairing of the church at the Mohawk village, on the Grand River; and it has

* Scobell's Collection of the Acts and Ordinances passed between Nov. 3, 1640, and Sept. 17, 1656 (for 1649, c. 45). London: 1658. Fol.

caused another church to be built lower down, on the same river, at the Tuscorora village. In both these churches divine service is now regularly performed by duly ordained ministers of our Church, who are maintained by the New England Company. Through this connexion with the Mohawks, Tuscororas, and their neighbours, the Company is fulfilling the first intention of its foundation: for the Six Nations, of which they form a portion, were originally inhabitants of parts of North America, included in what was once called New England; and the congregations that now worship in the churches on the Grand River, may be regarded as the immediate descendants of the first objects of the Company's benevolent labours.

The translation of the Scriptures, and other religious books, into the Indian language, early engaged the attention of the missionaries. The Rev. John Eliot, who was justly denominated the "Apostle to the Indians," from his unwearied labours to diffuse the blessings of Christianity among them, translated Baxter's Call to the Unconverted, the Book of Psalms, the Catechism, Bishop Bayly's Practice of Piety, and, finally, the entire Bible. The New Testament was published in 1661; the title-page of which states, that it was "ordered to be printed by the Commissioners of the United Colonies in New England, at the charge and with the consent of the Corporation in England, for the propagation of the Gospel among the Indians in New England." The Old Testament was published at Cambridge (now in the State of Massachusetts) in 1663; and an edition of the entire Bible was printed at the same place, in 1685.

No translation of the Book of Common Prayer, however, appears to have been executed until the year 1711, when a version of the chief parts of it by the Rev. Mr. Andrews, a missionary in the service of the Society for Propagating the Gospel in Foreign Parts, was printed at New York. Another edition was also printed at New York in 1715, and again in 1769. This last edition, which bears the name of the Rev. H. Barclay, besides the previously translated portions, contained the offices for the administration of the sacraments of the Lord's Supper, and of Baptism, and for the Burial of the Dead. In 1780, an edition of the American-Indian Liturgy was published at Quebec, by the order of General Haldimand; and in 1787 another edition was printed at London, at the expense of the British Government; to which was added, for the first time, a translation of the Gospel of St. Mark, by the Mohawk Christian Chief, Capt. Joseph Brant. This edition is now of rare occurrence.

More recently, in 1837, a Prayer-book was published at New York, in the language of the Six Indian Nations: it contains the Litany, Catechism, and some collects compiled from various translations, and prepared for publication under the direction of the Domestic Committee of the Board of Missions of the Protestant Episcopal Church in the United States of America, who have a mission among some of the Six Nations that are more immediately in contact with the State of New York.

As the number of all the editions of the Book of Common Prayer hitherto printed was small, and from various circumstances had become scarce, the New England Company undertook the edition which we now proceed to describe. It contains the Order for Morning and Evening Prayer, the Litany, Prayers and Thanksgivings on several occasions, the Collects to be used throughout the year, with references to the Epistles and Gospels, the Orders for the Administration of the Holy Communion, and of the Baptism of Infants as well as those of riper years, the Catechism, Order of Confirmation, Form of Solemnization of Matrimony, the Orders for the Visitation and the Communion of the Sick, and for the Burial of the Dead, the Thanksgiving of Women after Child-birth, and a few portions of the Psalms and some Hymns selected from those usually printed at the end of Tate and Brady's Version of the Psalms. From this enumeration of the contents, it appears that the Athanasian Creed, Book of Psalms, and Thirty-nine Articles, yet remain to be translated.

In this edition the several Prayers and Offices are printed, the English on the left hand, and the Mohawk on the right hand page; the typographical execution is very neat. The superintendence of the work was confided to the Rev. Abraham Nelles, the Company's Chief Missionary at their Mohawk Station, who is stated to be "extremely well qualified for the duty by his long residence among the Tuscororas and Mohawks, and by his constant and friendly communications with them." Much credit is also stated to be due to Mr. John Hill, jun., "a Mohawk Catechist, who has devoted much time and attention in assisting to prepare the work for publication, and has translated the Collects and some of the Offices of the Church, which were never before printed in Mohawk."

The "Collection of Psalms and Hymns in the Mohawk Languages" is also printed in English and Mohawk: as there is no preface to it, we presume that the six Indian Nations are indebted for it principally to the pious labours of Messrs. Nelles and Hill. It contains Psalms 23, 67, 100, 103, 117, and 134 of the New Version, with a Mohawk translation in verse, and eighty-one Hymns, sixty-eight of which (comprising those most generally approved in this country,) are in Mohawk and English; and the remaining thirteen are in Mohawk only. We subjoin a single specimen from the Book of Common Prayer, and from one of the Hymns in Mohawk and English, which (we think) will be interesting to our readers in a linguistical point of view.

1. FROM THE LITANY.

"That it may please Thee to keep and strengthen in the true worshipping of Thee, in righteousness and holiness of life, thy servant VICTORIA, our Most Gracious Queen and Governor;

"We beseech Thee to hear us, good Lord."

"Nene asenoewene asadeweyeatouh neoni aseshatstate ne tokeaakeowe aesakoenyeasthake, aderighwagwarisycuhserakouh neoni ayouhnhatokeaghtihake, ne senhase VICTORIA, oegwayanertsheriyoh kakoraghkowah neoni karighwakanoenis;

"Wagweanideaghtea tagwathoedats, Sayanertsheriyoh."

II. FROM BISHOP KEN'S EVENING HYMN.

"Glory to thee, my God, this night,	"Age Ni yoh wa go nen ton,
For all the blessings of the light;	Ken wah son dah de a give gon;
Keep me, O keep me, King of Kings,	Ni yo nen dont ji tyoh swat he,
Beneath thine own Almighty wings."	O ne ta gwa te we yen ton."

Most grateful must it be to the hearts of the devoted missionary and catechist, to witness the success of this their labour of love, in supplying our Red Christian brethren (for we "are all ONE in Christ Jesus") with the means of praying and singing with understanding. May their pious labours continue to be crowned with the Divine Blessing!

In the extract from the charter of the New England Society, given in page 428, it will be seen that the society's objects are twofold: viz., first, to propagate the gospel among the heathen Americans, and secondly to civilise them by means of Christian instruction. In the assiduous Bishop of Toronto's (Dr. Strachan's) "Journal of Visitation of the Western Diocese in the autumn of 1842," which has recently been printed by the Society for the Propagation of the Gospel in Foreign Parts, we have met with a passage, which presents a very pleasing and edifying notice of the New England Society's Mission among the Mohawks. We venture to extract it, assured that it will give pleasure to our readers:

"*Saturday, 24th Sept.* [1842].—From Brantford we drove to the Mohawk Parsonage, only two miles distant, where we were met by the two missionaries to the Indians, the Rev. Abrahams Nelles and the Rev. Adam Elliott. The prayers were read in the Mohawk language by Mr. Elliott, and the lessons in English by Mr. Nelles. No sermon was delivered, as it would have required to have been interpreted, and occupied too much time. Fifty-four persons were presented for confirmation—forty-nine Indians and five Whites. The church was crowded, especially by Indians of the six nations; the address which I made after confirmation was carefully interpreted; and, as I endeavoured to suit myself to their habits and modes of thinking, it appeared to affect them much; the whole service was particularly interesting, and many white people who were present declared that they had never been so much affected. The church stands on a beautiful flat near the river, sorrounded by many cottages of industrious and well-conducted Indians attached to the mission; and contiguous to the church are schools, which are carefully visited after the services. In these schools a great number of promising Indian children, both boys and girls, are taught the rudiments of a common education, carefully founded on religious principles. Very favourable specimens of their proficiency in reading, writing, and arithmetic, were exhibited; and nothing could be more gratifying than the sight of so many of the rising generation of an ancient and warlike people, who had once commanded the greater portion of North America, receiving instruction to qualify them to read the Holy Scriptures in the English tongue, and to enable them to impart the same knowledge to others. It is a tardy, but becoming remuneration for the manifold injuries inflicted upon this unfortunate race.

"Annexed to the school for boys and girls is an institution for the instruction of Indian youths, in housewifery and sewing for the latter, and in various useful mechanical arts for the former. To this institution such boys are transferred as evince a taste and desire for different trades; and the articles thus manufactured are readily disposed of, as being fully as good and somewhat cheaper than can be furnished at the shops of the best mechanics in the vicinity. We passed the night at the parsonage, which is a substantial and comfortable brick house, for which this mission is indebted to the liberality of the New England Company in London, and to which the Indians,

with the sanction of government, have annexed a glebe of upwards of two hundred acres of excellent land. The parsonage-house is finely situated on a high bank, commanding an extensive view of the valley of the Grand River, and of the canal to Brantford, now in active progress.

The missionaries at the Mohawk and Tuscorora villages, the schools of boys and girls, and the mechanic institution, besides other schools throughout the Indian settlements, with much generous assistance for other purposes, are all supported by the bounty of the New England Society already mentioned, and reflect the highest credit on that respectable body. Their exertions for the temporal and spiritual amelioration of the Indians of this diocese, merit the thanks of every Christian in the colony; and the members in the association must feel the liveliest satisfaction in knowing how abundant a harvest has already resulted from this exercise of their care and charity; and it is earnestly hoped that the happy effects which have been already manifested upon the moral condition of the Indians in these missions, will encourage them to such a farther liberality as their means may admit, in cultivating the spiritual soil, so much of which still continues waste in this vast diocese."—*(Bp. of Toronto's Journal of Visitation*, pp. 46—48.*)*

On the following day, Sunday, Sept. 25, the Bishop proceeded to the Tuscorora village, which is the seat of Mr. Elliott's mission, and ten miles distant from Mohawk parsonage. Here he found a more numerous congregation than he expected: among the number present, there were several negro families, who have intermarried with the Indians of this tribe, but without producing any feeling of difference; nor are they affected by anything like a spirit of caste. Such is the blessed influence of the Gospel in softening the most rugged tempers! Here fifty-eight persons were brought forward for confirmation; all of them Indians or blacks, recognised as a portion of the tribe. The Bishop's address to them was delivered, as usual, through the medium of an interpreter. His lordship thus concludes his notice of the New England Society's devoted missionaries:

"The Divine blessing upon the labours of both these excellent missionaries to the Indians, Mr. Nelles and Mr. Elliott, is abundantly manifest. Many pagan Indians have, through their ministrations, been brought over to the truth, and every hope may reasonably be entertained that, in a short space of time, not one idolatrous Indian will remain unconverted to Christianity."—(*Journal of Visitation*, p. 50.)

May this hope be realised!

PROTESTANTISM NOT A NEGATION.

That Protestantism was the greatest heresy that ever afflicted the Church of Christ, the most dreadful schism that ever rent his mystical body, the sin of wilful rebellion, and open revolt; that in it were collected well nigh all the heresies and schisms of the early Church; that it was, in fact, the masterwork of Satan, and Luther himself, its first and main promoter, possessed by an evil spirit: all this has been asserted by the controversialists of Rome. Nor, indeed, can we much wonder at it; for if a man be once firmly convinced that all union with Christ, whether for Churches or individuals, depends on their subjection to the see of Rome, that that Church is the infallible interpreter of all questions of faith, and her ruler as the vicar of Christ upon earth, the visible representative of her invisible Lord, must he not believe that that separation, which now for three hundred years has cut off so many millions of souls from the communion of this Church, and so, according to his doctrine, from all right to the covenant of the gospel, which has boldly denied the interpretations of Scripture given by that Church, impugned her infallibility, set at nought the decisions of her councils and popes, destroyed her dominion over many countries, overthrown the system that she had raised during so many centuries, denounced her teaching as the invention of man, her whole policy as but too often worldly and selfish, tyrannical and unchristian: must not, we say, such a man believe that that separation was the greatest calamity that ever befell the Church of Christ? Other heresies and schisms, such as afflicted the early Church, however deadly and lasting, were in the end subdued; the schism of the Donatists was forgotten; the heresy of Arianism, the most inveterate of all, disappeared at last from all Christendom. The division between the Eastern and Western Churches, which put such a bar to the universal dominion claimed by the Papal See, must ever be regarded with feelings of deep sorrow and biterness by the sincere Roman Catholic, yet with feelings of much less grief and indignation than that which Protestantism calls forth; for the points of difference are much fewer, whether in doctrines or in forms of worship; nor does the schism affect Rome so vitally, or so nearly threaten her very existence. The weakness, too, of those Eastern Churches, their general deadness and inactivity beneath the rule of the Greek Emperors, or Turkish Sultans, ever gave hopes to the vigilant and intriguing spirit of Rome, of some day, by force or persuasion, etablishing her dominion over them. She could, at least, affect to treat them with contempt, and so in some degree console herself for their alienation. While she had in the Western Church the appearance of complete unity

under her rule, and contained within her communion well nigh all the intellectual activity of the Christian world, the separation of the Eastern Churches could affect her power and influence but little. But compare the great movement of the sixteenth century with this. That at the very time when the labour of so many centuries had at last to all appearance succeeded; when the power of the Pope, as an independent temporal sovereign, was at length beginning to be placed on a firmer footing; when all opposition to the claim of Rome seemed at last to be subdued; when she had suppressed in blood the sect of the Albigenses, confined the protest that was still raised against her to the inhabitants of some few obscure valleys, rendered ineffectual the work of Wicliffe, and Huss, and Jerome; when her prelates were as nobles and princes throughout Europe, her monastic orders ancient and new, which had sprung up on so many emergencies to support her cause, still enjoyed all their old privileges and wealth, and in appearance, at least, undiminished credit and influence; when she had put forward unrebuked her most outrageous doctrines of pardons and indulgences, and now sat as an empress in security and peace; when, to add, as it seemed, to all her glory and greatness, the amazing discoveries of Spain and Portugal, the two kingdoms of Europe most completely under her influence, opened a far wider field to the propagation of her faith, and gave her millions of new subjects: that at this very time rebellion should arise in the very centre of her dominion, from a quarter where it might have been least expected, endangering not her universal empire only, but her very existence—this was, indeed, the most dreadful blow that could have befallen her. And when it was found that it was no slight schism that could easily be healed, when it appeared plainly that it was no idle rivalry, as worldly men at first thought, between Dominicans and Augustinians, no verbal or technical quarrel of schoolmen, but an earnest struggle between all that men hold true and false, good and evil, the rising of many people whom the wrongs of ages had at length exasperated: then was it seen that the great contest of Rome was yet to come. And can we wonder, if the first promoter of this mighty change, a poor monk, alone at first, with all men against him, was believed by the sincere advocates of the Church of Rome to be possessed by an evil spirit, and immediately driven on to do his work by Satan himself? For surely this, anyhow, we must believe—that it was not by his own strength he did what he did, but that if he was not God's servant he was the devil's, that it was no earthly power within him, but something that was of heaven or hell. And if Luther himself believed that he had to strive visibly with the evil one, and related in hearty and simple earnestness his combats with him; it is to us, we confess, no wonder, nor will we stay to show that it was the effect of fancy and imagination: it is to us not strange that he should himself believe, or that it should be believed by others in those days, that he had dealings with the enemy of mankind either as his servant, as the Roman Catholic would believe, or as one who was sent by our Lord to rescue men from darkness and error. We cannot, then, be surprised at all the

sorrow, and indignation, and bitterness of the Roman Catholic controversialist against Protestantism. But there is one objection which, we own, we should never have looked for, which does, we confess, sound strange and unmeaning to us—that Protestantism is, namely, a mere negation, containing nothing positive or affirmative in it, denying, if you please, certain errors, but teaching nothing in their place; so that to call ourselves Protestants is, we are told, to describe ourselves by a negative—is as it would be for any one to say, I am not a Frenchman, but not to tell of what country he was. Strange and unmeaning as we confess this objection seriously intended seems to us, yet as it is one that has been not a little insisted on of late, let us endeavour fairly to see what it does mean, and what force there really is in it.

We will begin with a passage from Ranke, already cited in a former Number of this Review (No. 3, p. 265), where the subject we are now considering is just touched upon by one who, if he had gone further into this question, would have been much more able to do full justice to it than we are. The passage there quoted from the profound and philosophical historian of the popes, is as follows: "Protestantism was by no means a mere antithesis, a negation of the Papacy, or an emancipation from its rule; it was, in the highest degree, positive; a renovation of Christian notions and principles, that sway human life to the profoundest mysteries of the soul." And, truly we should have thought even a superficial observer must have come to the same conclusion: for, let us first look at Protestantism in the early days of the Reformation. What was there cold and merely negative about it then? Scarcely had it been set on foot, and long before it took any definite form, or was brought into confessions and articles of faith, it threw all Germany into confusion, divided kingdoms against kingdoms and families against families, became the leading subject of contention among all earnest and serious men. Other subjects, stirring though they were, became well nigh forgotten; the Turk at the gates of Vienna, threatening the very existence of the empire—nay, of Christendom itself, was scarcely at times more observed than the earthquake is said to have been amid the fury of the battle of Thrasymene. A very few years after Luther had preached against indulgences, his followers were found, not in Saxony only, but throughout all Germany, in France, in England, in Scotland, in Spain, and Italy itself: many a disciple of Huss and Jerome, many an old Lollard, had heard that another Reformer, a new and mightier preacher of the Gospel, was abroad. And what was it that stirred up, of a sudden, all this confusion, and thus engrossed the minds of men, leading them into new thoughts, and awakening new hopes within them? What was it that formed a bond of union between men who had never seen one another, men of different climates and countries, of various pursuits and ranks of life? Could it have been a mere negation? And look at Luther himself, the embodiment, as it were, of this new living principle. Of all men, we should say, he was, in his character, the least negative. It may be said that he was a coarse, plebeian, vulgar man; and he may be

despised for that by those who will not remember the spirit of his age or the circumstances of his birth, and who cannot see the true nobleness of his character under a rude and rough exterior? Or it may be said that he was a violent, passionate, obstinate man, without humility; that his courage degenerated into mere ferocity. All this, we grant, may be said by those who will make no excuses for all the provocations his heroical spirit met with, who will not acknowledge his deep humility before God, his gentleness among his friends and family. All this, and more, may be said against his character, and, we will not deny, with some truth; but it cannot be said, with the least semblance of truth, that it was merely negative. Let us remember the most remarkable events of his life; and, above all, his appearance at the Diet of Worms. Was there not something in the highest degree positive in all this? It has been often remarked, that no man's memory has ever had such bitter enemies and such warm admirers: but the name of no man would call forth such strong feelings of enmity on the one hand and admiration on the other, whose character had not the strongest features marked on it for evil or for good. A man in whose mind negations are the chief part, who can do no more than find fault, and raise objections, and deny assertions, is soon forgotten: but it is far otherwise with Luther. We read the history of battles, and intrigues, and revolutions, and the account of the labours of able and learned men, and forget them; but who ever read the history of Luther and his monastery, and his doubts and despair, and, at the last, his consolation and comfort, and the new light that broke upon him, and forgot it? The man whose "words were half battles" could have been of no negative character. But, after all, it may be said, perhaps, that it is to no purpose that Luther is selected as an instance of the general character of Protestantism; that he was a warm and energetic man, in spite of his cold and denying creed; that his natural temperament was hot and hasty, and alone the cause of all his words and deeds: and again, that it is true that Protestantism itself had the semblance of a living principle at first, but yet that it was, in truth, only an antithesis—nothing more than a mere negation of the Papacy. When the weight of the yoke of the Papal See was thrown off, and men thought that they had got rid of the dominion of ecclesiastical power, and were at free liberty to follow their own choice, it is no wonder, it may be urged, that they should fancy themselves full of energy. It was wild exciting work, it may be said, to destroy in a few years, what it had cost many ages to build up; to pull down churches, and break images, and let loose monks and friars, and seize on Church lands. It seemed a grand and stirring thing to deny the supremacy of the Pope, and to rebel against the authority of the Church. And this, it may be thought, perhaps, was what mainly gave Protestantism the appearance of life and vigour, and of having something in it positive and affirmative; but that it was really no more than the motion of a galvanised body, not of a living being. Now, in this objection there might have been something, had Protestantism endured

just so long as there was something to deny and overthrow; and then, when Church authority, and monastic discipline, and priestly rule were gone, and there was nothing more to be denied and overthrown, it had straightway become dead and inactive, and left all in the confusion and disorder which it had raised; like a fire, which, when it has burnt up all its fuel, sinks and goes into nothing. But Protestantism has lasted now these three hundred years, and is not dead yet. What leagues, and combinations, and unions, has it not formed and established! And are all these the work of a negation? The wars, too, and bloodshed, and sufferings we are often told it has been guilty of—were these all the work of a negation? Heeren has remarked that, down to the treaty of Westphalia, the main principle that put into movement all the intrigues and wars of Europe, was the contest between the old and reformed religions. Were Philip II. and Holland fighting about a negation? Was France divided and distracted for so many years, that men might have the liberty of worshipping their God according to a religion which was, after all, no more than a negation? The dreadful horrors of the thirty years' war could never have been endured, had not men believed that they were contending for all they valued and loved? No negative religion could have brought Gustavus from Sweden into the very heart of Germany, given him support in the midst of a hostile country, and enabled him to shake the power of Austria, at the very time that it had reached its height. The very extravagancies of Protestantism, as Puritanism, show how little it was a negative principle. You may say truly that Puritanism was absurd and impracticable, and disorderly and rebellious, and, what is the worst and truest charge of all, uncharitable; but it was most assuredly no negation, but something real and earnest, and full of rude and vigorous life. It proved too strong for the priestly claims of Laud and his followers; alas! too strong, at least for a time, for the true and scriptural moderation of our own Church. But, again, still further, we may urge in defence of Protestantism, Can a negation satisfy the religious wants of men, and that not only for a short time and in days of confusion and tumult, but through successive ages, now for three hundred years? Men have been born, and educated, and lived and died in this creed—good men and holy, lovers of liberty, and order, and peace; and, above all, men have gone to the stake and suffered martyrdom for it. Were these believing in a negation; or will men consent to endure bonds, and torture, and imprisonment, and death itself in its most cruel forms, to support a mere negation? If the Church of Rome, with all its power and wealth, and, what is still more, with all the talents and zeal of its controversialists, with all that it has attractive to the imagination, and with so much that is really good that is still left in it in the midst of its corruptions, was contending only against a negation, strange that it should have been so long in overcoming it! Again, we may observe that it was not among the indolent and lazy nations of the South, the Italian or Spaniard, nor among the light and gay people of France and Ireland, who, it might,

perhaps, be thought would have been contented with a creed with little that was positive and deep in it, that Protestantism took much root; but, rather, among the sincere and quiet Germans, the practical Englishmen, the honest Scotchmen—the last nations in Europe to put up with what was unreal and merely negative. And that which, in the eyes of many, gives to Protestantism its negative and chilling appearance—the absence, namely, of a magnificent ritual in its public worship, of images and crosses, and religious processions—is, to us, though it may sound, perhaps, as a paradox, a proof of its positive character. We are far from saying that Protestants, in their antipathy to the Papacy, have not too much neglected the outward symbols of their faith, that, in their jealous fear of idolatry and superstition, they have not thrown away many helps to religion, and made too little use of what is picturesque and attractive to all. We, indeed, confess this. But then, this, so far from proving that Protestantism is otherwise than positive, seems to us to show the very contrary: for if, even without these external helps, which it might fairly have retained, it has so long maintained its influence over the hearts of men, there must be something highly positive in that religion which can supply the place of outward and material signs to the consciences of earnest men. Let us remember, also, in the history of Europe, when that which was really a negation—Atheism—which believes nothing, hopes nothing, denies everything, came to be tried practically, how long did it last? When the French Revolution had destroyed everything that men consider sacred—royalty, nobility, order, liberty, the forms of religion, religion itself—in the very fury of that destruction when it denied the existence of God and the truth of future punishments, and declared that death was an eternal sleep—how long, even then, did what was really a negation last? For just six months was Atheism publicly avowed by the State in France. So little could that which was purely negative satisfy the consciences of men even in those days of unparalleled wickedness and horror! But, to imagine that that which is mainly and principally a negation, could meet the wants of good and holy men for many successive ages, is, indeed, so unreasonable, that if what we have said may seem unnecessary and superfluous—as, indeed, we hardly doubt it will—our excuse must be the strangeness of the objection which we have been considering.

But it will be further said that when Protestantism is objected to as negative, what is really meant is this—that its doctrines are merely negations of the Roman Catholic faith, containing nothing positive or affirmative in themselves. It labours to prove the dogmas of Rome false, but it puts nothing in their place; it will destroy, but not build up again; unsettle men's minds in what they had long received, but give them no faith instead; teach them that they must not yield their judgement to the authority of the Church, and then leave them to their own private wills and fancies—to disbelieve, and deny, and find fault with what they please. Now, directly opposed to such a charge as this, is the passage we have already quoted from Ranke: "that Protestantism was

in the highest degree positive, a renovation of Christian notions and principles, that sway human life to the profoundest mysteries of the soul." And this judgement of Ranke we most firmly hold as true. Truly, it was a renovation of Christian notions and principles; and well, indeed, was it for the nations of Europe that it did so renew their faith and religion. For the old mediæval system was rapidly losing all the good that was ever in it, while the evils were becoming day by day worse; the monastic discipline had lost its hold; penances were now no longer considered necessary as an atonement for sin, when pardons and indulgences might be purchased by all; the successive orders of monks, which had arisen from time to time professedly to recall the whole body to the ancient discipline of their founders, had well nigh all fallen into the universal laxity; the foundation of innumerable chantries, the chief superstition of the age before the Reformation, showed that men expected mainly to expiate their sins after death. Infidelity and a kind of refined and luxurious Paganism, such as would have suited well the Epicurean indolence of Imperial Rome, had spread generally among the magnificent Churchmen of those days, and most of all in the Papal court itself. And where was this to have ended, but in sheer disbelief and denial of all faith, had there not come a mighty renovation of Christian life, a renovation that reformed the practical creed even of those countries, which still retained the old doctrinal errors? And these new doctrines, which wrought this mighty change even amongst those who opposed their progress most bitterly, whose influence was really felt in the court of Rome itself, as well as in the heart of Germany, were no idle and captious negations, but affirmed again all the mighty and forgotten truths of the Gospel. Let us look at the creeds and articles of Protestantism, the Augsburg confession for instance, the work of the learned and moderate Melancthon, no rash destroyer of ancient belief, and we shall see how much of it is simply positive, without any negation at all. But it will be answered that this is what may be called the Catholic part, the remains of the old teaching of the Church. And granted that it is so, let us proceed to that which appears in a negative form, as rejecting and denying the tenets of the Papacy. Thus, for instance, this confession denies the doctrines of Invocation of Saints, of the Merit of Good Works, of Pardons and Indulgences, of the Authority of Tradition as a Rule of Faith, of the Sacrifice of the Mass. Now, plainly, from the nature of the case it could not be otherwise; the errors of the old system being those of addition, the Reformers were necessarily thrown into a negative position, and were constrained, unwilling, we doubt not, to join in part of the work of destruction, and to appear as those who pulled down rather than those who built up. If the errors of the Papacy had been as those of Socinianism—not an addition to, but a subtraction from, the truth, the Reformers would have seemed as men who affirmed. But for this they could not be answerable; rather were those so, against whose unscriptural additions they were bound at any cost to protest. And, yet further, at the very time Protestantism was apparently denying, it was really affirming; for, indeed, in one sense every negative proposi-

tion implies an affirmative. The rudiments of logic will tell us this. Would it not seem as an idle objection to urge that the commandments of the decalogue are all but two of them in form negative? Yet to those who will enter into their spirit with a teachable disposition, are they not affirmative, and that in the highest degree, inculcating, as explained in the Gospel, the whole of our positive duty to God and man, giving us rules for the whole of our practical life? They were delivered at first from the mount in the negative form of expression, to protest strongly against the sins and transgressions of a stiffnecked people; yet those who would enter into their real meaning, they were to instruct in the whole law. And so may we say of the negations of Protestantism. Thus, when it denied that any sacrifice for the quick and dead was offered in the mass, this was in truth to assert the sole and sufficient sacrifice and atonement made once for all upon the cross: when it condemned the doctrine of the invocation of saints, it restored to our Lord and Saviour his true honour and worship as the sole Mediator between God and Man: when it attacked the belief in the merit of works, it renewed at the same time the belief in the merits of the atonement of our Redeemer, when it rejected pardons and indulgences, it confessed openly that God, not man, forgives sins. The attention of the Reformers was called first to the gross corruptions and practical evils round about them: they appeared as indignant declaimers and earnest protesters against these, and yet at the same moment and with the same breath, perhaps even unconsciously, were they preaching the positive truths of Christianity. And the great doctrine that Protestantism restored was this: that a man is not saved by belonging to a particular Church or commmunity only, nor by the intervention of priest or mass, but by his own personal and individual faith; that God deals with each man in one sense, even as if he were the only man in the world; that a man's faith in the atonement of Christ must be a personal feeling; that he must believe in the forgiveness of sins, not only as an abstract and general truth, but, much rather, as one that comes home to himself, even that, for the merits of his Saviour, on his repentance and fruitful faith his own sins will be forgiven. And this notion of every man's personal responsibility, which even to this day we see so remarkably distinguishing Protestant countries, is plainly in the highest degree positive, entering deeply into the profoundest mysteries of the soul. Denial of Papal Supremacy, restoration of the rights and liberties of national Churches, of the independence of bishops in their own dioceses, had been but little gained without the recognition of this great principle. And if to this we add the consideration of the great positive gift restored through God's mercy by Protestantism, the free use of the Bible, that Word which is spirit and which is life, the discerner of the thoughts and intents of the heart, by which man shall live, which again gave each man, layman as well as minister, an individual interest in the Gospel covenant, surely we must be convinced how useless and vain it must be to speak of Protestantism as a mere negation.

But it may further be maintained that, however much which is

positive Protestantism may imply, yet, that to term our religion Protestant, is to distinguish it by a negation; that all manner of Dissenters, even Socinians—nay, in one sense, even Jews and infidels—are Protestants, for that all of these equally protest against the Church of Rome; that there is an union amongst all these against a common enemy, but that they have no other bond whatsoever: so that, by calling ourselves Protestants, we, in fact, make common cause with all kinds of error. But this ground of objection would apply equally to most designations—to our calling ourselves Englishmen, for instance. We are proud of the name of Englishmen; for it is connected to our minds with the idea of our liberties, our constitution, our national honour, and integrity. But we are told that we distinguish ourselves by a name which is common to men of the worst character—men who are most unworthy of the liberties which they boast of—men of no honour and integrity whatsoever. And yet, plainly, no one would be willing to relinquish the name of Englishman on that account. But it is answered, The case is not parallel; Englishman is a positive name, Protestantism a negative. We return, then, again to the old ground of dispute, and reply, Negative, indeed, in form, but positive in meaning; negative accidentally, and, from the force of circumstances, positive really; negative, as denying certain errors, which surely it must needs deny—positive, as implying the renewal of all those great truths, which we have been endeavouring to show were, by the Reformation, restored to Christendom. The name was adopted by those Christians who restored the free use of the Bible, claimed the right of judging as reasonable men, demanded for themselves the privilege of public prayer in a known tongue, and the administration of both kinds in the holy communion for the laity. These, surely, were no slight points of union; and those who, through God's mercy, enjoyed them, might well, so far, call themselves by a common name. And because others, who came after, and who abused all these privileges, interpreted the Bible, which had been restored to them, according to their own private fancies, restrained their judgement within no bounds whatever, and fell into all kinds of heresies and errors, claimed the name of Protestants also, were those who inherited this title from their fathers, to relinquish it directly? We might almost as well give up the name of Christian at once, because that has been retained by men who have held all imaginable opinions whatsoever, and fallen into all manner of heresies. We can find no name to distinguish ourselves by, which will not, sooner or later, be adopted by some with whom we differ even on fundamental points. If these, by their endless separations and needless divisions, and still more by their grave and serious errors, have brought disgrace on the name, we may, indeed, lament that they have given cause to the watchful controversialists of Rome to reproach that name with these schisms and heresies, yet we cannot relinquish it on this account, as long as we may maintain it together with a sound creed. And why we should not be able to do this now, as well as in the early days of the Reformation, we cannot see. But if we were to relinquish

this name, we should, in fact, be charging our forefathers with little less than folly and sin—we should be cutting ourselves off from all communion of feeling with other Churches, which have protested as well as ourselves—we should cast off a name, which, though not found in our Articles and Liturgy, yet is recognised by our Constitution, interwoven with the feelings of the nation, with much that is glorious and stirring in our history—we should give up the reminiscences of successful resistance to arbitrary usurpation and power both at home and abroad, and of God's mercy shown to us in wonderful deliverances—we should lose a title which has been the watchword of liberty; abused, we do not deny, for party purposes and narrow zeal (as what names have not been?), yet a name which is the glory of our country, an inheritance that has descended to us, and of which, till very lately, all wise and good men have owned themselves proud. Let us, then, labour to show, by our lives and conduct, that this is no negative title—that it is not necessarily connected with idle and noisy declamations against Popery, but the expression of those notions and principles which awakened Christendom three hundred years ago, and which have not, we trust, yet lost their old life and vigour. If we will strive to do this—to lead practical lives, not at variance with the truths of the Gospel then restored to us—to show, by our fruits, that we may be entrusted with the free use of our Bibles, and that the knowledge of the Scriptures can make us better men; that the sense of our personal responsibility to God can work in us holiness of life, and that we can be religious without being superstitious: this will do more to prove our Protestantism real and positive, than a thousand denials of the errors of the Papacy. It was so in the early days of the Reformation, when it was remarked that all good men were drawn naturally to the adoption of its doctrines: let it be felt that it is so now. We cannot, indeed, be animated with the same fervour and zeal that encouraged the first Reformers, for we are not living under the immediate pressure of such evils as they were, but in the liberty which they acquired for us; and we should be thankful that our lot has been cast in quieter days; yet may we, by discretion and watchfulness, retain that which they gained by courage and self-devotion; we may seek to correct the defects which we cannot deny the Reformation is truly chargeable with; we may, in some degree, vindicate Protestantism from the accusation of disunion and disorder; and show that liberty of judgement is not entirely incompatible with true unity in essential doctrines of faith.

ROME AS IT IS.

"Bilder und Skizzen aus Rom (Pictures and Sketches of Rome, its Ecclesiastical and Social Life)." Stuttgard: 1844.

"WHAT! Rome again? Are we always to busy ourselves with the errors of that Church? Are we for ever to protest against it? Why can we not leave it alone—ignore its existence—as we do that of other Churches and sects? Why not build up our own Church in faith and hope, and leave others to stand or fall before their own Master?" Such are the exclamations which, we think, the title of this article will elicit from some of our readers; for it has become a fashion in some quarters to consider every new protest against Popery as an act of supererogation, if not as something worse. But the lover of truth must needs protest against error, if he will not, by his silence, become a partaker of its sinfulness. And he is especially bound so to protest, if the party holding such an error asserts itself to be the exclusive possessor of all truth, and hourly proclaims, in words and deeds, that every dissentient from its views is a rebel, excluded from heaven, and unworthy to live on earth. It is well for careless Churchmen, or secret enemies of our Church, to say, Leave Rome alone! Will she leave us alone? Is she not, on the contrary, ever active, both openly and covertly, to undermine our Zion, to shake our faith in her security, to rob her of her defenders, and, if circumstances should permit, to level her with the ground?

It now suits her policy not to storm and curse, but to use smooth words; to assure the world that persecution is alien to her gentle nature; and that, when it raged formerly, it was an excrescence of barbarous ages. She will have us believe that she is no idolator; that, on the contrary, her doctrines are in direct opposition to all creature-worship; that where such appears to prevail in any Popish community, it is, through ignorance, a corruption of the truth. This fair speakiug has lured, and may still deceive, many of our community to listen to the syren. The distracted state of the Protestant world—the jarring din of sects and parties, has made many desirous of fixedness, and calm, and unity; and Rome makes it more than ever its boast that these desirable gifts are to be found within her pale, and only there. With this view, she does all she can to keep down every outbreak of difference, every semblance of division within her dominion. Jansenist, nay, even Protestant, doctrines are held, as is well known by many who have lately visited Rome, by high dignitaries, even at the papal court itself. Yet, as long as they continue their outward adherence,

and conform to the rule and ceremonies of Mother Church, no notice is taken of aberrations which would formerly have brought their professors to the stake. Many of her bishops have become notorious democrats, flying in the face of the powers ordained of God, and encouraging all the wild passions of turbulent multitudes: but, inasmuch as they profess themselves obedient servants of the Pope, they are not only tolerated, but applauded. New superstitions spring up; the sensuous temper of the age demands a palpable object of worship; all the revived piety of France and Italy turns to the adoration of the Virgin Mary; and the Sovereign Pontiff sanctions this reprehensible movement with his authority. An old fancy of the Franciscans—that of the immaculate conception, not of the Saviour, but of His Mother—has become a point of universal belief, and a cause of the most insane superstition. There is not a word of it in the decrees of the Council of Trent, which are confessedly to be the sole rule of faith of Romanists; yet the Pope has adopted it, and almost made it an article of belief.

Our author, under the head of "Official Mary-Worship, and the Absolutions connected with it at Rome," gives several documents on this latter subject, which we translate for the benefit of the English public. They are invitations (inviti) issued by the Vicar-General of Rome, in the name of his Holiness, to the faithful people of the capital, for the due celebration of the festivals instituted in honour of this "fourth person in the Divinity." They are printed in the form of placards, at the Government Press, and posted up inside and outside all the churches.

After alluding to the fall of man and the promised Saviour, one of these Invitations says—"At last the promised Star of Jacob rose as the precursor of that glorious day, and the birth of the lovely Virgin of Nazareth, who was predestined to be, after the flesh, the blessed mother of the promised Redeemer, was the signal of this time of mercy and grace, which should quiet the sighs and wipe away the tears of unhappy mortals.

"Therefore the Heavenly Infant (la bambina) had no sooner risen upon earth, when Heaven shouted with joy; for it saw in her its future Queen—her through whom, according to the expression of the Fathers, its closed gates should be re-opened, and the seats vacated by lying angels re-occupied; the hellish serpent was agitated, and trembled as it recognised in her the person by whom it was to be trodden down and conquered; prophetic voices gladdened the whole earth, as they announced to it, in Mary its Mother, its help and its comforter.

"The solemnity which is approaching,* oh, ye faithful, is that which recalls this happy and blissful epoch to our recollection; therefore we will unite with the heavenly hosts and with all the faithful, and applaud the birth of this great infant, acknowledge in her the source

* The birth of the Virgin.

of our glory, joy, and dignity; we will take courage to throw ourselves, full of awe and gratitude, down before her cradle, and, by devoutly reverencing and fervently praying to her, obtain the mercies and benefits for which her birth was the announcement and the foundation.

"His Holiness, our Lord (the Pope), in his tender reverence of Mary, burns with the desire that all the faithful, especially the inhabitants of this his favourite city, should, at the approach of this consoling festival, become more and more roused in confidence and reverence to the Virgin Mother."

His Holiness then orders, that, as a preparation for this "Mystery," a nine (or, where this should not be feasible, an eight) days' preparation should take place in all churches and oratories. Moreover, "for the greater profit of our souls," his Holiness bestows, for every attendance on these preparatory services, an absolution for seven years, and as many times forty days on every person so attending; but a perfect absolution to all who shall attend at least five times, confessing themselves, and taking the holy communion, with fervent prayer. Women living in community, by praying in their usual meeting-places, &c., and sick people and prisoners, by performing the works and prayers imposed on them by their priest, may also partake of these absolutions; and every one may transfer his share "to the blessed souls in purgatory."

Well may our author exclaim—"Does not this Invitation, in the name of the Pope, to the faithful in Rome, sound like a parable of the Romish Church itself? First comes the doctrine of original sin, and the desire for a Saviour; but the latter is very gently thrust aside, and His mother is put in His place; and what He has gained for us, is distributed in the shape of absolution in unequal portions, according to the number of each individual's attendances at a church ceremony; and we finally learn how we may save others through our merit."

We think we have almost shown enough to convince any impartial reader that the worship of the Virgin is at the present day, and by the Pope himself, practically substituted for that of the Saviour; and that, in fact, pains are taken to let the people look upon her as the fountain of grace, the source of mercy and forgiveness, of all temporal and eternal blessings. Yet the following is still more characteristic: In "Invitation" of 23d November, 1840, we read—"If any mystery relating to Mary forms the sweetest delight of the Christian people, it is, for a certainty, the mystery of her (i.e., her own) immaculate conception. The nations were not content with erecting to her magnificent temples and altars under this name, but they have entreated the Head Church (Rome) for the institution of a proper festival, and have gone so far as to devote themselves to the confession and veneration of so great a mystery, by binding themselves in large bodies, through vows and offerings. And if we now consider why the Christian nations have taken so much trouble and care, what great things does such a mystery present to us and call to our memory? Yes, in this

mystery the glory of God is made evident, through His wisdom, love, and divine omnipotence, which shine in it; through this mystery, so much splendour and light belongs to Mary, that she is thereby pointed out as the creature chosen among thousands, who is so often designated and described in Holy Writ as she who was the pleasure and the delight of the Creator. In consequence of this mystery, the posterity of Adam sees in a creature belonging to their race that badge of shame and disgrace again removed which was put on them through the transgression of their ancestors; in this mystery the Christian people recognise the first, the glorious star, which appeared but once for the consolation of the earth, the precursor of the day of blessing and grace, which was to repair all our losses, and heal the infirmities over which the dejected world had been sighing for many generations. . . . . His Holiness is ever anxious that this holy city should be ever foremost in its veneration of Mary. . . . . Those nations who have distinguished themselves through their ardent obedience to the Virgin Mother of God, and called for her aid under the glorious title of her Immaculate Conception, have always learned that she is a tender, loving mother, a careful helper, a mighty protectress. And you, Romans, well remember, that you have never prayed to and called upon her in vain; the instances of her kind protection in your favour are yet too recent. Only continue in your ardent, filial love, and she will not cease to show herself as your kindest mother. Present yourselves, then, before her throne; and, when you celebrate her conception, which is without a shadow of a stain, let her find you in those days free from all stains of guilt, which is the only means to approach her, and to cause our prayers to be successfully received and quickly heard."

Here is a striking type of Romish "developement." An ignorant fanatic takes a fancy to believe in the immaculate conception of the Virgin; the notion tallies with the superstitions already in vogue with regard to this idolised person; the people take it up with eagerness; the priesthood encourages it. The Pope and his court know very well that it is a novelty—a fond conceit, unknown to Scripture and antiquity; yet, as it harmonises with the general system, as it is calculated to keep the minds enslaved in sensuousness, and especially as it might endanger the whole fabric of superstition—if it were attempted to lop this new off-shoot from the parent tree, they are compelled to give it their sanction. Perhaps his Holiness might have ventured somewhat to mitigate the evil by strongly setting forth the atonement of Christ, and pointing to it as the only hope of salvation. But the name of Jesus is not even mentioned; and the only means taken to prevent Mary from being adored as an actual goddess, is her being twice, and, indeed, somewhat ostentatiously, called a *creature* (creatura). This was certainly necessary; as well as the passage in another Invitation of the 1st August of the same year, where it is stated that *God* has exalted her: for, in this document, she is styled "the Queen of heaven and earth;" the Roman people are stated to be "her subjects;" it is she who is called upon "to cast favourable eyes on the distresses

of individuals, and the world at large." The Pope declares that he puts "a lively trust in her mighty protection, and expects that, through *her* mediation, the people and the Church are to receive every blessing." The people are to throw themselves before *her* throne, and ask from *her* for "mercy, and compassion, and reconciliation with God!"

Everything is external, all is brought near the people by means of the senses, and sensuous applications, are, as if by magic, to produce those internal spiritual changes, which scripture and reason declare can alone bring us to God. Showy services, music, images, priestly mummeries, are the things which in and with Rome are to convert the soul. The tracts which are sold in Rome at the church-doors to the poorer classes are calculated rather to corrupt than to improve the heart, but they exalt the Church and its services. They are generally stories of sudden and miraculous conversions, brought about by the sight of the host, contact with some miraculous image or relic, the mysterious interference of the virgin or some other saint. But in order to make the change appear more wonderful, the object of it is usually described as the blackest sinner, committing robbery, murder, incest, and every other kind of enormity; and for the most part his crimes are painted with a liveliness of detail totally at variance with the injunction of the apostle that they should not even be mentioned. Many instances are adduced by our author, but we cannot pollute our pages with a translation of them. It seems as if moral disease were to be encouraged, in order to give the physician, the priest, constant employment.

Our author also forcibly alludes to the system of indulgences so prevalent in Rome, which render even the little good that might be derived from oral confession and its attendant penances, nugatory: for every penance imposed by a priest as a moral regimen, may be commuted by the most trivial acts of the penitent. Attending certain church services, visiting a particular shrine, kissing some stone or image, crawling on his knees to the top of the Santa Scala, muttering certain prayers, are made substitutes for fasting and other abstinence. And when prayers are thought absolutely needful, such as the repetition of the rosary, that trouble (as stated in our last number) has been got rid of by the formation of societies among whom the labour is divided.

These few hints may, we hope, be sufficient to show some of our juvenile Tractarians that Rome is not changed; that, when seen at headquarters, all the ideal halo which a Möhler, a Wiseman, and others in Germany and England, have thrown over her system, vanishes before an unsightly reality. They will see that her boasted uniformity chiefly arises from a wily yielding to the weaknesses of mans by which she is enabled to form into a kind of system the incongruous practices of various ages and climes; that if she is all things to all men, it is not that she may win them for heaven, but make them in the first instance the slaves of her earthly power. We can, however, not conclude without expressing our opinion, that, in spite of her apparent progress at this moment, the foundations are being laid for a second and far greater schism than

that which in the Reformation severed so many nations from her. The same judicial blindness which made her then obstinately run on to her ruin by her persisting in the sale of indulgences, condemned by all pious men, seems now to actuate her in her outrageous idolatry of a sinful creature, who, if "blessed among women," was so by the pure mercy of God, and who, if a saint in heaven, has been saved, as most every other sinner must be, by the sole merit of the Son of God. We know that many in her bosom feel deeply shocked at this daring impiety, and the time seems not far distant when they will speak out, and, if need be, act.

CHRISTIANITY IN NORTH INDIA.

"Sketches of Christianity in N. India." By the Rev. M. Wilkinson, Missionary. London: Seeley. 1844.

THERE is no place that can be so interesting to Englishmen, not only in a political, but a religious point of view, as India. We cannot but feel that the many millions whom Providence has placed under our sway, are looking up to us for light and guidance; and we cannot remember without shame, and, we would fain hope, earnest repentance, the neglect with which we have treated the enormous population so wonderfully subjected to us. It was long considered our best policy, in the government of India, to discourage, and even to restrain, any attempts towards the conversion of the natives, it being supposed that such attempts for the overthrow of their long-established religion, would lead to disaffection and rebellion. This feeling has now, in a great measure, passed away; and there have been governors of India, who, without any deep conviction themselves of the truths of the Gospel, have yet held it unwise to be ashamed, among foreigners, of the religion for the profession of which they were respected at home. And not only has this bar been removed to the spread of Christian truth over the vast continent of which we are speaking, but a far greater hindrance is gradually giving way to the power of the Gospel. The almost heathen conduct of professing Christians among the Company's officers, both in the civil and military employ, giving the lie, as it did, to all the teaching of the missionaries, was, of course, a

sad eyesore even to the more respectable heathen, and was an insuperable bar to the progress of the truth. The scoffing or the earnest and philosophical Brahmin—of both of which kinds there were many among the vigorous opponents of Christianity—readily took this apparently practical argument, and referred to the conduct of the professors of Christianity as an answer to the invitation to adopt that faith. Remonstrance was vain. The fruits of the religion for which they were called upon to relinquish the time-honoured superstitions of ages, were but too visible. The argument against their own faith, from its obscure and cruel rites and practices, fell to the ground—overthrown apparently, and, to a heathen, satisfactorily, if not with strict logical accuracy, by the retort upon Christianity itself. This obstruction, however, to the advance of truth exists no longer, or, at all events, to no greater extent than it does, unhappily, in our own and other Christian Churches. Among the employès in India are many zealous and active Christians, always ready to lend a helping hand to the missionary cause.

We have, indeed, reason to lament that the everlasting Gospel has made no greater way among the vast population of our Indian possessions. We are apt, when we see the great outlay of money, and life, and energy, with which a mere handful of converts have been purchased, to wax impatient, and to ask for the tokens of *His* coming, who will come in His own appointed time, and not before. "Why tarry the wheels of His chariot?" is the involuntary question that rises to the lips of every friend of India, of every lover of his God. The fields are white to the harvest, the labourers (though far from sufficient) are many; and yet the results of the reaping are but scanty. We remember our long neglect, and are now anxious to expiate it by double activity and success; and God, as it were, in punishment, makes us wait, and puts off the day of victory. Unless we are forward, however, to recognise the overruling power of Him who "sitteth above the waterflood and remaineth a King for ever," we shall be tempted to despair when we look at the apparently small effect which we have as yet produced. The worship of Brahma and Buddha flourishes, to all outward appearance, as before; and the converts to Christianity are but few and scattered, and many of them doubtful in their allegiance. Indeed, the character of the Hindoos—subtle, deceitful, and cringing, as it is described by those who know them best—seems little calculated to receive the plain and truthful religion of Christ. The wonderful polytheism of the country, with its thousands and tens of thousands of divinities, is by no means a good preparation for the reception of the doctrine of one holy and just God.

But, notwithstanding all these discouragements (and we have been far from overstating them), there is much hope for India. In no other place has the providence of God been more clearly manifested in preserving and extending British influence and power; to no other part of the globe has God sent more faithful and zealous preachers of His truth. The names of Brown, Buchanan, Henry Martyn, Corrie,

Middleton, Heber, Thomason, and others, among our own missionaries, and those of Kiernander, Schwarz, Wertbrecht, &c., among foreigners, recall to our minds much self-denial, and wonderful zeal and activity, in the cause of Christ. India has now its bishops, its archdeacons, and regular clergy. The labourers in this portion of the Lord's vineyard, though separated by great distances from each other, have no longer that perfectly isolated, unsupported position, which they once had. They enjoy more extensively the sympathy of Christian brethren, the advice and aid of experienced bishops; they are gathered together at visitations; they labour on a more uniform plan, and make more united assaults on the citadel of heathenism. The effect of this greater concentration of missionary exertion is already, as it appears to us, apparent in the greater permanence and more steady increase of churches planted in various parts of India, in the more orderly regulation of the communities that thus arise, and their less dependence upon the labours of this or that individual minister. We cannot conceal from ourselves that more concentration still is necessary; but we are convinced that the good effects arising from the system now beginning to be pursued in India, will lead the rulers of our Church to increase its efficiency to the best of their power. We trust, at some future time, to be enabled to lay before our readers, in detail, what has been done, and is doing, in our Eastern possessions; but, for the present, we must content ourselves with a few extracts from Mr. Wilkinson's interesting volume. The plan which is pursued in this work is to sketch the characters, and give a brief account of the labours, of those who have done anything towards the conversion of Northern India. We shall extract a few passages, as they appear to us likely to interest our readers, without reference to any connected order. The first attempt towards communicating to India the blessings of an Established Church, with its accompanying advantages of order, discipline, and combination, was made by one whose name is well known to every student of missionary history.

"In the month of November, 1803, Mr. Buchanan first communicated his thoughts on the expediency of an Ecclesiastical Establishment for British India, in letters to the Archbishop of Canterbury and to the rest of the episcopal bench, having previously submitted them to the Marquis Wellesley. The reply which he received from the late Bishop Porteus, confirmed and encouraged him in his determination to bring that important subject before the public. His object was to point out the expediency of such a measure, 'both as the means of perpetuating the Christian religion among our own countrymen, and as a foundation for the civilisation of the natives. The inadequate state of the clerical establishment in India at that period, for the great purposes of the instruction and religious communion of our resident countrymen, formed the first part of the Memorial. In the second part he supposed such an establishment to have been given to India, and proceeded to consider the result with respect to the native population. After describing in just and forcible terms their actual condition—the pride, immorality, and bigotry of the Mahommedans, and the vices, enormities, and barbarities of Hindoo superstition and idolatry—Mr. Buchanan argued out the policy of attempting to civilise and improve their condition. He writes: 'Their apathy is extreme, their prejudices daily weakening in every European settlement, divided in an opinion political and religious,

more tenacious of custom than of opinion; and thus to disseminate new principles among them is by no means so difficult as it is frequently represented.'

"The third part of the Memoir strongly confirmed the practicability of the proposed plan of ultimately evangelising the nations of Hindostan. Many interesting facts were stated relative to the existence of Christianity in India from the earliest ages, and particularly respecting the native Christians on the coast of Malabar.

"The Memoir was, with great propriety and in a strain of dignified and impressive eloquence, dedicated to his Grace the then Archbishop of Canterbury.

"In an appendix to the Memoir there is a variety of very important information on the superstitions of the Hindoos, tending powerfully to correct the erroneous opinion so commonly entertained of them at that period as a mild, humane, and inoffensive race."

The deep wisdom of Dr. Buchanan's proposal is well shown in a letter addressed by him to the Archbishop of Canterbury; in which he draws out the reasons which induced him to think that an Ecclesiastical Establishment would be a considerable advantage to the missionary cause in India.

"'Permit me, my Lord, in the name of the few representatives of the English Church in Asia, to offer to your Grace the tribute of affectionate congratulation, and to express our hope that the glory of Messiah's kingdom may be manifested to all nations of the earth during the period of your administration.

"'Our hope of evangelising Asia was once founded on the College of Fort William. But a rude hand hath already touched it; and, unless the Imperial Parliament interpose, it will soon be said of this great and useful institution, which enlightened a hemisphere of the globe, '*Fuit illium et ingens gloria.*' Its name, however, will remain; for its record is in many languages, and the good it hath done will never die, for it hath taught many the way to heaven. Had the College of Fort William been cherished at home with the same ardour with which it was opposed, it might in the period of ten years have produced translations of the Scriptures into all the languages, from the borders of the Caspian to the sea of Japan.

"'An idea seems to have gone forth in England, that Lord Wellesley founded his college merely to instruct the Company's writers. Lord Wellesley founded the College of Fort William to enlighten the Oriental world, to give science, religion, and pure morals to Asia, and to confirm it in the British power and dominion.

"'It is the opinion of intelligent men in India, that the formation of an extensive Ecclesiastical Establishment is a measure which, during the present revolutions of Europe, will tend greatly to confirm our dominion. It is certain that nothing could more alarm the portentous invader of nations than our taking a religious possession of Hindostan. Five hundred respectable clergy of the English Church established in our Gentu cities, would more perplex his views of conquest than an army of fifty thousand British soldiers. The army of fifty thousand would melt away in seven years; but the influence of an upright clergyman among the natives of his district would be permanent. He would be to them in time their mouth and mind, and speak for them peace or war. Friendly, admonitory, social intercourse, is what is wanting to enchain the hearts of the people of Hindostan, and to make them *our* people.

"'The toleration of all religions, and the zealous extension of our own, is the way to rule and to preserve a conquered kingdom. It is certain that men are ruled virtually by the Church, though ostensibly by the State, in every country. The seeds of moral obedience and social order are all in the Church.

"'One observation I would make on the proposed Ecclesiastical Establishment. A partial or half measure will have no useful effect. A few additional chaplains can do nothing towards the attainment of the great object in view. An archbishop is wanted for India; a sacred and exalted character, surrounded by his bishops—a venerable personage, whose name shall be greater than that of the transitory gover-

nors of the land; and whose fame for piety, and for the will and power to do good, may pass throughout every region.

"'We want something royal in a spiritual or temporal sense, for the abject subjects of this great eastern empire to look up to. They cannot conceive themselves in a settled state without a Sultan or Maha Raja. They are incapable of freedom, for superstition keeps men in childhood. And yet they have neither king nor emperor; they have neither national temple nor high priest; they are a mixed multitude, who have no common sentiment of truth or falsehood, of right or wrong. Every man contradicts his neighbour, and the Europeans tell them they are all right.

"'Spiritual power, with means of instruction, is wanting to awaken to life this sluggish and inert life. Vegetating in ignorance and passive misery, they want a sacred guide, who shall take them by the hand and lift them up, and look them in the face, and express some interest in their happiness. The success of the solitary missionary demonstrates what would be the powerful effect of the whole Church.

"'It will be a satisfaction to your Grace to know, that the translation of the Scriptures into the oriental languages still proceeds with spirit, though many do not smile on our labours. A few individuals have devoted their slender means to the furtherance of this good work, but these private resources will soon fail. A *commencement*, however, in the translations, is of vast importance. They are begun 'in faith;' leave to the Divine Author to bring to a happy termination (though not, perhaps, in our time) His own most holy Word.

"'We have it in contemplation to bring the great question of giving the Scriptures to the heathen, before the public in a few weeks, and to move the subject at all the presidencies in India at the same time. The Protestant mission here must be used as the engine to effect this design (wielded by the power of the college), seeing we have no church of our own as a corporate body, and the duration of the college is uncertain. If the public voice shall favour the proposal, an immense sum will be subscribed, and the translations will be carried on under happy auspices. I consider that the success which has hitherto attended the translation of the Scriptures, is a token for good, and the best 'sign' we have at present that Providence means to preserve to us this country.'"

Among the names of those to whom the Church of England owes much for the fulfilment of her too long neglected duty in India, that of Corrie stands very high. We are glad to hear that a memoir of him is about to appear; as anything that can be preserved of the life of so good a man, must be acceptable to the Christian public. In the mean time, Mr. Wilkinson furnishes us with a few particnlars, which we gladly avail ourselves of.

"The name of Corrie is associated with the best benefactors of India. Buchanan, who laboured till he made the woes and wants of India pierce the ear of England, was his friend. The humble, laborious, and spiritual-minded Brown loved him tenderly. Henry Martyn, who laid all his splendid talents at the foot of the Cross, devoting them to the Lord, who redeemed him with His own most precious blood, loved Corrie as an only brother. And Thomason—amiable, talented, and pure in heart—the friend, companion, and fellow-labourer of these devoted men—felt a holy joy in the success of Corrie's labours, and entertained for him a brother's tenderness and regard.

"Bishop Heber, whose name will live, loved Corrie, and thought he promoted his Saviour's cause in promoting his faithful servant. Bishop Turner, a profound theologian, an elegant scholar, of enlarged mind, and most spiritual in his affections, and possessing, in a high degree, discrimination of character, entertained for Archdeacon Corrie a warm attachment and a brother's love, which was most cordially returned by Corrie's tender heart and devoted spirit. Brown and Turner were his first, and last, and most beloved friends.

"The Rev. Daniel Corrie having been nominated a chaplain on the Bengal establishment, arrived in India towards the close of the year 1806, in the 29th year of his age, full of love to his Saviour and of devotedness to his ministerial duties. His college friend, Henry Martyn, was then in Calcutta, burning with zeal, and bright with sanctified knowledge and Christian love. By Brown and Martyn he was warmly welcomed, and most affectionately did these friends regard each other, and earnestly seek India's real welfare from the sole Giver of every good and perfect gift.

"For a few months after Mr. Corrie's arrival in India he continued in Calcutta, rejoicing many hearts by the evangelical plainness and purity of his preaching, and by the fervour of his zeal and holiness. His first station in the *Muffusil* (up the country) was Chunar, where he soon was able to speak to the natives in Hindostanee, of which he had acquired the rudiments during his voyage out. He engaged a native Christian to teach and catechise, and established schools to instruct native children in the truths of the Gospel. Benares, about twenty miles distant, had also the benefit of his visits and ministrations. He loved his Saviour ardently, and for his Saviour's sake he loved the people among whom the Lord had placed him. This love he manifested by preaching the Gospel, establishing schools, and erecting churches. By the assistance of his friends, of whom one of the foremost was Dr. J. Robinson, brother of the late archdeacon, he raised a small church at Secrol, soon after another at Benares, and in 1818 the beautiful church at Chunar, after a model of the one he served in England, together with a small chapel at Buxar, for the poor invalid soldiers and their wives, who were chiefly native women. At this place he located a native catechist, by whom a native school was formed, in which Christian principles were fully and successfully taught. Mr. Corrie left Chunar in 1810, to join his friend Henry Martyn, and to unite with him in ministerial labours at Cawnpore. Here he continued not much more than one year, being forced, by a severe attack on the liver, to relinquish his duties for a season and proceed to Calcutta, and thence, as soon as possible, to sea. Mr. David Brown went with him in the same ship in a dying state. Tempestuous weather drove the ship back almost a wreck, and about a fortnight after, Mr. Brown's spirit was relieved from the troubles of life and entered into glory. Mr. Corrie soon after embarked in a ship bound to the Mauritius; but again a storm arose, and the vessel was obliged to put in at Vizagapatam. His health having improved, he prosecuted his voyage no farther, but returned to Calcutta before the close of the year.

"This was an important period of his life. In November, 1812, he married Miss Myers, who proved to him a help-meet from the Lord. Her mind was strong, her judgement excellent; her natural talents cultivated with great care, and her affections purified and regulated by the Word and Spirit of God. After twenty-four years of happy union, Mrs. Corrie died in December, 1836, to be followed, alas! in six short weeks by her husband.

"Mr. Corrie being appointed to Agra in 1813, took with him that venerable servant of Christ, Abdul Messeh, who had been brought to the knowledge of the truth as it is in Jesus by Henry Martyn, and baptised the year before by David Brown. Abdul was, indeed, a convert; and, being converted, he strengthened his brethren, and brought souls to the Saviour. A native congregation was soon formed at Agra, and soon counted fifty members. The Word of the Lord grew and prospered; but, within two years, a dangerous attack on the liver drove Mr. Corrie from India for a season, to visit his native land. During a stay of about two years in England, he was much engaged in preaching for the Church Missionary Society, and in turning the hearts of British Christians to the spiritual destitution of their fellowmen in Hindoostan. On his return from India with Mrs. Corrie and an infant daughter, in the middle of 1817, Benares became the scene of his ministrations and devoted labours. It was while here that he raised, through the help of friends, the fine and beautiful church at Chunar (his first station), and the chapel at Buxar. At this time he devoted much of his care and thoughts to the Church Missionary Society, by establishing schools in connexion with the Society for the Christian education of Hindoos and Mahommedans.

"In 1819, he became presidency chaplain. While filling this important office he

pursued his plans and exertions in the cause of education, and, with great cordiality, welcomed and aided that excellent and indefatigable lady, Mrs. Wilson, in her arduous efforts to promote native female education.

"The gifted Bishop Heber conferred on Mr. Corrie the appointment of Archdeacon of Calcutta, in the year 1823, on the death of Dr. Loring; an appointment which reflected high credit on that amiable prelate's judgement, and associated the weight of responsibility and high office, with the meekness, humility, experience, fervent piety, and talent of Corrie: thus making them all more influential for the promotion of true religion and the good of the Church.

"His appointment to the archdeaconry did not entirely prevent him from doing something personally for the native congregations so dear to him. Besides the addresses which he never failed to address to them whenever opportunity offered, he translated, at the desire of Bishop Middleton, Sellon's Abridgement of Scripture, the Prayer-book, and many of the Homilies, into Hindostanee. He likewise drew up Outlines of Ancient History in English, for the benefit of native youth. The third edition of that simple and excellent work was considerably enlarged, and was translated by another hand. Its great value consists in the tone of pure Christian principle which pervades it, making all history prove that 'sin is the reproach of any people,' and that 'righteousness,' and righteousness alone, 'exalteth a nation;' that all good cometh of God, and all evil from the corrupt heart of man.

"The deep interest which Archdeacon Corrie took in the cause of scriptural education, led him to project a classical and English school, denominated the 'Calcutta High School,' which valuable institution was organised and finally established by the judicious and holy Bishop Turner, the successor of Bishop Heber.

"In 1834, after a sojourn of nearly twenty-eight years in India, Archdeacon Corrie was called to England to be raised to that high station in the Church for which the grace of God had so eminently qualified him. His natural powers and qualifications, a humble view of himself, simplicity of heart and purpose, unbounded benevolence, and a calm sound judgement, being so sanctified by the Divine Spirit, and so turned into the channel of holiness, rendered him the object on which all eyes looked and many hopes rested, when Madras was erected into a bishopric. His striking humility, his eminent zeal, his devoted fidelity to the cause of simple evangelical truth, his transparent purity of character, and spirituality of mind; his calm judgement, his firmness in essentials, and his liberal views, were the religious and intellectual endowments which raised high hopes of his being a truly eminent bishop. Nor did his exceeding urbanity and gentleness, his condescension to all, his affectionate attention to the young, and his extraordinary winning voice and look, fail to be reckoned up amongst those characteristics which drew towards him the hearts and hopes of thousands.

"On Trinity Sunday, 14th of June, 1835, Archdeacon Corrie was consecrated Bishop of Madras, by the Archbishop of Canterbury, and the Bishops of Lichfield, Carlisle, and Bangor. The University of Cambridge conferred upon him the degree of LL.D. On the 24th of October his Lordship landed at Madras, and on the 28th of the same month was installed in the cathedral church of St. George's. He preached his first sermon on the following Sunday, from Gal. vi. 14, 'God forbid,' &c.

"The choice to be the first Bishop of Madras fell on this venerable servant of God; and never was choice wiser, and never were fond hopes more fully realised. Every chaplain and missionary rejoiced, thanked God, and took courage. Time was daily ripening and mellowing every Christian grace, and developing every talent. Our venerated bishop brought the Christian experience and the fruits of a thirty years' ministry in India, to bear upon all that came before him. Never did kindness and gentleness, patience and forbearance, and consideration for the opinions of others, shine more conspicuously than in Bishop Corrie; and never were the necessary qualifications of firmness, dignity, and wisdom, more separated and purified from every base alloy, than in the beloved subject of this imperfect and unworthy tribute."

That the course of missionary exertion in India was by no means plain and smooth in the days of Dr. Buchanan, will be clearly perceived from the following passage. Dr. Buchanan thus writes to Colonel Macaulay:

"'I am on the eve, I fear, of a rupture with the Government. The cause is the Gospel. They are endeavouring to restrain the exertions of the missionaries in Bengal. I have not yet interfered; and, I trust, it will not be necessary, for I love peace, and not war; particularly at the moment of my leaving the country. But I shall do my duty, and leave the event to God!' In another letter, dated Oct. 12, he writes: 'The attack I announced to you in my last, has not been yet made. I wish you were at my side during the storm. I have friends, but they are not soldiers. I am the forlorn hope, and yet I have not twelve men. Nay, more; my friends tell me I must be killed. The assault, however, must be made, but whether by silent escalade at the midnight watch, or by heavy and hot battery at noonday, I have not yet determined. I think the latter.'

"The rupture with the supreme Government to which Dr. Buchanan here refers, was of a very serious and unpleasant nature. The occasion was a course of sermons preached in the presidency church on the Christian prophecies, which proved so acceptable to some of the congregation, that they expressed a wish he would permit them to be printed. To this request he acceded, and preparations were made accordingly. On transmitting, however, an advertisement to the Government Gazette, announcing the intended publication of his discourses, he was surprised to find that the insertion of it was refused, that an order had been issued to the other printers, forbidding them to publish the *obnoxious* notice. Shortly afterwards he received a letter from the Chief Secretary to the Presidency, desiring that he would transmit the manuscript of his sermons on the prophecies for the inspection of Government. To this unexpected demand Dr. Buchanan gave no immediate answer. It had long been the subject of painful observation to him, that on the departure of the Marquis Wellesley, during whose administration the spirit of promoting learning and religion in India, had been general and ardent, a directly contrary disposition was manifested; as if it had been previously restrained by its pretence. This first appeared under the administration of Sir George Barlow, and had been acquiring strength ever since.

"Lord Minto had now assumed the supreme Government; and as several measures were adopted which appeared to Dr. Buchanan to operate very unfavourably for the interests both of learning and religion, he deemed it his duty, before he quitted Bengal, to address a memorial to his Lordship, in which he particularly directed his attention to the character and tendency of those measures; and in so doing explained his reasons for declining to comply with the wishes of Government respecting the sermons on the prophecies.

"The Memorial was published some years afterwards by Dr. Buchanan* in his own vindication and defence, and evinced, as it has been well observed, 'the temperate firmness of a man who, knowing that the Gospel is the power of God unto salvation, is neither ashamed to profess, nor afraid to defend it.' The Memorial states the four following facts: First, the withdrawal of the patronage of Government from the translation of the Holy Scriptures into the oriental tongues. Second, attempting to suppress the translation of the Holy Scriptures. Third, suppressing the encomium of the Honourable the Court of Directors, on the venerable Missionary Swartz. And, fourth, restraining the *Protestant* missionaries in Bengal from the exercise of their functions, and establishing an imprimatur for theological works. Not a word of reply was vouchsafed, but the Memorial sent home with unfavourable animadversions, &c."

* See his Apology for promoting Christianity in India.

The following testimony regarding the need of Bibles in India, before the operations of the Society commenced there, will be read with interest, as being from the pen of Bishop Corrie. It will tend, also, to refute the attacks so often made upon what is called the throwing away of Bibles, attributed to the Bible Society. The fault may exist, but assuredly it is not a common one; nor is it half so much to be deprecated as the practice of withholding the Scriptures, on the principles of reserve in communicating religious knowledge, now so assiduously inculcated by many members of our Church.

"'At the period of the formation of this society, (1831,) I was sent, in the course of Providence, to the chief presidency of India. . The scriptures, even in the English language, were extremely scarce, and only to be purchased at an enormous price. Pocket Bibles of the plainest sort cost £1 sterling. The scriptures, therefore, were not very plentiful amongst the military, to whom my labours were at first more particularly directed. With what thankful joy they received the supplies sent out to that country by this society, I cannot express. No sooner did they hear of its existence than they applied for supplies from it, &c. This thirst for the Word of God led to the formation of an Auxiliary Society in Calcutta. The ladies parted with their ornaments and the expensive portions of their dress, and in a *few days—one thousand pounds* sterling was realised. The scriptures have since been translated and extensively circulated. Not only are they eagerly sought after, but extensively read, and been the means of the conversion of many. Many instances might be given. The following was noticed: 'A youth of sixteen while reading in the New Testament in one of the schools, a chapter in St. Matthew, suddenly rose up and said to the missionary—'I wish to be baptised.' On being questioned as to his motive, he laid his hands upon his heart, and said, 'I am sure that is the Word of God.' The most efficient native missionaries were schoolmasters, who, in teaching the scriptures, had themselves received the truth in the love of it, and felt its saving power.' A son of a Brahman, nineteen years of age, who was in a consumption, was taken to the banks of the Ganges, and while lying there was heard to call upon the name of the Lord Jesus. His friends rebuked him, and desired him to call upon the name of *Harri*, chief of the fairies. He replied, 'You may call on whom you please, but Jesus is the name that brings peace to my soul.' A schoolmaster was heard uttering this dying prayer:—'O thou Son of God, thou knowest that I have believed thy gospel, and that I have taught it faithfully to the children!' He almost immediately expired. I firmly believe that many are in this way obtaining a saving knowledge of God in Christ, and silently passing on to heaven without any profession before men.

"Very many instances of a similar nature are known to the writer of this sketch, which may hereafter be noticed. For the present the reader is referred to the last deeply interesting report of the Calcutta Anxiliary Bible Society, and also to the last Report of the Parent Society, in which he will find detailed the number of versions printed and circulated by the society up to the present time. I cannot have distributed less than 20,000 portions of entire copies in the Persian, and Hindostanee, and Hindoo languages, during my residence in India, over a district in extent as large as all Ireland.

We cannot conclude, for the present, without giving an extract or two from some hitherto unpublished letters of Henry Martyn, in Mr. Wilkinson's possession. The two following letters to his brother, serve only to confirm the many testimonies which we already possess of the zeal and energy with which he resolved to keep God in all his thoughts and devoted himself to his missionary labour:

"'Dinapore, Nov. 23, 1809.

"'Mirza wants to go to bring his wife, and I am not willing to let him till he has

finished correcting the Parables and we have done with the Epistles. So he works like a man in earnest, and keeps me so employed that I have hardly time to set pen to paper for you. Colonel and Mrs. P. passed on Friday. We dined on board their budgerow. Sabat was delighted with the Colonel, not having often met with a faithful man, as he said, among the gentlemen of the sword, and I was also much gratified and comforted in him. Mr. and Mrs. Robinson, from Allahabad, have sent me a letter. The disputes this week with Mirza and Moorad Ali have been more than usually interesting: there seems a real interest in Mirza to know whether Mahometanism is founded on any rational evidence or no. Though he is always for identifying the two religions, yet I can often prove to him, of course, that if he is a strict Mahomedan he will perish, according to our Word. One day, when he confessed it, he said in great earnestness, Sir, why won't you try to save me? On my asking what I should do for him, he wished me to go to Phoolwarhee, to discuss the subject with the learned men there. I told him I was willing to go, but did not see why he might not ask for himself. Mirza said to Moorad Ali one day, 'It is absolutely impossible that the Scriptures could have been changed,' and I believe that Mirza thinks so—hence the passages he meets with in the Epistles, and those which I read to him from the Prophets, strike him very forcibly. Still, the divinity of Christ and the Trinity are stumbling-blocks to him: for Moorad Ali also is staggered. He confessed with seeming earnestness that they had received Mohammedanism only on a blind faith, and that if some great Shekhool-Islam, whom he mentioned, could not give satisfactory evidence for their religion, he should embrace the Gospel. All this is since the coming of Sabat. He is a precious acquisition to me as well as to the Church, and grows, I think, in grace. He opened his heart very fully to me a few days ago, and confessed that, for the three years he had been a Christian, he had not enjoyed peace of mind and freedom from fear, because of his indwelling sin. As his fears, I perceived, arose partly from ignorance of the Gospel plan of salvation, I endeavoured to unfold it to him. On the same occasion he said many things on his weanedness from the world, and related some interesting anecdotes respecting the vicissitudes he had met with in life, which had tended to show him its vanity. He said that now his heart was like a broken glass, fit only to be given to the glass-maker. Respecting our going to Persia, he argues thus: If in this room there are but six chairs, which are not enough for it, and none in the other, we must take one or two and carry them thither. What answer have you for this? Thus my letter is despatched with great rapidity.' "

" 'Cawnpore, Dec. 5, 1809.

" 'The youth Ramsley has been with me the whole morning, allowing me no time to converse with you or do any other work. He is good-natured and entertaining, but sadly given to lounging, and there is no sporting doors out of Cambridge. He has been telling me a great deal about P——. Poor P——! *Labitur infelix.* He is spoken against everywhere in a way that sometimes gives me pain and offends me; but what can be said in reply? He has given too much cause for it. You do not seem to have conversed with Mrs. D——: she professes great humility and simplicity, but no real seriousness I believe. We shall have more and more reason every day to rejoice in our fee-refusing determination. Last Monday night I set out, and at the end of the first stage was obliged to stop, as the bearers there had only been sent from Cawnpore that day. I had a wretched night, and next morning on the way had much ado to keep myself from fainting. I called to the bearer for water, but there was none to be had; however, the mercy of God saved me from a swoon, which might have lasted to death. I reached the Jumna in the afternoon, and found the party encamped on the opposite side, not at Culpee, but a long way below. The ladies were the two eldest Miss Macans; very modest, well-behaved young women. Mr. Richardson made two warm attempts to induce me to accept some Company's paper—said he should be much flattered—that he was not a poor man, like the military. But I was inexorable: *flecti nescius.* By Mr. Cecil's advice, after the example of Cato, I have learned to say *no.* Parson has subscribed 800 rupees to the Bible Society: you and I are to pay 100, according to Mr. Brown. I have given directions to have as much given for me as for you, and not more. I

am now out of debt, and overflowing with rupees. I wish I could meet with an opportunity of sending my debt to you; but I shall see you, I hope, face to face. If you cannot get to Meerut, I think it is better you should take half my duty, than vegetate at Futtyghur. On Sunday I preached to the dragoons, my chief and only congregation now. The artillery are encamped without the station: my audience at head-quarters consists almost entirely of ladies. On Sunday evening I was requested to baptise Colonel Wood's daughter. I consented, but told them I would not stay to dinner. Mrs. L—— said there would be only themselves and one lady; so I promised to stay, as I had no company at home. But I bitterly repented; for soon a crowd of dragoon officers came in, and, instead of having an opportunity of introducing conversation suitable to the Lord's-day, I was obliged to sit and hear nothing but nonsense. I lifted up my heart in prayer continually, that this might not be sin to me, and I thought with longing affection of those dear societies of saints then engaged in prayer and praise. The General is very rough and uncivil—not more so to me than to others; but he treats us all like upper servants: so, as I have nothing to gain by fawning, I keep aloof from him, perhaps more than I ought. To-night there is a huge party at his house to meet Shumsheer Bahadoor, Nawab of Bundlecund: the particulars of this you may expect next week. Sabat is returned from Lucknow, but returns to spend his Christmas with Baillie. He brought testimonies from the true heir of the Persian throne and a variety of other Persians, that he is no learner, as the Bengalee Moonshee called him; but what is better, he is willing to revise his work and make it more easy. I have had a long letter from Mr. Brown, but only about the translations. Have you got the Missionaries' Hindee Gospel? I think it is tolerable. A letter from —— says he is going to Agra. There are some serious reflections in his letter. After professions of friendship, he adds—What a heart-breaking thing if we should not meet in heaven! And then goes on to say that the danger is on *his* side; and says, that he prays constantly for grace to declare all God's truths, though, indeed, they are but one.' "

Two other letters point more directly to his preaching to the natives.

" 'March 5, 1810.

" 'Yesterday I had to preach to two very small congregations—their aggregate not fifty: you, I suppose, were laid up, and P., perhaps, on a sand-bank; so that little was done in Hindostan Proper yesterday. But such fruitless days shall not continue much longer. If it cannot be said that the day has broke, let us hope that we see the morning star.

" 'Let the glorious day approaching,
On their grossest darkness dawn;
And the everlasting Gospel
Spread abroad thy glorious name!

" 'I was not very well pleased with my discourse to the beggars, yesterday (about 500), because I fear *I hurt* their prejudices without *removing* them. On God's grant of flesh to Noah, I said, Therefore we kill and eat. If God had considered one animal more holy than another, why did He not say so? If, for instance, a cow had been excepted, why did He not say so? There was a dead silence, and nothing said after it.' "

" 'Jan. 1, 1810.

" 'At church we have from twelve to sixteen; at the balls Satan gets a hundred, though one regiment is gone. Every night almost they are at it. Yesterday, at the General's request, the sacrament was administered; no one attended but himself and the ladies. It was a cold season. Yesterday, after the sacrament, on observing to the General that I wished the young men had followed his example, he said, 'Why, yes; though it is a very serious thing, we ought not on that account to be deterred from it.' The first speech I ever heard from his lips that ever tended to seriousness. His iron heart will, perhaps, melt; but he could not bring himself to kneel at the sacrament.

" 'Now for my congregation of the poor and the blind, the lame, the maimed. I went without fear, trusting to myself and not to the Lord, and accordingly I was put to shame; that is, I did not succeed half so well as on the preceding days. I shuffled and stammered; and, indeed, I am persuaded that there were many sentences the poor things did not understand at all. I spoke of the dry land, rivers, &c. Here I mentioned Ganga, good river, but others as good—God loves Hindoos, but does He not love others too? All are alike before God. He hath made of one blood all nations of men. Some applauses—some hisses. Number about 550.' "

The effect of this preaching was singularly great; proving, most clearly, that God's Word will never return unto Him void, but will accomplish that which He pleases, and prosper in the thing whereto He sends it. It will teach us, too, to trust in the Lord, even when we see no visible fruit of our exertions; believing that *His* delay is for wise and good purposes, and that He will hasten it in its time.

" 'It was in the end of the year 1809, Mr. Martyn commenced his singular labour of preaching to the Faqeers: about 500 met every Sunday evening at his residence. He used to stand on his *chabuta* while they filled the grass-plat round it. It is scarcely possible to describe these objects; no dreams nor visions excited in the delirium of a raging fever could surpass these realities. They were young and old, male and female, tall and short, athletic and feeble, bloated and wizened, some clothed with abominable rags and matted uncombed hair, locks streaming down to their heels, every countenance being hard and fixed as it were by the continual indulgence of bad passions. Such was the congregation which assembled every Sunday evening in Mr. Martyn's domain. The plan which he adopted in his instructions to these poor wretches was to urge the moral duties, as summed up in the ten commandments, and the course was not finished when he left Cawnpore. The writer can also assert, from her own recollections, that Mr. Martyn in these discourses constantly endeavoured to prove the need of a Saviour. This was at times sufficient to call forth frequent bursts of anger, with shouts and curses, and deep and lengthened groans, passing from those most near to those furthest off, with hissings and threatening gestures, &c.

" 'This service was often carried on when the air was hot as from the mouth of an oven, when the red glare of the setting sun showed through a dry hot haze which parched the skin as with fever, and when the disease in his chest rendered it painful to that child of God even to speak at all. Mr. Martyn was not aware to the very last Sunday of his residence in Cawnpore, that any fruit whatever had sprung from this particular portion of his labour; and yet it was there, from those addresses to the Faqeers, that the most fruitful blossom of all the various branches of his ministry in India was to appear.

" 'It happened one Sunday evening in the spring of the year 1810, that a party of young Mussulmen were regaling themselves with their houkahs and sherbat in a *kiosk* which overlooked Mr. Martyn's garden whilst he was haranguing the mendicants below. If they called him a fool for his pains, it was nothing more than what his countrymen at Cawnpore were in the habit of constantly doing; presently, however, they felt inclined to have a nearer view of the assembly, and down they came and placed themselves before the front of the Bungalow with their arms folded, their turbans on one side, and their lips drawn up in contempt.

" 'Forming one of this light and vicious group was a man afterwards well known in the missionary world, the Sheikh Salah, *alias* Abdul-Messeh. He was thus brought to hear Mr. Martyn's address to the *Faqeers*, in which it pleased God to enable him to see that truth which was concealed from other eyes. It was then and there brought to his mind, that as the purity of the law is such, that man can never fulfil its demands, such a Saviour would be needful, who was not only able, but willing, to do for him that which he could never do for himself. When Mr. Martyn had finished his translation of the New Testament, the book was given to this same Sheikh Salah

to bind. He availed himself of this opportunity of reading the Divine Word, and this decided him in favour of Chaistianity. He afterwards became a burning and shining light to his people; and as he lived so he died, in the faith of Jesus.'

"'The time was approaching when Mr. Martyn was to leave Cawnpore; the last Sunday was come. In the morning he opened the Bungalow which had been prepared for a place of worship, the first Christian temple which probably had ever existed at Cawnpore. The occasion was an affecting one, and those who beheld the touching aspect of that man of God on that occasion never can forget it. His usually pale face was flushed with the excitement, and the fire of hope and holy love seemed as it were to shine forth, and to express themselves in his address to the congregation with a force too strong for his feeble frame. All the usual party accompanied him back to his own bungalow, and being arrived there he sunk almost fainting on a sofa. Soon, however, he recovered, and asked some one to sing a very favourite hymn—

"'O God, our help in ages past,
Our hope for years to come;
Our shelter from the stormy blast,
And our eternal home.'

"'The whole party met again in the evening on *chabuta* from whence Mr. Martyn was addressing the *Fageers*, for the last time. The last evening of his ministry was intensely hot. The audience was turbulent, grossly insulting, groaning and hissing, moving to and fro, and exhibiting human nature in its most frightful aspect. The murmur sometimes arose so loud as wholly to interrupt the discourse; but as soon as silence was restored Mr. Martyn's voice was again heard, sweetly, calmly, yet powerfully proceeding from the point in which he had been compelled to break off. Again the holy man was nigh to fainting when this exercise was concluded. That same evening the separation took place; but never can those who then parted forget the expression of his pale countenance, or the lovely yet mournful smile which then rested on his features.'"

We may well ask what blessings God has not in store for India, when He can bless her with such ministers as Henry Martyn?

THE VICE-CHANCELLORSHIP OF OXFORD.

SOME of our readers may be aware that the Tractarians, in evidence of their Christian meekness, are determined to contest the nomination of the Chancellor in the ensuing term. It may therefore be worth while to make a few remarks on the general bearings of the question. The journal which takes the lead in this opposition, is one to which we have had occasion to allude previously. It professes to take its stand upon the principles of the Church, and styles itself "The English Church-

man." All that it has in common with an English Churchman, is its name; and if its editor were at all anxious to be consistent, he would contrive some name more befitting his sentiments. For many weeks, a writer in that journal, who delights his readers by signing himself N. E. S., and dates from Oxford, has been sounding the tocsin of war for the approaching election. The deep acquaintance which a man possesses in reference to certain subjects, is often seen by mere trifles; and lest N. E. S. should exhibit his ignorance further, we would recommend him to learn to spell every person's name before he commences his anonymous libels. It was amusing to observe how one writer commuted Dr. Symons into Dr. Symonds, and led us to wonder that he did not call the present Vice-chancellor Dr. Winter, instead of Dr. Wynter. Not to know, argues himself unknown; and we imagine that N. E. S. must be some medding idler, whose character for veracity will not suffer, simply because he writes anonymously.

We will give our readers a specimen of his virulence; and let them remember that he is one of the party who arrogate all the mildness and every virtue which *humility* can give them. We wish all who think that they are mild, had opportunities of reading "The English Churchman," and could experience the practical effects of this *Christian* peaceableness in the mass of the converts. We know of one of their *leaders* who has had the felicity of attacking both the *bishops* under whom Providence had placed him, and this in no mild and measured way. And it is certain that these two prelates were as conspicuous for mildness and piety, as such conduct is for arrogance and pride. We can also remind our readers of an allusion to Dr. Faussett, in terms the most disgusting and personal in "The English Churchman:" and that this may not surprise them too much, we can show them the same attack in the *mild* expostulation of Dr. HOOK himself. For instance, we read in the Appendix to his "Call to Union," p. 168, that Dr. Faussett would have had no reason to complain if some divine, knowing his opposition to fastings, had headed a discourse with the taking title, "Revival of Sensualism."

Now, our readers may well be astonished at this, as also when Dr. Pusey quietly recommends his Grace the Archbishop of Canterbury to head the movement because he cannot stop it, and when he fears lest a bishop should be in unconscious *heresy*, and also when he attempts to show that scarcely any of the whole bench understand the meaning of the Tracts! If they are men so unable to understand the meaning of English sentences, how can they pronounce on doctrines? But it is also strange that *nine clergymen* have understood the Tracts in their most Popish sense, and have accordingly joined the Church of Rome. However, all this sinks into comparative insignificance, when compared with the fact that the Warden of Wadham is to be opposed because he was *one* of six Doctors who condemned Dr. Pusey's Sermon; and that this is the simple reason, we have the testimony of "The English Churchman." All the correspondents of "The English Churchman" rest it *now* upon this very ground. We will quote a passage or two,

which will show our readers that they do not insinuate that Dr. Symons is not qualified for the office: "We are frank to own that the Warden of Wadham does possess very many and important qualifications which have, and ought to have, their due weight with the Duke of Wellington." Again: "Dr. Symons is earnest, intrepid, and business-like in his habits."* This was not always the tone of the Tractarians; for the correspondent who has been most virulent in his language, and most incessant in his attacks, boldly declared that the Warden of Wadham was unfit to rule his own college, and with an audacity, well adapted to an anonymous scribbler, spoke as if he had some personal knowledge of the matter. Sure we are that his ignorance upon this matter is equal to his presumption, in coming forward to teach his elders and superiors what their duty is. We would recommend N. E. S. to investigate before he condemns, and to gain some acquaintance with a subject, if it be only a very small acquaintance, before he speaks so infallibly. If our English Tractarians only preserve their dogmatising and oracular tone, when they shall have actually joined the Church of Rome, we should almost fear for the Papacy; for these will be so many popes; as each man's presumption now-a-day qualifies him to utter his own opinions as if truth was born and would die with him.

And where is the liberty of judgement, where is the right of conscience, if, when six Doctors are chosen by an appointed authority, and decide as best they can, they are to be vilified as partisans, and opposed on every possible occasion? By what fault of Dr. Symons was he appointed? By what fault was Dr. Jelf appointed? We ask any man of moderate fairness—any one not bigoted to his own wish, we will not say judgement, in what way the present Vice-chancellor could have appointed a more fair number of judges? Upon what authority are these six Doctors to be insulted? Dr. Faussett is the only one who has had a personal controversy; and it is the well-known report in Oxford, that Dr. Jelf had been asked to preach the sermon for which Dr. Pusey was suspended. Dr. Jelf was a friend of Dr. Pusey and the party—to whom they addressed their controversial letters and apologies. Mr. Newman himself appealed to Dr. Jelf as one free from any party spirit. When we read these sweeping absurd charges of partisanship, we are almost reminded of some words of Southey, who said of a malevolent writer, who attributed to him evil motives, that the writer was equally incapable of comprehending a worthier motive or inventing a worse. We must not, however, wonder that men who live in the atmosphere of party spirit—who, when they fast, do not fast from strife and evil words—should suppose that others act from the same motives as they themselves do. They judge of men by themselves, and this in the present instance is manifestly unfair. But, if ever any judgement was fair, it was the one in question; for even if the six Doctors to a man had no more honesty or sense than N. E. S. gives them credit for, they dare

* No. 89, vol. ii.

not have given a false decision. The press was open to Dr. Pusey—to his friends: nay, more; even after his condemnation he has had none chivalrous enough to enter the lists in his defence. There are, indeed, a few young curates, who, desirous of notoriety, could utter their opinions in their sermons, of whom one had the rebuke of the Diocesan; but yet the flash of such powder is not the style of writing which will entirely destroy the force of writers like Dr. Lee and Mr. Garbett. We are surprised that Dr. Lee is unanswered, for his character demanded it; but, still, we confess that our surprise is completely lost in admiration of the prudence which suggests silence when arguments cannot be refuted or inferences diverted.

We believe, however, that the Tractarians are acting out their principles, and it will work some good. It will show many persons who have spoken of the mildness of the party, that it is a dream—a fiction, and that this party have determined to put down *all* who are opposed to them. Dr. Pusey was condemned, and they will stamp all with ignominy who have dared to give an independent judgement—they will show that they are to hold their opinions unmolested. It is a tyranny which never can be borne, when a party are thus lording it over the minds of others: private judgement must clearly be quite given up to the Tractarians, to have the sole use of it. And observe the cool presumption of the party. They do not deny that Dr. Symons is fitted peculiarly for his office, and yet they say that if he desires peace he must *withdraw*—that he is *provoking* opposition. "He *challenges opposition. He provokes strife.*" "If the peace of the university is disturbed, *as it needs must be*, by the forthcoming election, be it borne in mind that such, in its degree, painful result must be attributed to those who bring forward, not to those who oppose, the Warden of Wadham." The spirit of this passage is as sound as its reasoning. Here we have the Chancellor appointing his vice-gerent according to a rotatory order, and without going at all out of his usual routine, and a number of busy disturbers of the peace, having a decided objection to submit to the powers that be—having no recollection, unless it suits their purpose, of texts which command obedience to lawful authority—a number of these busy meddlers interfere, and create disturbance, while they deprecate it. And not only so; but when they have none to whom they can offer the honour, even were it in their power. Now, Dr. Symons is no coward to withdraw from his post of duty. Tractarians will find him at his post: but, even if he would withdraw, he has no power; for the statute says, "*Qui sic nominatus officium dilatum non recusare virtute Juramenti tenebitur.*" Now, it appears that the statutes recognise the Chancellor's nomination as final; for they do not say that one who is elected, but one who is *nominated*, shall not refuse the office *given* to him; and this actually *precedes* any reference to the assent of convocation. We will continue the quotation: "*Admissionis autem forma hæc esto.* Vice-cancellarius, receptis Cancellarii literis, quibus sequentis anni Vice-cancellarione designat, intra congruum tempus post Comitia, indictâ convocatione, eas literas seniori

Procuratori palam recitandas tradet: quibus pellectis et Doctorum, Magistrorum regentium et non regentium assensu rogato Vice-cancellarius—successori cathedram relinguit." Here nothing is said of the refusal of convocation to assent, but that their assent is asked, and reasonably enough, for it argues but little confidence in a chancellor if he is unable to appoint his own deputy. It is therefore a plain insult to the Duke, let them conceal it as they may. The Chancellor necessarily does not reside in Oxford, and therefore he needs a substitute; but, say they, the Chancellor is a layman, and has no right to give a theological judgement. We hope that if this is any more than idle talk, the busy and active laymen who have hitherto interfered in university matters, will abstain for the future. We hope that those lawyers who treated Dr. Wynter so unceremoniously will feel their error, and apologise for having given opinions in matters so peculiarly theological. But "The English Churchman" does not wish it for it; appeals to the 230 non-resident masters who last year protested against Dr. Wynter's opinion. It expects them to be consistent, and record their votes against the Warden of Wadham. And now let us ask why Dr. Wynter is so virulently attacked by the party? Is he a partisan also? To the Tractarians he seems so, because, as they attribute to themselves all the Catholicity, every one who opposes them is a partisan—i. e., in plain truth he is not of their party, hinc illæ lacrimæ. All that will not join them are partisans. For a very long time they denied and concealed that they were a party. What essential mark of a party do they lack? It will require a very acute perception to find any such deficiency. They are a party, and a compact party, and their banners are emblazoned with the words, "*Ecclesiastical Agitation.*" They are ready at a moment's notice to buckle on the sword of strife, to rouse the storm of party hate, and to crush *individuals* under their feet; and it is no small mark of the true character of this party, that its contests have been against *individuals*. We would wish this to be observed closely; for when we hear of persecution, let us know who are the real persecutors. There is scarcely any language too harsh for them to utter against individuals. The Bishop of Rochester was the subject of a scurrilous attack in their organ, and they have never apologised for it, although their facts were as incorrect as their insinuations were unworthy of English Churchmen. But we will go no further than Dr. Wynter, for he is a man whose sentiments are well known in Oxford. In him there was no hostility to the men—there was no desire to condemn then, or to molest them: but the true reason why they have opposed him so much is in this—that in his term of office, the Coryphœus of their party was condemned by the Heads of Houses. And surely it is a striking fact, that these men, moderate in sentiment, mild in disposition, and gentlemanly in manner, are compelled to come forward, and affix their hands to a document which denounces a notorious publication—as evading rather than explaining the Thirty-nine Articles, as defeating their object. But we will give the resolution of the Heads of Houses: "Resolved—*That modes of interpretation such as are*

suggested in the said tract, evading rather than explaining the sense of the Thirty-nine Articles, and reconciling subscription to them, with the adoption of errors which they were designed to counteract, defeat the object, and are inconsistent with the due observance of the above-mentioned statutes. "P. WYNTER, Vice-chancellor."

This is the real origin of the open hatred; and we may ask whether Dr. Wynter was not right in thus acting? Was it not enough to excite his anxiety, when he knew that at that very time, in his own College, was a man led astray by the errors of Tractarianism, and daily drawing nearer to Rome—rushing eagerly; for the poison of Tractarianism had imbued him, and it was gangrening itself into simple Popery?*

Dr. Wynter undeniably began his Vice-chancellorship, at the very least, not hostile to Tractarianism. He has never been accused of being low Church: until the modern partisanship had formed itself into a systematic dislike of all that differed from it, he was esteemed orthodox. Now, we read that Dr. Pusey's suspension was "the most flagrant of all his many unjust acts." Indeed, if we were to derive our opinions of Dr. Wynter from all that Tractarians have written of him, instead of looking up to him as a man of dignity and firmness, we should necessarily regard him as an insidious and dishonest man. The character of Dr. Wynter as a private individual, and as Head of his College, needs no commendation. "The Times" will not make him less honoured; "The English Churchman" will only add to his credit. His term of office is near its close, and none have been bold enough to assail it except persons who have fallen under the arm of power. It was not effected by Dr. Wynter that our Articles are contrary to Rome, or that our Church is not represented by the weekly periodical *called* "The English Churchman." He but put into execution what he found in the statutes. He only discharged his office according to his oath. Let his opponents spend their feeble ire upon those who made the statutes. If the violators of the law are convicted, let them impugn the jury system, not the individual jurors: and so let any who dislike the statutes against heresy, *because* they are afraid to fall under them, in their turn, set to work and alter the statutes. Until they are repealed, the Vice-chancellor must act upon them. And not only did Dr. Wynter not exceed his duty, but he even acted with leniency towards Dr. Pusey. We will just ask what would have been the result if Dr. Wynter had fixed upon any passages as heretical? Simply this: that, unless Dr. Pusey had *recanted*, he must have been treated much more severely. We will ask one more question; and here we speak by current report: Did not the Vice-chancellor enquire *privately* whether Dr. Pusey would retract or amend, and was not a negative answer returned? We hope that mistaken leniency may never again subject a Vice-chancellor to such bitter and

* Now, there is one circumstance well known in Oxford—that only two Heads of Houses did not vote in favour of the above resolution; and hence arises their difficulty in finding a Vice-chancellor suited to their purpose.

utterly unmerited reproaches. Sure we are that Dr. Wynter will leave his office higher in the esteem of all fair men, who have had just opportunities of judging of his conduct. He will feel no ill effects from the violence of his opponents, to whom we recommend to publish a list of all his *mighty* offences—all his flagrant acts of injustice. We recommend some writer to have the honesty to affix his real signature to his attacks, and not to live on in the dark. Truth will bear the light—slander will not endure it.

And with reference to Dr. Symons, the Tractarians may do their utmost. They are now complaining that Dr. Pusey was condemned unheard, while they actually prepare to condemn Dr. Symons without even an accusation, except that he is not one of their party. This, truly, is a grave charge, and one which the Warden of Wadham will be very much aggrieved at. Or perhaps the opposition is because he may do wrong at some future time. Now, we have heard of ex post facto laws; but we never heard of punishing a man because phrenologists asserted that he had the bump of destructiveness. These abuse-hunters are well aware of one thing: that if they can only cripple a man's character by insinuation before he enters upon his office, then his impartial acts may all be deemed as done by partisanship and private hostility. They know that if they can wound the character of the judge, his decisions will have less moral force where his character is not known enough to repudiate the slander by its own native force. They will therefore wound, though they cannot destroy; they will weaken, though they cannot vitiate. But we cannot refrain from referring to one very *charitable* writer, who recommends convocation to negative the appointment simply for the sake of Dr. Symons, that he may not have the increased responsibility which mischievous action produces. Perhaps our readers will hardly expect that the same writer, in a more flippant mood, and in a more virulent onset, expresses his sentiments, by affirming that he should have no surprise to hear that any of the six Doctors died Arians; and compares their decision to the precipice down which the herd of swine ran violently into the sea; and made his pen to outstrip his reverence by comparing Dr. Wynter to Pontius Pilate, and, alas! Dr. Pusey to our Blessed Lord! To this awful irreverence we we will add no other instance, and will only add that it occurs without any disclaimer, without any note or comment from the editor. The remark might have occurred in infidel writers, and it would have excited our disgust, and we would have expressed it; but, occurring as it does, no language of unmitigated disgust can do it justice. Let our readers mark the fact, that this N. E. S. is the leading anonymous writer in the prosecution of Dr. Symons.

We feel that we owe an apology to our readers for giving prominence to such a writer. Perhaps some may think that the dignified silence of contempt is the best weapon against that publication and such a writer, and that Dr. Wynter has well passed them over, and that Dr. Symons is well passing over all such attacks. Our answer is, that, although these publications are as harmless among sensible men as the

attempts are tyrannical in their nature and malicious in their execution, still *it is no trifling index of the animus of a party that they can encourage such an organ.* It is no slight condemnation of this party, for those who arrogate all the *meekness* and all the mildness which is among men, that they are so represented. Their publications are characterised by a virulence previously unknown among men professing religion. The Tractarian party would seem to be at a loss for arguments against Dr. Symons, and we will supply them with some which would suit all honest opponents of Dr. Symons, and will only be adapted to such as are honest. We know of but one published work of Dr. Symons, and that is a sermon preached before the University of Oxford, Oct. 16th, 1842; and the very title of it will supply a grand argument to the Tractarian: "The Claims of the Church of England upon her Members." We know that they deny any claims but those of the Catholic Church, and repudiate those of their own; and according to their creed Dr. Symons is a heretic—therefore he is unfit for the office of Vice-chancellor. Here, therefore, is an intelligible argument; and the text will supply a second: "Obey them that have the rule over you," &c. This is Dr. Symons's opinion; but Tractarians disbelieve it in practice; and, as their practice is like their doctrine—*infallible*, the Warden must be again in error, in spite of its being the Word of God from which he takes it. But we know that every argument in that masterly sermon supplies Tractarians with a fresh reason for opposition. They will be indignant when they are so manifestly convicted of fatally betraying the Church of their Fathers. We confess that one who could write this sermon is no pleasant Vice-chancellor for an University of Tractarians, but we hope better things of our Alma Mater. We hope that our oath, in reference to the Articles, is no mere falsity, which binds falsehood upon us with perjury: we hope that as the Heads of Houses decided solemnly that No. 90 was *inconsistent with a due observance of the statutes*, they will determine that nominal members shall duly observe these statutes; and we are confident that, by promptness and energy, they will necessitate to themselves the support of all who love their Church's purity of doctrine and worship with her apostolic ritual. They will have no party but the party of all faithful Churchmen, of all who love real peace and true gentleness, and who dislike that forward pretence and cloak of meekness which but conceals a thicker and dark substratum of hatred. Only let Oxford see its true position as the nursery of the Church of England: let it not rival Maynooth as the hotbed in which are forced the seeds of sedition—sedition against our Church—treachery to our Protestant country.

SHORT LITERARY NOTICES.

"The Romans shall come and take away both our Place and Nation," treated Historically, in Connexion with the Prophecy of "the Man of Sin." By Edward M. Hearn, M.A., Incumbent of Hurst Green. London: Seeley. 1844. Pp. 156.

THE author commences his essay with a brief account of the invasion and subjugation of Britain by Rome, and from Pagan at once turns to Papal Rome. The object of the writer is to show that Rome was an *usurping* power, and very clearly is Augustine, the monk, stripped of his claims as the founder of Christianity in our land. It cannot be a matter of doubt that we had our bishops and clergy long before Augustine interfered; it cannot be denied that we had our representatives at the Council of Arles A.D. 314; and well would it be for modern Romanists if they would remember this, and not again attempt to force upon our necks the yoke of bondage which our fathers would not bear. Bede ought to be received as an unquestionable authority by Romanists, and his account clearly shows that Augustine was an intruder and usurper, and that churches were in our land. It is very pleasing to contemplate the bold stand which men of God made against idolatry under any guise. To our forefathers an image was abhorred either when used to beguile, as Augustine used it, or as Romanists now use it, for purposes of worship. They neither bowed down to it, nor worshipped it. An instance of this kind is seen in an old Welsh Chronicle, preserved at Cambridge, from which Mr. Hearn quotes: "After that, by the means of Austin, the Saxons became Christians in *such sort* as Austin had taught them. The Britons would not, after that, either eat or drink with them, nor yet salute them, *because they corrupted, with superstition*, images, and idolatry, the true religion of Christ. Augustine came to spread the empire of the Pope, and we must not give him all the bright praise which men delight to sprinkle upon him. There was timidity before he reached our shores, and threatening harshness when he had converted Ethelbert, and fought under royal protection. This servant of "the servant of servants" now could lay aside his mildness, and assume the position and character of his haughty master; but he has some warrant, for the Pope's answer to his seventh question—"How are we to deal with the Bishops of France and Britain?" supplied him with his rules. "We give you," saith his Holiness, "no authority over the Bishops of France, because the Bishop of Arles received the pall in ancient times from my predecessor, and we are not to deprive him of the authority he has received. *But as for all the bishops of Britain, we commit them to your care;* that the unlearned may be taught, the weak strengthened by persuasion, and the perverse corrected by authority." We may suppose that it was in pursuance of such advice, that when British bishops met him, he remained seated and acted haughtily; and when they were courageous enough to answer, "*They would do none of those things, nor receive him as their archbishop,*" he said in a threatening manner that they should be warred upon by their enemies, and "undergo the vengeance of death."

We give Mr. Hearn's summary of this history: "Such is the account of the spiritual conquest of Britain, recorded by a hand so friendly to Rome: the plan was announced in a string of miserable puns, conducted with cowardice and intolerance, and consummated by a most iniquitous slaughter. Augustine can claim from his faithful historian, Bede, no other character than that of a dastard missionary, an ignorant bishop, and a tyrant intruder. The questions proposed by him for instruction plainly show that he had not learned 'the first principles of the oracles of God.' He came into a nation where Christianity had been established for more than five hundred years, and he found the faith of the Church still bright and pure, from a

long trial in the furnace of affliction; he met, even among the Saxons (the especial objects of his mission), a Christian queen, attended by a bishop, and provided with a Church; but, because the British Church had her own forms and customs, differing from those of Rome, he refused to respect them, and, with Roman arrogance, demanded of the *ancient* Church to yield: but the British clergy, with Christian mildness and Protestant firmness, answered that they would do none of these things, nor receive him for their archbishop."* Our author follows up this protest of the bishops by showing that the Parliament, in Edward III.'s time, remonstrated against the cupidity of Rome by saying, that the taxes paid to the Pope of Rome for ecclesiastical dignities do amount to fivefold as much as the taxes of all profits, as appertain to the king by the year of his whole realm. (Anno 50, Edw. III., Tit. 94.) We must pass over, in this notice, all mention of the Pope's conduct to the Irish Church; nor can we more than allude to the great contest when the world saw two animate infallibilities, each speaking great things against the other. We must be content to place them (as Dr. Milner did) both in our list of popes, for although Christ said, "I am with you *alway*," yet this alway is broken when the Vicar Apostolic *dies*, when poor mortality becomes corruption. Then must we wait until men's fiat shall have created an *alter deus!* We pass over all, mortmain and præmunire, until the Reformation, of which Mr. Hearn thus speaks: "Three hundred years of glory and prosperity, unexampled in the history of nations, have crowned and fortified the event in the *hearts* of Britain's children, as the most hallowed and endearing remembrance of all her stupendous works." Mr. Hearn speaks thus of the failing of Rome: "Frustration of stupendous enterprise, miscarriage and ruin of magnificent designs and of deep-laid schemes, have in the end resulted; and blind, indeed, must be that man who does not now see the waste and the totter which hover about Rome. That power, which could evoke the martial spirit and drain the treasuries of the nations, is now glad to borrow from a Jew, and to beg for foreign aid against domestic foes. That power, which could move the whole strength of 'her most faithful and most Catholic' Spain to chastise and accept the English nation as a gift, now offers the plenary indulgence in the form of a jubilee to all those who will pray for the return of revolted Spain." We hope that we may behold that fall which our author portends to Rome; but we confess that we are hardly so sanguine. Throughout the second part of this work the author bears in mind that modern view by which some sciolists, and some whose attainments would have promised better things, have endeavoured to overturn all received interpretation of prophecy, and have written as if Usher and Mede, Newton and Lowth, had never lived or written upon the subject. The times in which we live are, indeed, novel, and in no point more so than in this respect; for we see day by day fresh proofs that writers make bold assertions, which have been oft repeated, and act as if the subject were entirely new, and the ground lying unbroken. In overturning a few specimens of this style, Mr. Hearn is very happy. For instance, Dr. Todd declares that "the man of sin" must be an individual, because of the article; and yet this same writer, says Mr. Hearn, when he interprets the words "he that letteth," (ὁ κατεχων) refers it to a countless succession of a line of bishops. Dr. Todd also is very unhappy in claiming for Pagan Rome the character of mildness, for we are at once referred to the gladiatorial shows, &c. Again: our author heads a part of his Appendix with extracts from *Dr. Milner*, Mr. Newman, and Dr. Todd, who, in language nearly similar, enquire how it is that we see no *sudden* decline of Christian doctrine? It is asked in what way it could be a "mystery of iniquity," unless it was stealthy, or in what way men who have crept in unawares would act? How, is it asked, do men privily bring in damnably heresy? "He would be a clumsy officer of justice who, after detecting in his man the *abode*, the dress, giant size, the boasting voice, &c., as advertised, yet would let him slip out of his hands, because, indeed, he could not answer the crafty questions, "At what period was I born? Have you the registry

* Pp. 30—32.

of my birth?" Dr. Todd is equally unhappy in sneering at the Waldenses, as having raised this interpretation; for our author says, "When the Roman Church sent inquisitors and armies to harass them to death, they offered more than 'bare assertion' in proof that Antichrist opposed them: they fortified their assertion, by comparing prophecy with facts. And if bards 'learn in suffering what they teach in song,' shall Christians be unheard, when they come from the fiery trial, and read their bleeding wounds in the awful page of prophecy? There are none so capable of teaching the truths of Scripture, as those who have learned them by *experience*." We must close our notice; but there is very much valuable information thrown together in a small compass, and we conceive that Mr. Hearn has done good service in stating clearly the application of prophetic Scripture to the Papal power. The latter of the two essays is the more simple and striking, but there is much in each which is very useful as an antidote to the poison of Romish insinuations. It is delightful to find that clergymen, having so much practical experience of Romish subtlety, will snap asunder and destroy the myriad fallacies of that subtle system. It is an earnest that the watchtower hath many able and eager watchmen. It is a token that the Lord keeps the city.

CORRESPONDENCE.*

ANCIENT CEREMONIES AND SUPERSTITIONS.

No. VII.

To the Editor of the Christian's Monthly Magazine and Review.

SIR,

I PROCEED with my analytical compilation.

It will be remembered that I have disclaimed, in these letters, any originality of thought, or even of arrangement; and have premised, that I intended to avail myself of any assistance I could find. The language only, in which these historical facts are clothed, is my own. Any originality, in either respect, would be traditionary falsehood, and not historical truth. The very nature of my subject necessarily excludes me from any exercise of mind, beyond compiling from the most approved works and authorities. At the close of this series of letters, it is my intention (should they be continued) to give a list of those authors to whom I have been, or may be, indebted. As the proposed course is to extend to the present time, it is manifestly impossible, at its commencement, to give such a general list; since, what may be the text-book at present, would not serve for the later centuries. As I pro-

* The Editor wishes it to be understood that he is not responsible for the opinions expressed in this portion of the Magazine.

ceed, it will be necessary to consult other works than those, which may be suitable for the earlier ages of Christianity. The little rivulet will swell into a river of no small dimensions; and greater difficulty will be experienced in contracting the channel of information. Moreover, no outline of reference for the future has yet been formed. Without digressing further, I may here allude to an anonymous French work of the sixteenth century, translated by Thomas Douglas in the seventeenth century, which I have found particularly useful hitherto as a text-book, and as furnishing me with a collection of references from the ancient Fathers, to which many previous writers must have contributed their research. From this work, also, the original idea sprung of the usefulness of this course of letters at the present time.

In the preceding letter I confined myself to one section only, on the Origin of Fasting, at the commencement of the fourth century. About the same period, we read of the institution of Patriarchs. This latter subject forms the 31st section.

Here it will be necessary to consider some of the constitutions of the first Nicene Council, as bearing directly on this subject. This Council met in A.D. 325, at Nicœa, in Bithynia; and it was convened by the Emperor Constantine, for the more especial object of settling the Arian controversy. Though this was the chief question debated in the first Council of Nice, yet other subjects were at the same time discussed, bearing on the origin of Popish and Tractarian ceremonies and superstitions. There are many conflicting statements as to the number of bishops who then assembled, as well as in respect to the presiding bishop, the time, and the place; though historians agree on the principal questions debated. Eusebius mentions that 250 bishops were present. Athanasius, Socrates, Theodoret, and Epiphanius say 318; and, with this last number, agree both Dean Milner in his Church History, and Bishop Prideaux in his Synopsis of Councils. And again, Mosheim speaks of deputies summoned from every Church. And since there were priests, and deacons, and laymen assembled, besides the bishops, the number altogether could not be far short of 600. As it was the first, so it appears to have been the most important Œcumenical Council held in the Christian Church. The best analysis I have met with on this subject, is in Collins's "Summary of Mosheim's Ecclesiastical History;" and as the passage does not admit of being more concisely expressed, I give a literal transcript from that work: "Though the Council of Nice, held by order of Constantine, is one of the most famous events in ecclesiastical history, yet, what is very remarkable, there is no part of the history which has been passed over with so much inaccuracy and neglect. Ancient writers are neither agreed concerning the time nor place of its meeting, the number that composed it, nor what bishop presided at it. The Eastern Christians, moreover, differ from all others, concerning the number and nature of the laws that were then enacted: the latter mention only twenty canons, the former a much greater number. It appears, however, by those laws which both admit as genuine, that Arius was condemned, and measures of reconciliation adopted; the controversy respecting the time of celebrating Easter was terminated; the Novatian dispute, concerning the re-admission of the *lapsed* into the Church, was settled; the Meletian schism was condemned; and the jurisdiction of the higher bishops was precisely defined. They had also nearly come to the resolution of imposing perpetual celibacy upon the clergy, but were prevented by the arguments of Paphnutius."

This passage embraces two sections of my course—The jurisdiction of the Higher Bishops, or the institution of Patriarchs; and the controversies respecting the Celibacy of the Clergy. Both are of the highest importance at the present day; since the supremacy of the Pope, and the celibacy of the clergy, find numerous advocates. I have nothing here to do with the Arian heresy; and as to the question concerning Easter, it will be sufficient to remark, that the time for its celebration was fixed, by this Council, in favour of the Western Church. At this Council, likewise, the Nicene Creed received the support of all the bishops present, except two, Secundus and Theonas.

31. On the subject of the first institution of Patriarchs, and of the prescribed jurisdiction of the higher bishops, I now more directly enter. The first Nicene

Council precisely defined the boundaries of each diocese. That of the Bishop of Alexandria embraced Egypt and Lydia, with other parts of Africa. To the Bishop of Rome was assigned the neighbouring churches, to which were subsequently added all the churches of the West. The spiritual jurisdiction of the Bishops of Antioch and of Jerusalem was similarly defined. These Bishops were calledpatriarchs, and also popes, or fathers. The patriarchal churches were called Apostolical, simply in consequence of their having been under the episcopal authority of the Apostles; and this term was not confined to the see of Rome, though subsequently arrogated as peculiar to the Bishop of that diocese, as the successor of St. Peter. (Sozomen, lib. i. cap. 16.)

And here it will be most important to show that the precedency of the Bishop of Rome was not acknowledged by the first Nicene Council. Though it is uncertain who presided, yet it is generally considered that Hosius, Bishop of Cordubs, in Spain, was elected president, Constantine himself being present at his election to the chair. The vice-presidents are supposed to have been Potomon of Heraclia, Paphnutius a Theban, Paulus of Cæsaria, and Eustacius of Antioch.

The precedency of the ancient bishops or patriarchs was determined by the comparative importance of their respective sees, and of the cities over which they exercised their spiritual jurisdiction. Subsequently the precedency of the Bishop of Rome was established on account of Rome being the capital city of the Roman Empire, and considered, in consequence, to be of the first importance. The precedency of Rome was not, therefore, established on account of its having been that see over which St. Peter bore spiritual rule. That no such idea prevailed, at the commencement of the fourth century, appears from the election of Hosius as President at the first Nicene Council. This is an historical fact which cannot be gainsaid. Though some may cast a doubt on the election of Hosius, none, I believe, contend for the presidency or even vice-presidency of the Patriarch of Rome. And what renders this argument so very conclusive, is the fact that even in the Councils held in succeeding ages, the Bishop of Rome was never elected president. This distinctly proves that the other Bishops were very far from acknowledging the pre-eminency of the Patriarch of Rome. The *chief* bishops were also called Metropolitans. and we read of the Metropolitan of Alexandria, of Antioch, of Jerusalem, and subsequently of Constantinople, as well as of the Metropolitan of Rome.

32. I now pass on to the second subject, on the Celibacy of the Clergy. It has before been observed, that although there were many present who advocated the perpetual celibacy of the clergy, yet the arguments of Paphnutius, Bishop of Thebias, in appealing to the unadulterated Word God, prevailed over all human arguments drawn from tradition and misguided reason. By this decision that superstitious practice was stopped for a time; though Satan soon succeeded in establishing that lie which is now so firmly adhered to by the Popish priests. It would appear that the first prohibitions were imposed as a matter of *expediency* only, supported by custom; lest the church-funds should become charged with maintaining the wives and children of the clergy. We find that after the first Council of Nice, many Bishops married during their Episcopacy. Among others I may instance the two Gregories and St. Basil. (Vide Euseb. lib. iv. cap. 23; Leo. Noncl. 2; Sozomen, lib. i. cap. 1 and 2; Hieron. lib. i; Greg. in Orat. de obit. Cæsar, et Gorg. Athanas. in Epist. ad Dracont; Socrat. Hist. Tripartit. l. i. c. 8. The reader may also consult Calvin, Instit. l. iv. c. 7, s. 1; with Camerar. Hist. de Concil. Nicene.)

I trust, Sir, that this compilation will be as useful to others. as the compiling of it has been to myself; and beg to subscribe myself, for the past, present, and future,

Your faithful servant,

Δόκιμος.

Haselbury, 19*th August*, 1844.

D. Cahn, Printer, 6, Exmouth Street, Clerkenwell.

THE

CHRISTIAN'S MONTHLY MAGAZINE.

LAY-CLERICAL AGENCY.

"Visiting Societies and Lay Readers." A Letter to the Lord Bishop of London. By Presbyter Catholicus. London: Darling. 1844.
"Life and Correspondence of T. Arnold, D.D." London: Fellowes. 1844.

It will be remembered that when we commenced a series of articles upon the subject of lay-agency, invested with somewhat of a clerical character, we professed our intention of drawing out those views on the subject which were held by the late Dr. Arnold, but which he had left less elaborated than we could have desired. Some of the letters which Mr. Stanley has recently published in the work which stands at the head of the present paper, have a more direct reference to the subject than anything else to be found in Arnold's other works; and from them we shall proceed to extract such passages as seem to throw most light upon his views on this important question. "You are entering," he writes in 1839, to an old pupil about to be ordained, "you are entering upon an office extinct in all but name. If it could be revived in power, it would be one of the greatest blessings that could be conferred on the Church." Nor are we left in doubt as to the manner in which he supposed that it could be restored to its efficiency and play its part (and that, in his estimation, a most considerable one) in the restoration of the Church to its real power, as the living representative of Christ on earth, the body, of which He is the heavenly head. Among the subjects which he would gladly have

induced Parliament to take into its consideration, first and foremost stood "the repeal of all acts and canons which forbid deacons from following a secular calling." Writing, in 1840, to Chevalier Bunsen—a name to be honoured on all accounts, not least of all on account of its connexion with that of the Master of Rugby—he says: "Sir R. Inglis is going to propose a grant of 400,000*l.* a year for new clergymen; but, surely, his end would be better answered, and at no expense, by reviving the order of deacons, and enabling us to see that union of the Christian ministry with the common business of life, which would be such a benefit to the clergy and laity. Whately approved entirely of the petition, but thought it too abrupt a way of proceeding, as the subject would be new to so many. Here, indeed, I do feel the want of time; for I should like to write upon the point, and go into it deeply; which now I cannot do at all." How nobly and how usefully he would have executed the task, those who know his published works, especially upon directly practical subjects, can well appreciate: but it was seen otherwise by God, who, doubtless, took him away in His own good time, and not before his appointed work was done. Even the few strong hints scattered through his volumes on the revival of the deaconate, in what he considered its primitive form, are now leavening the opinions of many members of our Church, and will, perhaps, produce finally more real effect by the mere suggestion of the subject, leading to individual thought and elaboration, than would have been the result of a long treatise, wherein, perhaps, the peculiarities of opinion of the author, or the accidents of detail, might have created an injurious prejudice, which cannot now have any place. There is one more passage in the correspondence to which we would call attention, occurring in a letter to Mr. Stanley, dated February, 1839. It is as follows:

"I am more and more anxious to organise, I do not say a party, for I dislike all parties, but a system of action for those who earnestly look to the Church as the appointed and only means of all earthly improvement for society, whether in its larger divisions or in its smaller. Nothing can or ought to be done by merely maintaining negatives: I will neither write nor talk, if I can help it, *against Newmanism*, but *for* that true Church and Christianity which all kinds of evil, each in its appointed time, have combined to corrupt and to destroy. It seems to me that a great point might be gained by urging the restoration of the order of deacons, which has been long, *quoad* the reality, dead. In large towns many worthy men might be found able and willing to undertake the office out of pure love, if it were understood to be not necessarily a step to the presbyterial order, nor at all incompatible with lay callings. You would get an immense gain by a great extension of the Church—by a softening down that pestilent distinction between clergy and laity which is so closely linked with the priestcraft* system, and by the actual benefits, temporal and spiritual, which such an additional number of ministers would ensure to the whole Christian congregation. And I believe that the proposal involves, in itself, nothing which ought to shock even a Newmanite. The canon law, I think, makes a very

* The reader is referred, in explanation of this opinion, to No. 1 of this Magazine, p. 52.

wide distinction between the deacon and the presbyter: the deacon, according to it, is half a layman, and could return at any time to a lay condition altogether; and, I suppose, no one is so mad as to maintain, that a minister abstaining from all secular callings is a matter of necessity, seeing that St. Paul carried on his trade of tent-maker, even when he was an Apostle. Of course the ordination service might remain just as it is: for, in fact, no alteration in the law is needed; it is only an alteration in certain customs which have long prevailed, but which have really no authority. It would be worth while, I think, to consult the canon law and our own ecclesiastical law, so far as we have any, with regard to the order of deacons. I have long thought that some plan of this sort might be the small end of the wedge by which Antichrist might hereafter be burst asunder, like the dragon of Bel's temple."

So wrote Dr. Arnold in the beginning of 1839; and now, at the end of 1844, his views, then neglected or slighted, are deemed worthy of all consideration, and, in part, acted upon. We say in part; because, although Lay-agency is now admitted and used by many who at first looked coldly on it, yet the principle which Arnold advocated, of breaking down, in a measure, the barrier which separated laity and clergy, almost identifying the latter with the Church, is nearly as far from being removed as ever. We are most unwilling even to appear to discourage anything like an approach to this desirable end; and yet truth requires that we should, in the course of our investigation, point out the evils incident to, and apparently inseparable from, the method now advocated, of relieving the clergy from a portion of their onerous duties.

These evils have been lately set forth in the rather flippant and spiteful letter to the Bishop of London, which stands at the head of the present article. We propose, therefore, to enter upon a somewhat lengthy criticism of that production, because it will tend to further the end we have proposed to ourselves, and because, in exposing the palpable prejudice and inexcusable exaggerations of the writer, we shall see the opposition which all similar attempts are likely to draw forth. It may suffice to say, then, in the first place, that the author appears to consider ridicule the very essence of sound argument, and is consequently led, on every occasion, to state facts and select instances which shall tend to show Visiting Societies and Lay Readers in the most laughable light. The unfairness of such a proceeding is manifest; while the spirit of determined opposition to the Bishop of London's plan is most clearly evinced, by the very extreme cases which he takes care on all occasions to put. With him, the poor visited are generally of a far higher tone of mind, and even of religion, than the visitors; the visitors generally "purse-proud," "arrogant," affected by a "factitious sympathy;" sometimes, when described in a coarser mood, one of them appears as a "highly evangelical" lady, "looking as if Providence had placed at her disposal an ample supply of the treasures of this life, which she availed herself of in three ample meals a day, with a pot of porter at each." District visitors are mostly, according to this author, without education, and apparently without common sense, giving flannel where bread is needed, and bread where flannel

would have been of most use. They are said to be "hard-hearted," and to "make charity their business;" "they do not understand how any heart should be at peace with God, unless *they* were the negociators of the treaty." An instance is given us of a person who, within a few weeks, was journeyman-painter, house-surgeon, master-painter, and, finally, lay-reader, or, as he designated himself, "the acting minister" of the parish. "Ill calculated, however, as, in my opinion," continues the author, "this person was for the duties entrusted to him, he possessed far more talent and less presumption, was more in earnest and less exaggerated, was more humble and less vain, than any other of his fraternity whom it has been my unhappiness to come in contact with."

A work written in this style, so coarse and so grossly exaggerated, can scarcely be expected, we should think, even by the author, to command a respect for his views: and we the more regret this, as there is much truth and much matter for earnest reflection—distorted, indeed, by strange and inexcusable prejudice—contained in its pages. It is our misfortune not to agree entirely with any one statement presented to us by "Presbyter Catholicus;" but we think that all that he says tends to confirm the truth of our statement, in a previous article, that we want a body of men to supply the present necessities of the Church who shall be neither of an exclusively lay nor an exclusively clerical character, but, by a harmonious combination of the two, shall form a connecting link between the laity and clergy of the Church of England. We shall, therefore, proceed to enquire into the objections alleged by our author to district visiting societies and lay-agents, modifying them, as it may seem necessary, and showing how clearly their defects point to our need of a higher and more ecclesiastically organised system of supplying the wants, both temporal and spiritual, of our poorer brethren. The letter commences with the following sweeping objection to all charitable institutions:

"It was said by a very intelligent person, who, from having been for twenty years of his life a day-labourer, had peculiar advantages for forming a correct opinion on such subjects, that '*public charities create the necessity they relieve, but do not relieve all the necessity they create.*'* These words were published, about eleven years ago, in a book to which first, before many others of deserved celebrity, your Lordship's name was attached as a warrant for the authority and importance of its contents; and, if there be any one proposition in political economy more satisfactorily established and more universally admitted than another, it is that, which they have so well and comprehensively expressed. The above epigrammatic sentence appears to contain the gist of all the arguments by which the Old Poor-law was attacked, and the enactments of the New Poor-law were defended. But it is not only valuable as conveying in a terse and proverbial form a fundamental principle of political science, but religiously, as Christians, it is eminently deserving of our attention. The proof of this proposition—as exhibited in the utter failure of all measures of *public relief* for the distresses of our fellow-creatures; in the wretched consequences attending them; in the little good effected by them, when compared

* "Administration and Operation of the Poor-laws. p. 180.—Letter of Mr. Little."

with their cost of money to the affluent, and demoralisation to the indigent—affords another most impressive testimony to the super-human wisdom of the Messiah, who, while He has laid on the rich the obligation of supporting the poor, has directed them, in fulfilling their duty in this respect, 'not to let their left hand know what their right hand doth.' Experience has shown that this precept can never be too religiously observed, because it can never be innocuously neglected. A man, as long as he is content to be guided by it, may deal his wealth to promote the comforts or mitigate the necessities of his fellow-creatures to any amount his liberality may suggest, and find nothing but good resulting from his alms; but that good will become diminished in the same degree as our Saviour's rule of privacy is infringed, and his alms will be converted into a source of almost unmixed evil, if their distribution become a subject of notoriety. '*Public charities*,' whether proceeding from individuals or associated bodies, '*create the necessity they relieve, but do not relieve all the necessity they create.*'

"These words do not express a mere fanciful notion of the political economists, but a principle fairly deduced from the experience of ages. It was received, about ten years ago, as the acknowledged basis of an Act of the Legislature, which was almost carried by acclamation through both Houses of Parliament; and I was therefore not a little astonished at finding, some few weeks since, a printed circular on my table, which invited my support to the 'Metropolitan Visiting and Relief Association:' a charitable institution framed in diametrical opposition to it, and originating with your Lordship, who, as one of the Commission for enquiring into the Administration of the Poor-laws, had, in 1833, been instrumental in collecting that mass of evidence which has for ever fixed the above apophthegm as one of the ascertained truths of political and moral science.

"It appears to me extremely difficult to understand how any gentleman, who approved the alteration of our Old Poor-law, could be induced to afford his personal support to this scheme, and recommend it to the attention of his clergy. Every argument against the grievance of out-door relief, as administered under the old parochial system of managing the poor, is applicable to the institution which has been lately promulged under your Lordship's patronage. If that had an immediate tendency to supersede the virtues of temperance and prudence, to relax the energies of industry, to encourage habits of dependence, to induce neglect of the decent comforts of home, to offer a premium for poverty, to give the poor an interest in becoming poorer, and to tempt them into the commission of all the fraudulent practices of mendicity—if such were the malignant consequences attending the administration of out-door relief (as is universally acknowledged to have been the case), I cannot conceive a single reason for supposing that the same pernicious results would not ensue from the institution of any other regularly organised and *public scheme* for affording similar assistance to the indigent.

"'*The Visiting Society will create the necessity it relieves.*'—In every parish, likely to suffer from the introduction of one of these societies, there will be found, as in the poorer parts of Marylebone and St. Pancras, an immense body of inhabitants, who are only just *below* the class which would be ashamed of receiving alms; or only just *above* the class which want them; and there can be no doubt, but a well-supported and well-worked charity of this kind would, in the course of about six weeks' active practice, reduce all these persons to the same level as recipients of their relief tickets, and pauperise the neighbourhood to an extent commensurate with the limits prescribed for its operations.

"Such were my impressions on first casting an eye over the circular transmitted to me by the Secretary of the 'Metropolitan Visiting and Relief Association.' But I was not satisfied with a mere superficial view of the subject. I made it my business to enquire of some of the prominent supporters of the institution, how far the wisdom of the Committee might have anticipated the evils incident to their plan, and to what extent their ingenuity might have been exerted, in devising regulations to meet them. But, as far as I could learn from those whom I consulted, the many perils of their proceedings had never occupied their thoughts. They had closed their eyes against all the experience of past ages. They had no recollection of the

elaborate researches of the Poor-law Commission. The large folio blue book, and the octavo drab-coloured book, were as things that had never been; facts, arguments, parliamentary reports; the essays of Malthus, Senior, and Ricardo; the tales of Harriet Martineau and Mrs. Marcett, had all been obliterated from their minds, in the course of a few brief years, as by the waters of Lethe; and 'though abounding more and more in charity,' as St. Paul exhorted the Philippians to abound, the noblemen and gentlemen of the Committee had let slip from their memories the most salutary precept of the Apostle, which warns them to show their abundant charity '*in knowledge and in all judgement.*' "

Now, we do not think it necessary to enter into any elaborate argument to show that the assertion here made is far more sweeping and general than the premises warrant us in concluding. Some worthless persons will always be led to trust to charitable societies, wherever they exist, for the relief of want which due diligence and industry would, in all human probability, have prevented: some persons there are, just above the class of paupers, who, if they felt once that any deficiency would be made up to them in time of distress, would relax their exertions, and, feeling sure of a refuge and an aid in the "District Visiting Society," would at once become, in feeling and tone of mind, paupers and mendicants. Such are the premises from which we are called upon to deduce a conclusion that all public charity is to be discouraged, because "it creates the necessity it relieves, but does not relieve all the necessity it creates." Now, the ambiguity of the epigrammatic sentence of Mr. Little, which the author of the "Letter" has been pleased to adopt unconditionally as his own opinion, is, we think, sufficiently clear. If it means that public charities create *all* the necessity which they relieve, it is manifestly false; for no charity, public or private, would be attempted, did there not exist, previous to such charities being dreamt of, some distress to relieve or to mitigate. But if it be admitted, as in all fairness it must be, that the greater part of the distress relieved by charitable societies exists before such charities are instituted, and is the cause of their institution, then the argument, stated in plain language, falls far short of proving what the author intends it to show to demonstration. It would then run thus: Public charities, by their very existence, have a tendency to create some necessity in addition to that which they were formed to obviate, and they rarely, if ever, succeed in relieving all the necessity which they were intended to meet. And what does this amount to, but a repetition of the well-known and universally admitted fact, that no human plan or institution is perfect, because the instruments with which, and the subjects on which, it works, are, in themselves, necessarily imperfect: a fact which, we have no doubt, was as clearly present to the mind of the Bishop of London when he gave his sanction to District Visiting Societies, as it was to that of "Presbyter Catholicus" when he penned his letter? The argument taken from our Saviour's saying, that we should not "let our left hand know what our right hand doeth," is as manifestly unfair as the one which we have just examined. We need only appeal to the public charities of the Primitive Church, encou-

raged and presided over as they were by apostles and apostolic men, for an explanation of the real meaning of our Saviour's words, and a refutation of the construction put upon them in the passage we have quoted. We should not have thought it necessary to remind a presbyter of the Church of England that the same Jesus who bid us not "let our left hand know what our right hand was doing," also bid us "let our light so shine before men, that they might see our good works and glorify our Father which is in heaven," and reminded us that "a city set upon a hill" (and such is every Christian body, as well as every professing Christian) "cannot be hid." From a comparison of such texts as these we need hardly say that our Saviour, in the passage thus misused, meant to teach us that the temper of heart with which our charity was bestowed was the only thing which could give it any real value in the sight of God, and that charity bestowed in a spirit of ostentation was worse than useless to our souls—was, in fact, sin. Had He meant to teach His followers that all charity, publicly contributed and publicly distributed, was wrong, and that "our alms will be converted into a source of almost unmixed evil, if their distribution become a subject of notoriety," we should hardly find such a state of things immediately after His departure from earth, as is presented to us by the inspired writer in the commencement of the Book of the Acts of the Apostles. In the second chapter we read that "all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." And, lest it should be said that this was private charity, we read again in the fourth chapter that there was not "any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold and laid them down at the apostles' feet; and distribution was made unto every man, according as he had need. And Joses, who by the apostles was surnamed Barnabas (which is, being interpreted, the son of consolation), a Levite, having land, sold it, and brought the money and laid it at the apostles' feet." Nor are we left without information as to the mode in which such contributions were employed: "In those days," we are told, "when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, that their widows were neglected in the *daily ministration*:" and the consequence of this, as we well know, was the formation of the order of deacons, whose especial office was "to serve tables"—that is, as the whole context explains it, to attend to the distribution of public charity. Nor was the practice of St. Paul different from this example set by his brother apostles previous to his conversion. Writing to the Corinthian Church, he says: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come: and, when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality to Jerusalem." And this collection for the saints, he expressly says, is commanded to the Corinthian believers, in the same way as St. Paul

had given order to the Churches of Galatia. We must leave to our readers to judge whether these passages of Scripture do not put our Saviour's declaration in a light very different from that in which our author would regard it, teaching us that it was simply intended as a warning against ostentation in all our charity, whether public or private. Nor can we see, as to the argument that the poor are debased by public charities, and led to depend on them rather than on their own honest exertion, why such an effect would be produced more by the liberality of societies than by the liberality of individuals. Those who are at all acquainted with parochial labour in large towns, know very well that the fame of the existence of private liberality, ready to relieve those who could set up a fair claim to its notice, would spread abroad among the poor of a parish, if not as rapidly, yet as surely, as that of any charity, however public. In fine, as to the whole passage we have quoted, which is the strongest attempt at argument in the whole letter, we are convinced that the noblemen and gentlemen of the Committee of the "Metropolitan Visiting Association" have been actuated by motives and reasons at least as powerful and as valid as those to be found "in large folio blue books and octavo drab-coloured books," and are depending, in the exercise of their benevolence and the manner in which their alms are distributed, on authority, at least, as high as the "essays of Malthus, Senior, and Ricardo," or even "the tales of Harriet Martineau and Mrs. Marcett."

But, notwithstanding the grievous inconsecutiveness of the arguments, and the exaggeration of the conclusions, even when they do legitimately follow from the premises, we are not prepared to say that something may not be learned from the passage before us. We may learn, at any rate, the necessity of careful watchfulness over our own motives in bestowing our charity, and vigilant and real benevolence in its distribution. There is no doubt that the existence of the charities which are the subject of animadversion in this letter will tend, to increase the number of dependents upon them: and therefore much caution and much Christian wisdom will be required in the clergy, and the committees who superintend, and the visitors who distribute the funds, to avoid, as much as possible, the encouragement of pauperism in the country. That this can be entirely prevented, even by the counsels of "Presbyter Catholicus," we will not take upon ourselves to affirm; indeed, we do not look forward to any such result, however desirable. The cunning impostor, such as is described in the pages of this letter, and such as is to be found in every street and lane of the poorer districts of London, will often obtain the relief which might have been better given to his less crafty neighbour: the noisy and importunate will often obtain what the more deserving, but more retiring and less troublesome, stand more in need of; and some few will be degraded into the ranks of pauperism, by the tolerable certainty of relief which is thus assured them. But he must have little knowledge of the real working of such societies, who will venture to assert that there is not far more than a counterbalance of good effected. The writer of this article

has had opportunities of seeing many a family saved, by a little timely aid, from the workhouse, from which, when they had once entered it, there would have been little chance of extricating them, and again raising them into respectable and industrious members of society. As long, in fact, as they are looked upon in their proper light, as supplying what no government can supply, a help for the industrious poor in the time of trouble, which will save them from being burdens to themselves and their country, and as long as they are kept from standing in the place of the Poor-law, by providing for the idle, the drunkard, and the profligate, for whom the workhouse is the fittest provision, they must be, notwithstanding all the arguments, and all the ridicule of "Presbyter," blessings both to the rich and poor. To effect this end, visitors must be selected, not hurriedly and as if their character and prudence were of no importance, but carefully and watchfully, approved by and under the immediate control of the clergy of the parish. They must be persons who, from having experienced the mercies of God both to their souls and bodies, are ready, out of gratitude and love, to give up their time and talents to His service, and who will not consider that the warmth of that love and gratitude should free them from the obligation of exercising a sound and Christian discretion in their relief of necessity. Such persons will not confine their visits to times of need and suffering; but, by keeping up a systematic and kindly intercourse with those committed to their charge, during their times of health and prosperity, will become acquainted with their characters, and get such a knowledge of their virtues and failings, as to be able to determine when the hour of distress arrives, whether the case submitted to them is one in which a public charity can legitimately and usefully interpose. They will consider it part of their duty to inculcate habits of prudence, economy, and cleanliness, so as to make the poor more and more independent of such relief as that afforded by these societies, and, by wholesome and well-timed advice, administered with Christian meekness and wisdom, to raise them gradually to an honest independence. Above all, they will remember that no advice, no assistance in merely temporal things, will be of any profit, unless accompanied by a zealous and unflagging interest in the souls of those committed to their charge. They will therefore insist, to the poor whom they visit, on Christian principles, on the duty of working honestly and steadily for the support of themselves and their families, on the sin rather than the folly of idleness, on the Christian duty of independence rather than on "honest pride." If they keep such thoughts and such principles in their view, we do not see how their intervention can be fraught with anything but blessing to the poor with whom they are called upon to mix. But we shall not be allowed to proceed thus smoothly with our argument. Our author allows all this, as, in fact, he cannot help doing. "Who," he says, "are the visitors to be?"

"The noblemen and gentlemen of the General Committee do not seem to have comtemplated any difficulty on this score. Every obstacle is evaporated before the

glowing heat of their enthusiasm, like clouds before the sun. Speak to them of visitors; and—it matters not where the parish, or what the population—their active fancy instantly conjures up a group of perfect Christian ladies and self-denying Christian gentlemen, with knowledge equal to their zeal, and zeal proportioned to their knowledge; with plenty of time at their disposal, and willingness, at a hint from their pastor, to spend it all in the service of the poor; with humility, which can meet every man on terms of equality as a brother; with gentleness, which never can offend; with temper, which can endure without impatience any amount of frowardness or contrariety; with charity, which can sympathise in every description of distress; with a quick insight into character, which intuitively distinguishes the true from the false, the sufferer from the impostor, and with a nice tact and judgement, which, apprehending at a glance the nature of the ill to be relieved, never allow them to be mistaken as to the best mode of administering the relief required. Such are the qualities necessary to form a good visitor of the poor, who is to go, *a stranger among strangers;* to deal with affliction in all its variety of forms, and with imposture in all its Protean transformations. Can the General Committee really suppose that the characters, fitted for such an office, are readily to be met with? or that when met with, they will require no discipline and education to prepare them for its duties? Talk of the imaginative powers 'of the lover, the lunatic, or the poet!' Why, such persons are not half so '*compact of imagination*' as the staid members of this new Joint Stock Charity Association! A very few days since one of its zealous supporters told your Lordship's correspondent, that 'nothing was easier to be met with than men and women calculated to act as district visitors, for the only qualities required were '*sincere religious principles, and sound common sense!*' Nothing more!—The two rarest qualities in the world to be found apart; and, of course, still more rare to be met with in union! But, supposing the parish of *B.* should be most highly blest, and be peculiarly rich in individuals of this happy, religious, and mental constitution; they are precisely the individuals whom the Rev. Mr. *A.* will, on establishing his Visiting Society, endeavour in vain to press into his service. The man of sincere religious principles and sound common sense, is, of all others, the least ready to take such charges upon himself; he has his own business to attend to; he has his duty to fulfil in that state of life to which it has pleased God to call him; he is alive to all its weighty responsibilities, both immediate and remote; he feels that, with all his care to do his duty well, he does not do all he ought, and heartily desires to do more; he knows that, in taking upon himself the charge of families, with which he has no connexion but the very loose ties of the same parochial tenancy, he thrusts himself into the responsibilities of those relations of friends, neighbours, or employers, who are morally and religiously bound to render them what assistance may be required; he is sure that such offices lie beyond the line of his clearly-ascertained obligations; and he conscientiously objects to undertake them, and thus to violate the Apostle's precept by 'stretching himself beyond his measure.' Besides, persons of this well-judging description are fully aware of the moral evil attending such avocations. They know, that if there be any one thing which, next to presumptuous sin, is more demoralising than another, it is that official kind of intercourse with the distresses of our fellow-creatures, which is drudgingly kept up by the visitors of a Relief Society. '*It is better,*' says Solomon, '*to go up to the house of mourning than the house of feasting, for by the sadness of the countenance the heart is made better.*' But, I believe, that, however true this maxim may be, when the 'house of mourning' is entered in the ordinary course of our affairs, on account of any of the various claims of social duty, the influences which dwell beneath its roof very soon fail of producing their beneficial effect on the hearts of the active agents of a public charity. With such persons, to go in and out among the haunts of misery gradually becomes an habitual occupation; and it soon proves to them no more than a mere mechanical service, in which the finer sympathies of the breast become rather exhausted by over-use, than invigorated by exercise. Their minds are more sharpened by the practice of dealing with and detecting the many artifices of imposition, than their hearts are softened by the presence of such cases of real affliction as they may happen to encounter. Suspicion is

cultivated in their breasts to, at least, an equal degree with charity. Neither, indeed, is the habit of dispensing alms from funds, which are supplied by others, but of which we receive all the little consequence, solicitation, and thanks attending the distribution, at all calculated to elevate or refine our nature. It cultivates a hard, dictatorial, bustling kind of character, which is as opposite as possible to the kind, meek, and gentle spirit of the Gospel. The visitor very soon degrades, in fact, both in his own disposition towards the poor, and in their estimation of him, into a sort of deputy overseer, or supplemental relieving officer. These are consequences, which persons of sincere religious principles and sound common sense foresee; and they conduce, with many other reasons, to prevent their enlisting themselves among the active agents of any such *soi-disant* benevolent institutions.

"But when these, the most valuable members of his congregation, have drifted off from him, where is the Rev. Mr. *A.* to look for his coadjutors? He may command the services of the morbid pietist; of the restless fanatic; of the idler who is weary of himself; and of the prying, curious, chattering busy-body, who wants to know how everybody lives, and to settle everybody's affairs according to her rule. Mr. Timmins has retired from business; he has always finished his newspapers by twelve; and, between that and his luncheon at one, he will have no objection to see a few poor families in his immediate neighbourhood. Miss Yellowly and her sister, Miss Laura, who have nothing on earth to do from breakfast to dinner, after they have watered the geraniums, cleaned the canary birds, and fed the cat, will be only too happy to undertake any charge to oblige the rector. Miss Groves has a kind of *penchant* for the red-haired curate; and, though her mother, who is rather blind and very rheumatic, wishes her to remain at home and read *Ellen Middleton* to her, she is altogether at the disposal of her spiritual guide. Mrs. Gilks, a widow of small independence and questionable gentility, is delighted to accept an avocation which promises to bring her into familiar contact with the more aristocratic portion of her neighbours. Mr. Docket, the little solicitor, hopes to obtain the advantage of being advertised all over the parish, as '*The Honorary Secretary of the Charity*,' and volunteers the services of his wife and daughter; while Mr. Grills, the butcher, Mr. Allum, the baker, Mr. Crib, the grocer, Mr. Slate, the coal-merchant, Mr. Serge, the draper, and Mr. Sprigget, of the potato warehouse, are all ardent in the cause; partly with a view of pleasing their excellent customer the rector; partly on account of the beadle-like kind of consequence to be derived from the office; and partly from a consideration of the amount to which their visits among the poor may be remunerated, by tickets for articles on their respective shops.

"This is the class of persons, my Lord, on whom will devolve the most delicate charge that can be entrusted to the despatch of man—the charge of administering comfort to the desponding, the suffering, and the broken-hearted. At first, for a month or so, the Rev. Mr. *A.* may persuade a few more able hands to assist him in getting his scheme out of dock and setting it afloat. But these will, one by one, desert him, and eventually leave it to be worked by the sort of people I have described. At all events, from July to November, when everybody is out of town, into such hands it must inevitably fall."

Now, that there are some difficulties to be surmounted in making such a society as has been started under the auspices of the Bishop of London work well and accomplish the ends for which it has been instituted, we are perfectly ready to admit. But, whether it be right in a Christian minister to speak of any effort for good, much more of one to which his Bishop has given his sanction, in a sneering and disparaging tone as "this new Joint Stock Charity Association," is a question between the writer and his God. We, for our part, cannot but think that such a tone throws great doubt upon the degree of earnestness and right Christian feeling which has actuated him in this publication.

Again: the joke of Miss Groves, and her *penchant* for the red-haired curate, and her objection to read *Ellen Middleton* at home to her mother, may be a very good though not a very seasonable joke; but we are quite unable to see what it makes for the argument. Nothing is so easy as to overthrow a cause by adducing cases in point, when the arguer is at liberty to imagine his own cases. We will therefore, without farther ceremony, pass over Mr. Timmins and Mrs. Gilks, together with the worthy fraternity of butchers and bakers, as being *nihil ad rem*. Our author, then, in the passage which we have quoted, makes two objections which he conceives will be fatal to the working part of the society. 1, That visitors with the requisite qualities are very rare: and, 2, That those who do possess such qualities, are, "of all others, the least ready to take such charges upon themselves." From which two objections follows, as a corollary, that the administration of the affairs of the society will be left to idle, meddling busy-bodies, without any sound principles of religion, and equally devoid of common sense. Now, we are perfectly ready to admit that idleness and a busy-body disposition may lead such persons as Miss Yellowly and Mrs. Gilks to undertake the office of district visitor, and, if admitted to that post, we can quite understand that they would produce serious inconveniences. But we must remember that no one would be appointed a district visitor without the consent of the minister of the parish; and that therefore if such persons are admitted, the fault of their maladministration of the funds of the society will rest with the clergy themselves, who would be bound to refuse all candidates for the office, of whom they did not generally approve. We say *generally*, because we have no expectation of finding angels for visitors, any more than for clergymen, although "Presbyter" seems to think, in some parts of his letter, that the very word clergyman implies the sincere religious principles and sound common sense, the unwearied zeal and active love, which he supposes, *à priori*, all district visitors to be utterly deficient in: now and then a person may slip into the number of visitors who is not fitted for the work (perhaps it would be impossible for the clergyman to be always sufficiently on his guard to prevent such an accident); but we are convinced that such need not be, and is not, the style and character of the great majority of district visitors. Wherever it is the case it shows a neglect and culpable indifference on the part of the minister, which would be sure to develope itself without the intervention of the "Metropolitan District Visiting Association." But neither can we agree with "Presbyter," that persons of really religious character would "conscientiously object to undertake the office of visitor under the superintendence of his clergyman." At any rate, if he did object, we should think him palpably deficient in that charity without which all his religion would be but as sounding brass or a tinkling cymbal. We do not suppose that he would neglect his business or his family; but surely he would not be showing his sense of his Saviour's love in seeking out and saving his own soul, and crowning him with the blessings of *this* present life, if he could not abstract from his business and his family

some few minutes for sympathy and assistance to his poorer neighbours. We believe that it is an insult to the Christian philanthropy of such persons as our author describes as refusing to share in this labour of love, to argue the matter with him: the best answer is the fact that in all parishes where the system has been tried, and where the clergy have done their duty, men of education and competent wealth, and ladies in the same station of life, have been found to visit among their poorer brethren with as much care and caution as the clergyman himself could exercise, and with as little ostentation or unchristian pride. Nor only this: but in the humbler walks of life many have been found who, having themselves been reserved by God's grace from the temptations of the world, the flesh, and the devil, have felt constrained, by the love of Christ, to bear his glad tidings of great joy to their brethren, perishing for lack of the Word of Life. It is true that many such persons, whether in the higher or lower ranks of society, have not received a university education, or been sent forth with episcopal commission to preach the Word. But we should not forget that it is neither their province, nor in general their wish, to intrude into the place of the ordained minister of the Church, but that they are to be, as it were, his pioneers and assistants to aid him in that work of constant personal superintendence and guidance, which, in the parishes of large towns, he is unable to afford. They take his place, too, in that serving of tables, and ministering to the wants of the poor, for which his many avocations leave him so little leisure; and they form, if they act in a right spirit, a point of sympathy, where the rich meet the poor and show their real interest in their welfare. On this subject, however, we are again at variance with our author, whose remarks, partly just and partly most unjust and fallacious, we quote at length:

"One of the advantages which these societies promise to themselves is the bringing 'the poor into more frequent communication with the clergy.' How or why this should follow, is not stated. The very reverse would appear the most probable consequence. The incumbent of any parish, by appointing visitors, puts a most important part of his ministerial functions into commission, and establishes a lay order of male and female deacons to come between him and the humbler classes of his population. For the life of me I cannot understand how they should be instrumental in bringing him 'into more frequent communication' with them. But it is also expected that by means of such associations 'a kinder feeling will be engendered between classes of society too widely severed by worldly circumstances.' My Lord, excuse the expression, but I cannot help considering this as wretched cant. Why do 'worldly circumstances' sever the different classes of society? I need not say why. Every man who considers the question will at once find that the evils, which cause this separation of classes, are of too fatal a character and extended an influence to be remedied by this forced attempt to bring a few individuals of each into occasional contact. The ties, by which man and man are united, are not thus easily forged. The rich and poor, the employed and the unemployed, cannot be restored to their right condition of reciprocal kindness by the intermediation of a lady with a *coal*-ticket. 'Worldly circumstances' used not 'to sever classes.' A little more than fifty years ago, when Crabbe, the poet, resided for some time in the house of Mr. Tovell,* a gentleman of considerable landed property in Suffolk, he found the

* Crabbe's Life, pp. 142, 143.

drawing and dining rooms only opened on state occasions, and the family generally living with the domestics in the old-fashioned kitchen; where, while the master of the house read his book or his newspaper by the capacious fire-side, the lady sat at a little round table, superintending the work and working with the maids. In this manner kindly feelings were naturally produced. Civilisation was diffused by intercourse; and the science of house management, acquired by the servant at the hall, was carried with her, on her marriage, to make the comfort of her husband's cottage. In houses of a higher rank there were always some domestics who had lived long enough in the family to be considered as a part of it; who held a confidential place in the regard of the lord or lady, and who formed a connecting link between them and the menials, every one of whom, perhaps, was born on the estate; while a knowledge of the merits or demerits, the weal or woe, of all, was maintained by the superintendence of that most important but obsolete member of every large establishment, the chaplain. This tie of friendly care on the one hand, and of attached dependence on the other, has been gradually loosened. Instead of it, there has grown up between master and servant a cold, unsympathising, incommunicable distance; an obstinate, impenetrable reserve; which exists in no other country, which every really Christian heart feels it painful to keep up, and which no one of ordinary good nature could think of maintaining towards a dog or cat, that he happened to come as frequently in contact with.* By such a state of things both parties are losers; the master and the mistress, perhaps, the most. It may be taken as a rule, without exception, that the members of a family cannot live long in a state of indifference towards each other. If they are not united by feelings of regard, they will be severed by feelings of enmity. If the master takes no care to attach his domestics by words and acts of kindness, they very soon begin to look upon him with an evil eye; to lose all concern for his interests; and, if they abstain from defrauding him themselves, to rejoice in the success of the cheat by which he is defrauded. It is only latterly that all the links of good feeling between the higher and lower members of the same household have been broken asunder. They used to be bound together by a joint interest in the younger branches of the family. Some years ago, there still remained the old footman, or the grey-headed groom, or the trusty nursemaid, to whom the children could be safely given in charge, and who loved the children, and were loved by the children in return. But now these are exploded. Miss Edgeworth and the Educationists found out that such persons were not sufficiently enlightened to advance the intellectual improvement of the young people committed to them. And, to be sure, if the *ologies* be the prime objects of life, they had not the ability of teaching them. But they taught us better things. We learnt from those honest, excellent, attached servants, who, perhaps, could neither read or write, a multitude of fairy tales and fine old songs and ballads; we learnt from them the country names—the only poetical names—of all the flowers of the fields and hedges; we learnt from them a great many proverbs, some of which were not the worse for being found in the Bible, and which may have often stood us in good stead amid the trying circumstances of after-life; we learnt from their talk about what they did at home before they went to service, and from their patient answering to our interminable questions, how the labouring poor live, and think, and feel; and—what is better than all—we learnt, from the impressions made by those conversations, to love the class which Providence has placed in the humblest grade of life; and to perceive how very little difference in all the high, noble, generous, and really amiable qualities of our nature, book-education makes between man and man. And, in exchange for these homely instructors in so many particulars of invaluable knowledge, what have the present generation got? A shabby-genteel nursery governess, who has learnt

---

* "Sir Walter Scott's manner of free intercourse with his servants, his *dependents*, and every individual in the humbler walks of life, was a perfect model of what every gentleman's ought to be. See Lockhart's Life, vol. vi., p. 193, et seq."

half Pinnock's Catechisms, and all Magnal's Questions, by heart; who is considered to have a tolerable French pronunciation: who has a horror of low people; who is astonished that any lady should be able to read Charles Dickens' novels; and who cannot eat her dinner without a silver fork. Here, my Lord, is the first great breach in the fabric of society. The severing that one link of kindness, which knit master and servant together, accounts for all the separation of classes we meet with. The school, in which the terms of intercourse that ought properly to subsist between all Christian people were acquired, has been broken up. Protecting and cordial familiarity in the great, dependent and affectionate familiarity in the lowly, are things that no longer exist. In less ostentatious and luxurious times, every man's kindly feelings flowed in their natural course, to his relatives, his neighbours, his tenants, his domestics, his dependents. Now, as communication between distant places has been rendered more easy, they are made to extend over an immense circle of acquaintances. The affections used to descend, like the showers of heaven, comforting, and gladdening, and fertilising the plains beneath; they now float lightly over the surface of the level on which they spring, starving everything below, and doing little more than sustain the languid interest of a continually increasing society. What is wanted, is the restoration of an humbler, kindlier, freer manner of intercourse between manufacturers and their men, farmers and their labourers, masters of families and their domestic servants; and I cannot understand how any approximation to the attainment of this most desirable state of things is to be made, by the occasional call of a strange lady or gentleman on a poor family with which she or he has no connexion whatever. Indeed, I hardly know a more disgusting piece of hypocrisy than that which I see at the present day so constantly exhibited; when some arrogant woman of fashion, who treats her country neighbours with supercilious incivility, her less exclusive relatives with the coldest indifference, and her domestics with a most withering stiffness, passes by all these legitimate objects of her kindness, and goes out of her way to lavish her factitious sympathy and capricious interest on the unknown inmates of some garret or cellar in a London alley. Such forced and artificial efforts are neither blessed to the giver or the receiver, because they lack the grace of charity. Believe me, my Lord, no progress towards amalgamating the different classes of society will ever be effected by disturbing its order, by making any eccentric movements, or by overstepping the bounds which circumscribe our duty, but by our all striving quietly, orderly, and resolutely to discharge our duty to the utmost within those bounds. Our blessed Lord regarded Himself as 'only sent to the lost sheep of the house of Israel,' and never allowed His steps to wander beyond the confines of the Holy Land. Might we not wisely imitate Him in this?"

Now, it may be very true—at any rate, we are not going at present to dispute the position—that times were much better both for rich and poor, when "the master of the house read his book or his newspaper by the capacious fireside, and the lady sat at a little round table, superintending the work, and working with the maids," although we strongly suspect that even those days of bliss were not free from the alloy of misery which is more or less mixed with all human happiness. But, this one thing we must clearly keep in mind, that we have to do with things as they are, not things as they might be, or as they were. It is of little use sitting at home, reading or dreaming of happier days, when things were not constituted as they are now, when kindly and Christian feeling held together master and servant in a bond of fellowship, when we know that those days, if they ever existed, are passed by, and that civilisation has assumed a new and less pleasing appearance. We would, indeed, not yield to our author in anxiety to see the rich and

poor meet more and more together in friendly and social intercourse, knowing that the Lord is the Maker of us all; but this most desirable end is not to be attained by sitting and sighing for the days gone by. No! we must be up and doing, if we would perform the great work in these our days of reconciling the rich and poor, among whom the frightful idea is but too prevalent, that they are natural enemies to each other. We shall do it neither by mawkish sentimentality nor by misguided zeal, but still less by sitting still and looking on with folded arms, or confining all our sympathies to the narrow circle of our own household. We individually owe a debt of duty to society, to renovate it, if possible; in paying which we must all lend a helping hand: we individually owe a debt of duty to the poor and ignorant multitudes whose hovels surround our comfortable homes, of whose misery and ignorance the neglect of our forefathers and ourselves has been the cause. And even if we could be sure that, by a returning kindness and heartiness of feeling to the humbler classes with whom we are brought into more immediate contact as household servants, we could by degrees leaven the whole face of society, yet the process must of necessity be so slow that at least a generation of the poor must pass away with blinded eyes and impenitent hearts to their eternal account: and what have we to say that their blood should not be on our heads? Taking, then, men and things in England as we find them, as they really exist, not as they were and might be, we can see no reason for considering as "wretched cant," the wish and expectation that by means of district visiting "a kinder feeling will be engendered between classes of society too widely severed by worldly circumstances." Surely, the object of engendering such a feeling would be to fill up the chasm which lies between the classes of society, not to leave it as it is, impassable, as our author seems to imply. With reference to the exquisite comparison drawn between the grey-headed footman of "old lang syne" and the shabby-genteel governess of our degenerate days, we are content to leave the force and point of the argument, together with its fairness, to the judgement of every impartial person. The "arrogant woman of fashion" who is supposed to represent the district visitor on this occasion should feel happy that she is not "the highly evangelical lady" drinking a pot of porter at a meal, who figures in another page of this letter in the same capacity. Surely, all this wretched ribaldry is unworthy of one pleading the high and holy cause of the poor with what he would call a worldly, and hardhearted, and faithless generation. We feel shocked, as we pass from such arguments as these, to the appeals made to the example of our Lord who was "sent only to the lost sheep of the House of Israel." Yet He healed the Syrophœnician woman, who had no claim upon Him; and shall we refuse our help to the tens of thousands who are perishing around us mainly through our fault and neglect? Let us be kind and friendly to our servants, let us give to all their due, paying fair and remunerating wages for work done for us, and not grinding the poor to the dust by extortion on our own part, or

unfair competition on the part of charitable institutions;* but let us not be content with this, nor think that when this is done, all our work is done. In this, we think, lies the main error of our author's argument—that he thinks district visiting societies useless because they do not fill all the field of philanthropic labour; like the visitors to whom he so strongly objects, he will not have any good done except in his own way; and because imperfection is adherent in all human institutions he would have them altogether annihilated. Grant that such societies as the one he attacks *have* a tendency to encourage mendicity and pauperism; yet, if they be necessary, as seems clear, to meet the misery which already exists, we must provide, to the best of our power, against the evil, by vigilance and caution in administering relief, and by inculcating the principles of Christian honesty, frugality, and industry, while we lend a helping hand in the present distress. We must give those whom we relieve, clearly but kindly to understand, that we do not intend to encourage improvidence or idleness, but only to aid the deserving, whom sickness or other unforeseen cause has for the present pressed heavily on. In a district society of the metropolis with which we are well acquainted, visitors in sufficient numbers, and of sufficient information, kindness, and tact, have been found to watch over and guide an extensive body of poor. The society has now been organised several years, and therefore is not "an offset" of the Metropolitan, &c.; but so well has it worked, that the schools, having funds and lending library, have received accessions in the number of those availing themselves of them to a very considerable degree; so that where as in 1837 there were

* On this head we may quote some just remarks from Presbyter's Letter. "If the Home Secretary would prevent all prisons, penitentiaries, and union houses from undertaking any work of that description for pay, or executing any except for the use of their own inmates, we should no longer hear of the frightful inadequateness of the wages of the sempstress. At present, these houses occupy the situation of an *eleventh pair of hands* to compete for a share of the work which is only sufficient to afford full employment for *ten pair*. Under ordinary circumstances, the presence of these establishments in the market would give the employer the power of beating down prices to a considerable extent; but, under their very peculiar circumstances, the depreciation they cause is incalculably greater, because the price of the work is almost immaterial to them; it is the *work* they want rather than the *money;* though the remuneration may be small, to them it is all profit; however low the price already paid, if a job is to be done and their hands are idle, they can afford to bid lower than the lowest bidder in the competition for cheapness and starvation. Mr. *L.*, a most respectable dealer in ready-made linen, had, during a long course of years, contracted for supplying the dressing-gowns of the government hospitals. Last year this work was taken from him. He was satisfied that his tender was as moderate as could be made, consistently with a fair payment of the services of his workwomen; and he was anxious to find out by what means the person who had obtained the contract from him, was to get the articles made at a cheaper rate. He discovered that they were to be made at the model prison. 'Sir,' said the old man, with deep feeling, as he related these facts to your Lordship's correspondent, 'the loss of that work compelled me to dismiss women from my employ whose grandmothers had worked for my father.' It is frightful to contemplate the robbery which the poor suffer from the permission of this most unjust competition."

five contributors to the savings-bank, then some years in existence, in 1844 there are upwards of a hundred, while the subscribers to the library, and attendants at the school, have increased in a similar ratio. So much may be said, at least, in this instance, for the labours of a zealous and efficient rector, and a visiting society under his superintendence. We cannot enter into many of the arguments used by "Presbyter" in the advocacy of his views. There are several of more or less weight, most of them carrying with them a certain portion of truth, all of them unduly exaggerated. Thus, for instance, we are told that such societies will, in fact, diminish charity; that many who now give away their *£5 per annum* in private almsgiving would commute the whole for a subscription of a guinea to the District Visiting Society; and that the poor would be defrauded thus both of money and sympathy. Now, this may be true in one or two instances; but does Presbyter venture to affirm that it is so in many, or that cases of a contrary character are not far more numerous, where many who gave neither sympathy nor money are led by shame, if by no better motive, to place their guinea or two a year at the disposal of the clergyman and his society? Does he really think that the current of true Christian sympathy and charity would be stopped to any extent, by such an obstacle as he has pointed out?

We have already exceeded our bounds, and we cannot therefore enter on one point on which our author dwells at some length, wherein he strongly advocates an increase of clergy in preference to lay agency of any kind. In this, as in his other arguments, we shall find a portion of truth mixed with much error; but the subject is too large to advert to at the end of an article, and we shall therefore defer it to another occasion. We have spoken strongly on the letter of "Presbyter Catholicus," because we think it an uncharitable and unkind act to do anything to thwart a good purpose, by means so harsh and violent. Had he, in a calm and Christian tone, suggested improvements in the order of these societies, and urged care and caution in relief, even had we not agreed with him, we should have thanked him for the kind interest which led him to lend his aid in a cause which we all, we should hope, have at heart. But we have felt bound to animadvert strongly on the style and method of reasoning which have been adopted in this letter, not out of ill feeling to the author, but because we think that ridicule and sarcasm should be excluded by common consent from the consideration of such subjects as these. And in so saying we distinctly refer to many tales and such like productions, particularly those of the Rev. Mr. Paget, which have but too commonly been the vehicles, in the last few years, of the mischievous errors of the Tractarian school, to which, from one or two hints in the letter, as well as the "*nom de guerre*" of the author, we should fancy Presbyter Catholicus to belong.

HENRY HOMEWARD.

CHAPTER II. HOMEWARD, THE PRIEST.

"This low pile a Gospel teacher knew
Whose good works formed an endless retinue:
Such priest as Chaucer sang in fervent lays;
Such as the heaven-taught skill of Herbert drew;
And tender Goldsmith crowned with deathless praise."

WORDSWORTH.

IT was about this time that my friend began to write his "Day Thoughts," to contrast with Young's "Night Thoughts." Perhaps I shall favour the reader with a few pages from this excellent work, if he will only be patient with me, and excuse me for passing over the account of the wedding altogether. I shall leave in blessed silence, not merely the honey-moon, but five or six honey-years, at the close of which I found Homeward, one Saturday evening, sitting in no retired study among dead old books, but in the parlour, with his wife, his mother, and Robert Green, and there writing his Sunday sermons. This was his regular method. He picked up fragments for his discourses while walking out with his wife in the mornings; as he visited the cottages of the poor and heard their stories, he noted down in his pocket-book suitable remarks for all their cases; and, at the close of the week, he collected these materials, gained by intercourse with the *realities* of human life, in his sermons. As he wrote them, he now and then stayed to read a few pages to his wife and mother, and ask for corrections.

"I wonder that you do not make errors," said I, "in the midst of all our talk."

"Nay," said he, "that is the very thing which keeps me from making errors: I am writing about *you*—about *your* life and happiness; and how should I know what to write, if I shut myself up in a barren study fourteen hours every day? Such solitude is the source of a questionable theology, the disputes of which fill our libraries, but enter not into the cottages and hearts of our flocks. Only what flows from life will lead to life. I wish we were well rid of all great, formal, *unreal* sermons, such as we find no trace of in the Gospels. I would give to theologians and preachers the advice which a poet gives to his junior cotemporaries: 'All my poems are occasional poems: they were all suggested by, and have their base in, reality. Of poems that are conjured out of the air, I make no account. Let me not be told that the actual world is destitute of poetic interest: the great triumph of genius is to make the common appear novel, by opening our eyes to its beauty.' All that is so well

said in this passage," continued Homeward, "of poems, I would say also of Christian discourses. When the Truth Himself was upon earth, He dwelt among men, even among harsh worldly publicans and abandoned sinners; He saw their wants, listened to their complaints, partook of their joys, and it was His glory that 'He knew what was in man.' When I meditate upon His blessed life—a sense of divine simplicity and unalterable holiness, of union between deep eternal majesty, and something that I may call, in the fulness of love, sweet childlikeness, makes me at a loss for words. How great a contrast between His simple, all-enlightening, all-sanctifying words, and the barren, good-for-nothing abstractions that have been disputed of so long in the charnel-houses of scholastic divinity, caring nothing for human life and nature, while human nature cares nothing about them! There is a sublimity, I suppose, about these abstractions; but it is the sublimity of death. A student fancies that he has arrived at a higher region of thought when he is discussing some conflict of shadows, some subtile refinements, than when he is summoning all the powers of poetry and truth, to declare that 'pure religion and undefiled before God and the Father is this—to visit the fatherless and widows in their affliction:' but it is a mistake, like that of the man who thinks cloudland, over our heads, a better land than "terra firma," under our feet, with all her fruits and flowers. 'Tis for the sake of the earth that the clouds arise, and they are worth nothing till they fall and refresh the earth. To build up, to edify the true life of man, is the object of our religion; and all the laws and doctrines of a true theology are laws and doctrines of the life of man. Isolation is the evil of our day. Men get into nooks, apart from the real world, and write and speak, not to the hearts of those around them, but, as they say, to posterity. The present day is always accounted the worst: so they describe well what *was done* in days past, and prophesy what will be done in days to come, but take no part in that which is doing all around them. So many a man has laboured, according to his own imagination, for the good of that abstraction, the whole world; but has, perhaps, never breathed a word of truth and comfort into the hearts of his own children. Now, all the little I do is for this great object, which, I know, will be accomplished in the world: *to bring our religion home to men;* to translate its vital truths out of a foreign into a native language; to show that the correlatives of the things which the Gospel truly announces as *done for us*, must also be *done in us* and *by us*."

"Ay," said I, "such thoughts have, no doubt, pressed weightily upon many minds, who dare not fully utter them; because the world around us presents so gross a contrast with the truth, that the very truth for which men are unprepared appears but like a dream."

"Well," replied Homeward,

> " 'Ne'er, for the evil of the fact you see,
> Deny the truth of *that which ought to be.*'

"And do not put too large a meaning upon the text, 'Cast not your pearls before swine.' Men are prepared, often, for more than we suppose; and it is bad to write or preach in that spirit of distrust in which no commanding truth dares fully to utter itself, and all beautiful visions fall back upon your own mind, and die in despair of ever realising themselves. If we never speak anything but that which is quite babyish to our children, they will always be babes. Now, I endeavour (and with some success) to keep my flock from straying; not by long lectures on the tremendous evils of schism; but by feeding them well, by giving them so much of the truth at home, that, go where they will, I humbly say, they shall not find more of really good teaching than I have bestowed on them. And I believe that I have successfully impressed it on the simple minds of my congregation, that *the truth* is, not in *this* or *that* doctrine, isolated and set apart in enmity against its natural brotherhood of truths; but that it is a system, *a life*, only to be thoroughly known *by living in it and through it*. There is not a truth by which I live myself, but I have told it to the people.

This is a specimen of many homilies on the same subject, which I heard from Henry Homeward.

That evening, after our conversation, the children were called in, and sat in a half-circle before the fire, for a few minutes, in silence: then Homeward read the 103d Psalm, after which all joined in singing (I can hear young Ellen's voice now!) one of his own simple, thankful hymns; then all repeated together the Lord's Prayer. When I had retired to my chamber I heard beautiful strains from Homeward's organ, and fell asleep, thinking how much of the holy and the beautiful might be realised in this life, were all men like Henry Homeward. I shall never forget the happy Sabbath I spent with his family. It was a festival of peace and love. Of all men I have known, the happy curate of Stilsea Church had the greatest power of treating divine things as living realities. The forms of his thought seemed no dead abstractions gathered out of books, but living creatures, moving from heaven to earth. His homily was simple enough, in its distinct parts, for the minds even of the children; but there was something in the whole strain and connexion of it that seemed to breathe from a deep region of mind, where only devout love can penetrate. There was more of the *interpreter* than of the *orator* about Homeward. As he spoke, the subject seemed *unfolding itself* and enfolding us, mingling with our minds; and we no more thought of him, than we should of the organist who played *well* Mozart's "requiem"—(if he played it *ill*, we should think of him). His style seemed natural, not only to himself, but to *the truth;* and, simple as it was, it was powerful; for it was attended by the assurance that *it must be so*. He began to open the simplest view of his theme; and brought, first, the plain, immediate meaning into clear daylight. He began with what seemed least significant: but, from it, he unfolded a world of practical thoughts. And when he had overcome some seeming objection, and gained a

full grasp of the subject, his eye would kindle, and he would cast over his congregation a glance of perfect happiness and assurance, as he proceeded with the natural and powerful self-application of the truth. He did not, like some orators, draw pictures before the eyes of his people with which they had no more *to do* than with the cartoons of Raphael; but he really made the *truth dwell* among them. He asserted, for the comfort and edification even of his lowly congregation, those solemn yet most comfortable privileges of the Church which too many allow only as the predicates of an invisible and unintelligible subject, to be found neither in heaven nor on earth. It is a very painful thing to witness, in many of our parish churches, the most sacred truths, day after day, vainly set forth before a dull and careless people; but it was not altogether so at Homeward's church. There were some cheering gleams of that day which, we will hope, is again to arise upon our land, when the light, so long displayed before our eyes, shall enter our hearts and rule our lives.

"The end of my doctrine," said Homeward, "is this—that what we all allow *has been true, is still true:* nothing but the life and spirit of Christ can save the world; and, to reproduce that life, is the aim of the Church; to fulfil which, the Spirit is given to lead her *into all truth*. The sum of all controversies is the question, 'Whether the guidance of that Spirit in the Church can be discerned from the movements of men?' and the saying, 'I AM THE TRUTH,' answers the question for ever?"

After the services of the day, I attended the curate and his brother, Robert Green, in their visits to the cottages of the poor and afflicted; for whom the latter (himself sinking under apparently incurable disease) had prepared medicines. While thus engaged, deep thoughts were awakened in me of the predicted, beautiful realisation of the Life of Christ in the world, and of the reign of truth so purely catholic, that it shall be impossible to protest against it.

As I attended these brothers, praying for and administering to the afflicted, I saw clearly, that all the defence the truth needs is to be allowed to *become* that in external developement which it is in substance. Many of our laborious efforts to fence round the truth from the attacks of foes, seem to proceed on the supposition that, if we could make it as firm (and also *as barren*) as a rock, with the proofs of its existence exposed rather to the superficial eye than to the living heart, we should attain the perfection of demonstration; but rather *let the truth live*, and every movement of that life will sweep away a host of puny doubts and objections, which only occur where the life is not. There are many objections that should be left to themselves, or treated as the determined traveller treads down the pebbles on his pathway.

How calmly that evening, in the parsonage garden, those brothers held converse on life and death, faith, and hope, and love, while one seemed secretly rejoicing in the expectation that soon he should prove true the hopes of a serene and patient life. Not long afterwards, I heard how Robert had died peacefully in his brother's

arms, saying, with his last breath, "All we have talked so much about, Henry, is *true—quite true!*"

"Thus," said Homeward, "the way to win the world is not by contemptuously exposing the vanity of its way, but by showing the happiness of our way." . . . . "We lose the life and practice of the truth, while we are endeavouring, in an ungenial way, to compel other minds to receive it. Impressions that depend for all their power on high-wrought passions, and seeming demonstrations that depend for their clearness on many subtile links of investigating thought, are of little value for me. No truth can set us free from all our doubts and sorrows, but that in which we may be always resting, while we are fulfilling it in our life; and this truth is no dead letter to sleep under the dust of a library, but must beat in every pulse, move in every thought, and give divine meaning to the common skies, the genial air, and our morsel of daily bread." . . . .

"Enough of complaints of all kinds! those capable of telling anything good are well enough acquainted with the evil that is in the world, and, if they will, can be eloquent in lamentations; but sighs exhaust our God-given strength, and words of peace and blessing are yet too scarce in the world. And enough of disputes! in these there is nothing new under the sun: all has been said over many, many times, that can be said of those contradictions, which, like the grim features on the outsides of churches, are set in array on the *outside* of Truth's shrine to try our courage and love. We have had enough of variations on the old theme, "Not so and not so;" now for a living, simple, and happy evolution of the truth, fulfilling itself in love. Even my unworthy breath is too precious to be spent on aught beside. Oh, my friend, that we really *did* believe all we say of the absolute wisdom of the Incarnate Word: then we should take His method and teach His truth in his way, sparing ourselves a world of good-for-nothing pains of argumentation by a right use of His words—'He that hath ears to hear, let him hear.' We cannot make hearing ears with all our controversy." . . . .

"My principle is 'YEA, YEA.' The whole system that we would maintain against the world, must first, without a word of controversy, be displayed in its living harmony, and then each attacked portion of it will be defended by the life and light of the whole."

One of the good features of Homeward's character as a parish priest was his peculiar attention to children.

He had built a pleasant lecture-room near the church, and there it was his delight to assemble the children of his neighbourhood with his own children, and tell them stories, or amuse them with a concert occasionally; and in these exercises he knew how to entwine the interests of the Church with the expanding affections of his youthful audience; and far better did he succeed, than by that perpetual dry argumentation which often wearies older heads and more confirmed disciples. In the course of lectures which he delivered in a neighbouring town upon the "Christian Renovation of Society," he strongly recom-

mended his own happily effective method, which has met with too few instances of co-operation.

He argued that the great multitude of youthful dissenters from the Church, forsake its ordinances and communion on no serious grounds of doctrinal difference, but simply because they want something to do more than is provided for them by the actual state of that part of the Church with which they are acquainted.

"Teach them," said he, "the *meaning* of our liturgy, and they will not wander to seek a better service. Teach them to chant the Catholic psalms of the Church, and they will not go for poetry and music elsewhere. It is the unemployed members who are discontented with the system. Employ them! and overcome disorderly action, not by mere suppression, but by the due orderly expression of activity."

"Where," said Homeward, in one of his lectures, "where does all our education go? Its fruits are not found where they are needed. Learning and accomplishments seem rather to be piled up like the useless Egyptian pyramids, than spread abroad over the level of society. Thousands are expended upon the musical accomplishments of the fair and favoured daughters of our land, yet in many of our parish churches we can hardly raise an harmonious hymn. Learning is stored up in our colleges; yet all around our seats of learning, and almost up to the doors our parsonage houses, extends a sad waste of intellectual barrenness."

In the later period of his life, Homeward determined to make a tour around all the places linked with the dearest recollections of his youth. He sang a Christmas carol in his nursery. He visited the dwellings of the poor, and enquired of the adventures of his old associates, and found none of them without consolation. He talked with them of heaven, and of the coming reign of Christ in all hearts. He preached, in as many pulpits as were opened to him, sermons full of peace and joy, and almost seemed a prophet in his old age; and his smiling face, and words dropping love, awakened thoughts and feelings not soon to die in the hearts of young and old. The mother went home loving her children better than before, the man loving his neighbour more, and ready to go and shake hands with his foe.

Homeward made a festival, on Easter Monday, for a large company of children, in the school-room, where he and Robert Green had spent so many happy hours. He procured the best music in the town, for the entertainment of the young assembly, and seemed happier than all the kings of the earth among the smiling faces of his congregation, while he made for them speeches full of laughter, smiles, and happy wholesome tears. He told them tales of his boyhood, interwove laughable old stories, then gave a story about friendship, and opened the springs of salutary grief, and, when he saw the mild spring-rain of pity on their cheeks, made all the drops sparkle in a smile again. The very iron pedagogue himself was quite melted, to see the youngsters so dull under Latin grammar and the cane, now so full of life and gladness.

Soon after he returned home, I paid a visit to the parsonage at Stilsea, one fine evening, and when I enquired for the curate his wife pointed me to a group on the summit of a hill.

"There," said she, "is Henry in all his glory!"

And there we found him in the centre of a circle of happy boys and young maidens, all singing heartily, while his grey locks waved in the evening breeze, and the golden light shone upon his benevolent face.

These short hints may suffice to point out Homeward's way of defending the Church, by linking its institutions with the warmest affections of the human race, and making it apparent as a continuation of the life of Christ, for the universal propagation of a genuine philanthropy.

CHAPTER III. HOMEWARD'S CONVERTS.

"Vainly we imagine ourselves to possess a depth of goodness within, which we can never express to our fellow-men. Virtue must be measured by that which it *does*: but the *doings* of virtue, in the most contracted sphere, are far more important and pregnant with effect than they seem to the eye of the world."—*Certain Vain Notions exposed.*

If you had walked over Homeward's parish on some bright spring morning, you would hardly have imagined that sin and care could dwell in such a soothing spot of earth. As I walked along a retired lane by the side of a wood, I observed the good priest entering a cottage, in the front of which was a little garden. I stood in the garden which was crowded with flowers and sweet-scented herbs, admiring the prospect over the river, till Homeward came out. "This used to be a happy place," said he: "you still see the lingering traces of that hand of neatness and beauty which trained those honey-suckles and laid out this garden. Ellen Day was a fair English girl, with flaxen tresses, a bright blue eye, always as clear as yon heavens, and apparently only one passion—a love for all order, neatness, and beauty. I used to love to visit this cottage, for it was a little sanctuary of cleanliness. Never did I see Ellen at church in spring or summer without flowers: of all other things Ellen seemed thoughtless. She was lively, good-natured, and credulous; open-hearted as one of her own gay pansies. But the dark passions of humanity have worked and still are working in this retired spot. The cheerfulness which springs from a true religion alone, not that of the careless child of nature, is destined to endure in this world. I have another cottage to visit and as we walk along I must tell you a sad story."

I accompanied my friend to the cottage, where an aged woman was dying. She was the mother of a large family, who had all left the parish, and were scattered over the country. Her eldest son, Edward Collins, had been the hero of the parish in all ways of transgression,

and had joined a gang of contraband traders on the coast, among whom he was noted for hardihood and dexterity. Now in the churchyard lay the remains of poor Ellen Day, whose heart he had broken. The two mothers were dying, and could not forgive each other; for they had lived in hatred ever since the unhappy event. Edward Collins came to see his dying mother. As he walked up the fields towards the cottage, expecting every moment to catch a glimpse of the little cot in the lane where Ellen had lived, from which he had lured her away and devoted her to ruin, his bosom was full of dark thoughts; but he would not repent. A pet-lamb followed him up the field pathway, and bleated so piteously that he could not help fancying that the soul of the ruined maid was in the lamb and came to upbraid him. Several times he turned round and tried to scare the innocent creature away; but it would follow him, and bleated so piteously again and again that in a fit of passion he turned round and, in the face of the sunshine and all the sweetness of spring-time, uttered a horrible curse upon the lamb, so meekly looking up at his angry eyes.

"You have cursed it, indeed," a voice answered; and old Henry Day looked over the hedge by the side of which the smuggler walked. "You have cursed the spot, Edward Collins; you have torn the lamb from my bosom," said the old man, and added, stretching out his arm, "and I'll hold you to account for it before the face of Him who made that poor lamb and who gave me my daughter."

As we passed along, Homeward listened to this, and seemed to collect his strength for something extraordinary. We walked on till we confronted Collins at the gate leading to his mother's cottage.

"So you come here at this hour, when your mother is dying, to curse God's creatures!" said Homeward, fixing an earnest gaze on the wretched man. Collins tried to look everywhere but in the face of his opponent, but could fix his eyes nowhere; for he could find nothing congenial with himself all around.

"Now, hear me!" said Homeward, with great earnestness, "you shall hear me!" he added, taking off his hat and planting his walking-staff firmly in the ground—"I am the priest of the Most High God in this valley, and my calling is to protect his creatures and rebuke sin. Look around you and behold how God works to do His creatures good. Thus He has worked from all eternity. He cares for every leaf of every tree, and feeds it with balmy air and sunshine. He cares for the lamb which you tried to curse," (the lamb had followed us, and now stood bleating beside Homeward,) "but the breath of God all around would not let that curse pass from you to pollute the air and sunshine, or hurt that poor lamb. For thousands of years God has been working to protect His creatures; and, to do this, He sent His own Son, who was born of a woman, who healed the sick, gave sight to the blind, sorrowed, wept, suffered, and died for the people. And to keep this in mind He appointed his ministers, of whom I am one, to keep and protect mankind in His name, and promised to be with us always, so that what we say in His name shall be done! He is here! He breathes

in the air about us; He lives in the beams of the sun; He clothes this tender lamb with wool, and He cares for *that other lamb* whom you led down to the wild sea-shore and left there all ruined, desolate, and broken-hearted! And on the authority here given me, (taking out the New Testament and laying his right hand upon it,) till you have humbled yourself in the dust before Christ in His Church, till you have repented in dust and ashes, I pronounce you excommunicated from Christ and His fold of mercy!"

The very sinews of the trembling man seemed dissolved with fear as he staggered after us into his mother's cottage. He sat down beside the table and opened the old family bible, on the covers of which, in his boyhood, he had scrawled rude outlines of ships and boats. We went up stairs and ministered to the dying woman; and from her bed-side we went to the cottage of the injured mother of poor Ellen Day. Here we had a hard task; for the dying woman could not forgive the destroyer of her child. She lay praying for her deceased daughter and striving to catch some glimpse of hope; but the light would not shine upon her vexed soul: for deep in her heart she kept a fire of unquenchable hatred against the evil man who had ruined her child.

Her attendants heard her, in moments of aberration of mind, breathe out keenest vengeance upon the destroyer. Long did Homeward talk with her of the mystery of forgiving mercy, and at last he found a way into her soul. . . . . She died in peace; but left her poor husband to bear his burden alone in despair. Homeward visited him frequently. You might easily see that no common grief burdened the heart of that poor pondering man. He knew no charm to make bitter things sweet, to turn darkness into day; he only knew that his dear child had sadly sinned—was ruined—lost for ever! this was the all-absorbing thought of his poor tortured soul. Sometimes he crept into the church, and there sat wrapt up in his sorrow, far, far out of the reach of all words of peace and forgiveness, and hymns of thanksgiving, breathed around him. He only had a seeming connexion with the things of cheerful life and daylight; his soul seemed always dwelling in some deep, dark region: chained under the tyranny of despair, he believed in no will, no liberty, for he exerted none: his eyes seemed peering from a vault, and his voice sounded like a moan from a sepulchre.

O, ye appointed guides and comforters of humanity, when will ye leave the fruitless quarrel of centuries about shadows and abstractions, and come to deal with realities, the sad realities of the human heart? Homeward had no little toil with this poor man. Long reasonings had he with him on dark themes. To open to his darkened vision "a soul of goodness in things evil"—to make him look beyond that gloomy barrier of death and misery on which his gaze had been so long fixed—to make his frost-bound thoughts and feelings flow again in the all-transmuting element of God's love—required great perseverance and Christian skill. But, at last, the obstinate self-tormentor was vanquished; for, one evening, as Homeward conversed with him in the

churchyard, the poor man gave utterance to his long-imprisoned heart in the first stream of tears that had flowed down his withered cheeks for many days, and, clasping his hands and rising up from his daughter's grave, exclaimed, "Then it is so! and my Ellen is not lost—not lost!"

Of another incident in his life Homeward was justly proud. He had spent some weeks in London, there performing the duties of a clerical friend, and casting the bread of life on the troubled waters of the great sea. One evening, while reading prayers with his little congregation, there strayed into the church, out of the restless world that raved around the sacred walls, a stranger, of foreign aspect, and with the marks of deepest depression upon his face. The countenance and conduct of the man strongly attracted Homeward's attention. He remained, during prayers, with his face buried in his hands; nor did he raise his eyes when the text was read—"The Son of Man is come to seek and to save that which was lost:" but, before Homeward had been speaking many minutes, he raised his head with an expression of surprise on his face, which soon passed into a look of most earnest attention, and, at length, he stood up and drunk in the words like a man listening for life!

As Homeward proceeded with his thankful and cheerful discourse the tears gathered in the stranger's eyes, and then streamed down his face. After the service Homeward introduced himself to the person, and, finding him in distress "of mind and estate," accompanied him to his lodgings. The stranger was a German, who had been some time in London transacting commercial matters, in which he had been very unfortunate. Under the burden of his disappointment, he had abandoned himself to despair and recklessness of living: yet, in this ruined man, Homeward discovered the marks of a lofty, striving soul—a genius strong and subtile, but over-reflective. He warmly uttered his thanks for Homeward's sermon, which, he said, "had opened to him a new world; he had long been labouring in the dark, but Homeward had brought him forth to the light." The good priest hardly understood the language of his patient, who endeavoured to explain to him the connexion between his own long labours of thought and the simple truth he had heard that evening.

"When I strayed into your church this evening," said he, "I felt that I belonged to none, and nothing belonged to me; now I feel that I belong to Christ, and all His life and truth is mine! I cannot tell you how very, very vain, all the controversies in which my own countrymen, especially, are wasting their lives, appear to me now."

Homeward hardly understood all that this delivered soul, in his enthusiasm, poured forth; but he could make out that his convert had been a sorely puzzled and bewildered man, and that now he felt the cheering light and warmth of the truth in Jesus, as a man would enjoy spring-tide brightness and freshness after long confinement in a dungeon. Homeward persuaded him to renew his correspondence with his friends, to state the issue of his affairs to his employers; and,

meanwhile, was so pleased with the evident fulness and sincerity of his gratitude, that he invited him down to Stilsea Parsonage, and poor Hartmann complied. At the parsonage I met him, and found him a very interesting person. He seemed to find more in my friend's preaching and doctrine than the good priest knew of himself, and insisted upon it that, in Homeward, he had found not only a good, but also a great man.

Some years afterward Homeward received a letter from this disciple, dated from Jerusalem, of which here are a few sentences:

> "In deserts of the Holy Land I strayed,
> Where Christ once lived, but seems to live no more.
> On Lebanon my lonely home I made:
> I heard the wind among the cedars roar,
> And saw, far off, the Great Sea's solemn shore:
> 'But 'tis a dreary wilderness,' I said,
> Now the prophetic spirit hence has fled:
> Then, from a convent in the vale, I heard,
> Slow-chanted forth, the everlasting Word,
> Saying, 'I am He that liveth, and was dead,
> And, lo! I am alive for evermore.'
> Then forth upon my pilgrimage I fare,
> Resolved to find and praise Him everywhere.

"HERE, even *here*, my dear friend and brother in the faith, the old genius of doubt, from whose tyranny God released me by your doctrine, has paid me a transitory visit. I felt disappointment to-day while pacing the streets of the Holy City, among crowds of Jews, Turks, Greeks, and Roman pilgrims. For a few moments I doubted upon the 'via dolorosa;' but, at midnight, when I retired to my chamber, I looked from the window while the moon threw a glory over the hills, and *there* rose the Mount of Olives! there flowed Kedron! and, in shadow, lay Gethsemane! I fell upon my knees; I burst into tears, and said, 'It is all true! HE DWELLS HERE STILL!'

These converts of Homeward's were good *types* of better things to come. When all the schools, with their hard reasonings, without insight and without true ultimate ideas, shall have melted away into the bosom of the Church; and when the more amiable German mind, with its lofty idealism of humanity, shall have yielded itself to the claims of that practical system which alone can accomplish the adequate realism; then will Homeward's prophecy and desire be fulfilled.

But of another of Homeward's converts we must speak; and he, again, is a type of a large class of men of considerable powers, and strong *desires* and *strivings*, without that *calmness* and *true virtue* derived from union with a *supporting* and *realising system*. He was one of those unhappy *dissenting* minds, that can never rest anywhere in consciousness of the *presence* of the good which they earnestly seek. So he was a restless reformer; and, moving out of connexion with catholic truth, his movements were transitory in their results as the falling of snow-flakes on a river. Poor Newland laboured for some

years in a school, and then set out on a missionary adventure to preach, he knew not precisely what, to the people.

He was journeying, neglected, from one village to another, to promulgate truths for which few or none had the "ears to hear," and feeling deeply the truth of Plato's saying, "*That even a great* and good man cannot succeed without a great and good society to nourish and support him." He met with no support, no guidance, no blessing, on his way. To the clergy he was a fanatic; the rich had no notion of entertaining angels in the form of strangers; and the poor were divided into sectaries, and could not tell *what he was*.

Soon after my first acquaintance with Newland he fell ill, and gave into my charge his papers, a few sentences from which will show his views and sentiments on the subject upon which his soul was always engaged:

"With all our doctrines and institutions we lack means of guidance for the active and self-bewildering minds of men. How many, while we are disputing of almost meaningless things, are perishing for want of such guidance! Let us utter the complaint loudly, like the forlorn Hebrew prophets, that posterity may know what we wanted: not a mere creed and ceremony, but a preventive, furthering spirit of guidance, for the souls of men.

> "Meanwhile, as we idly rave,
> Thousands hasten to the grave.
> No kind voice their footsteps guides
> To the home where truth abides.
> Tones of truth within them stirred,
> Meet with no kind answering word."

"What are we doing in the midst of these things? Forgetting that the holiest truths lose their meaning in controversy, we are battling for the maintenance of separate propositions, as if a proposition *about* the Saviour would do for the world as well as the very life of Christ! We want strength to abandon our disputes and complaints, and follow the progress of the truth, no more heeding the storms about us, than the quiet-working life of plants in spring-time heeds the blastings of retiring winter. Complaints of things present, are essentially linked with hopes of things future. The sighs of one generation usher in the smiles of another; even as death worked in St. Paul, that life might be kindled among his Corinthian converts. But, though Jeremiah must ever be companion to Isaiah, mingling his deep wailings with the cheerful voice of prophecy, and sometimes, with the light of smiles gleaming over his tear-worn face, joining in the hymn of anticipated victory, we must not spend our strength in complaints. Deep views of the evils of the actual, gave Plato zeal and strength to flee into his beautiful ideal world. But, I say, we must not spend our strength in complaints. The world will do that part of the work for us, as the homeless, foodless, diseased, and dying multitudes

crowding around Him, once bore witness to the presence of the saving Truth and Life.

"If you had entered the old temple in the dusk of evening, you might have been bewildered by the imagery all around you. Strange shapes, glimmering through the twilight, would have conveyed no clear meaning to your mind: but light was within the veil; and when that light shone forth and bathed all the courts and aisles in its radiance, making glorious every pillar, as a pillar of fire, and glowing upon the golden wings and mysterious faces of the cherubim, then the beauty, glory, and meaning of the vast temple would open upon you: nothing would look mean or dark; but seeming deformities would expand into beauties, and all hidden things would come forth in the light of the present God. So shall it be in the new heavens and the new earth, the holy city which shall come down from God out of heaven. It lies now in the shadows of eventide. Where are the glorious towers? where is the altar? where the overshadowing cherubim? where the song that should fill the courts? Is not earth the mockery, rather than the copy, of those things which we have seen in the mount of vision? The temple-city lies still in shadows; but IT IS. The darkness and sorrow of death enfold it, and its beautiful images sink in the gloom; but remember the cold winter's night, when BETHLEHEM lay shrouded in gloom, and hoary Simeon in the shadowy temple waited for the 'light to lighten the nations.' 'All darkness is ever fleeing away.'

"About the middle of his life Homeward set out upon a pilgrimage, to observe the state of the people in some neglected parts of the county in which he lived. It was a happy day, when he found poor Newland, who happened to be on one of his missionary excursions in those parts. Homeward had not talked long with the youth, before he said to himself, 'Here is a soul without a home. I must take him, and nurse him for the Church.' A friendship was formed between the two, and the good curate led his young disciple to see and appreciate the beauty of a life of order, quiet faith, submission, forbearance, and patient endeavour; and then gained for him the humble curacy where he is now busy writing his essay on the "Decay and Restoration of Faith."

Homeward's influence extended itself to many individuals besides those just described. The idea of a wide circle of Christian friends all labouring together—each in his peculiar department—all strengthened by mutual love—was the light of his existence, and he endeavoured to diffuse it around. He loved to form acquaintances, to gain correspondents; and his budget of letters formed one of the most interesting portions of his household property. There was a long correspondence with his aged nurse, who told him all her family troubles and all her comforts. Then he had also written to all his schoolfellows, and attracted many of them into friendly correspondence, so that he knew their steps in life; and who can calculate the value of

some of his kind words of advice, offered to his old acquaintances in hours of need? He forgot nobody.

I may here, perhaps, give one of his letters as a specimen. It is addressed to his college friend, Mr. Gleaming, who had given himself up too much to the habits of an inactive life and abstract studies. Homeward never ceased writing letters to him until he had produced a reform in his character; and eventually he proved one of the best friends and coadjutors, when he came to reside near his friend, in the parish of Thornley.

Homeward to Mr. Gleaming.

"All my desire is to see in prosperity the idea which rules my life, and to which my life is devoted. And, for this reason, I hail with delight a fellow-labourer; for I feel how little it is that an individual can do. Let us try all possible means to extend the circle of our acquaintances. 'Tis a sad thing that the true clerisy of the country, including its writers, its philosophers, and poets, are not brought together in closer bonds of union. What might we not do if it were so! We should not then lose our time in repeating each other's labours. Powers that lie dead apart might live and act powerfully in unity. From the central light and warmth of one idea, we might expand and go out upon our distinct tasks to the ends of the world. And so the circle of catholic communion might unfold itself in richer and still richer harmony to the end of time. In such a communion we should not lament over the vanity of life, nor should we make life a vanity by the fear of death. We should feel that the *work in* and *for* which we live must and shall go on in the world, though we, its instruments, wear out and vanish away. How poor and meagre we make this life by our separations, our faithlessness, and inactivity! I have always felt this deeply, and have made some practical efforts to save myself and others from the dreary selfishness from which the evil springs.

"I endeavour to forget nobody. I keep up a correspondence with the companions of my boyhood, with whom I feel that God has united my life for a good purpose; and there are some scores of insignificant characters scattered over the country in towns and villages, whom I remember every day. In connexion with these manifold associations, I have now and then some little trouble, such as must belong to human life: but is not this far better than the dull sleep of a close, shut-up, selfish indolence? It makes me value life. I feel enabled better to judge of my own privileges by a real standard. I keep in converse with the realities of human life, and so am preserved from falling into idle dreamery.

"Would that others would anticipate and outdo me in the tasks which I propose to myself; for the idea masters me. Time and strength will not suffice me to lay it out, to make it plain, to enforce it upon others, to enter into its depth, and develope its history, life, and poetry, rich in pathos.

"But, Gleaming, a bird has flown away out of our hands: I mean, poor Ambrose has turned monk! I lament the loss of poor Ambrose, though he had not energy to do much with us. He has fainted in the desert, if I may not say he has *gone back* into Egypt. I have tried my best efforts for him; have written many letters to him, but in vain. I must say he is sadly deficient in true patience and self-possession. He would see everything which he loves and desires, ready-provided and set before him. He replies to me, saying that he is determined to hold some clearly-defined and firm principle, and carry it fully out; and this, he pleads, must carry him TO ROME! Now, so far am I from thinking that he has truly and patiently embraced the cross in so doing, that I think he has sinned in yielding to an impatient desire for immediate repose.

"When he visited me he had got a precious little library of old monkish books, upon which I ventured to make some moderate criticisms. I even found fault with his favourite St. Thomas à Kempis, whose meditations, I told him, breathed too much of the cell and of unfruitful sacrifice. 'There is piety there,' said I, 'and that piety fulfilled well its calling in its appointed time; but there is an equally central and deep, yet more expansive and fruitful piety, not in fleeing from, but in overcoming, the world. Of course he is furnished with the historical arguments of Roman polemics; but, after all, I can see through him, that he has acted more from hasty feelings of impatient dissatisfaction, than from grounds of sober conviction.

"'No man ought to live for himself,' is the dictate of the new law under which we live. His light and joy ought to be diffused—his sufferings ought to tend towards the good of the race to which he belongs—his errors ought to be made the means of guiding and confirming others in the right way.

"In these days it might accord with the personal feelings of many to retire from all the ways of strife, and toil, and disappointment; and hide themselves in a convent, finding there that harmony in a contracted sphere of life which they cannot realise on a larger scale in the world.

"But the controversy between personal and universal interests is a very serious matter, and needs a most careful adjustment, on the part especially of students who are called to do something that peace and truth may issue from their cells, and spread their wings, and diffuse their influence over the troubled world.

"At this time, the learned Archdeacon Haltingplace is engaged in the important task of writing a 'Harmony of the Pauline Epistles,' a work which, with the help of Paley's 'Horæ Paulinæ,' may serve to console Christendom, in these degenerate days, by the assurance that such a man as St. Paul *did once live*, though the two archdeacons together can utter no prophecy that such a man will *ever live again*.

"The Archdeacon dwells in a large house near a large city, and from his study window, if he would look out, he would see streets crowded with unquiet multitudes; and, here and there, the towers and spires of churches standing silent and desolate during the greater part of the

year. What is the good man's little book, when it is finished, to do for that sad world?

"He desires to add his humble tribute to the literature of the Church; and as he is engaged in a kind of writing demanding that minute attention and acute investigation which can only be secured by quietness of mind, he shelters himself in his study in the company of Paley, Lardner, and other eminent authors of his favourite school.

"But what is the learned Archdeacon doing for the world in his study? Certainly he is keeping his own mind in quietness and order, and that is something, and not a little. He attends well to the rule—

> "'What does not concern you leave out of your way:
> Pass by it, avoid it, press on as it may!'

"But may he not be charged with something that I must call *self-shelter*, in hiding himself thus from the troubles and controversies of the times? I know the question may be retorted, 'And what could he do if he mingled in them and allowed himself to be borne away by them as many do?" Certainly, he could produce no good effect by throwing into the sea of troubles and confusion just one more troubled and confused mind.

"Better keep to his study with Paley and Lardner!

"But, again I say, this dispute between individual comfort and the demands of society upon the individual, requires a careful reconciliation.

"Two things are to be done: the individual mind is to be preserved in peace and liberty; and the sympathies of human nature must be experienced so that the comfort of the individual may tend to become a universal comfort. And these two things are not contrary, but closely allied. A Christian writer, or poet, or preacher, must secure that peace of mind which can overcome the troublous elements by which he is surrounded, and must not so far be absorbed in the contemplation of evils as to lose that calmness from which alone the correction of evils can proceed; while, on the other hand, he must employ the advantages of serenity in such a relation to the troubles existing around him, as may preserve a consciousness of unity between the good which he seeks for himself, and the good of universal humanity which he ought to promote.

"I do not, therefore, blame the learned Archdeacon for his studious seclusion while engaged in writing such an important work as the 'Harmony of the Pauline Epistles.' Peace for the mind and for society will be better promoted by the sound labours of the study, than by desultory declamation from the pulpit. And, therefore, I rather praise the venerable author for his quiet self-employment, which will, perhaps, do good to himself, to his bookseller, and to a few intelligent clergymen. But I doubt whether the Archdeacon has chosen the best way of spending his time and employing his mind in relation to the condition and interests of the multitudes of men around him. If the learned Archdeacon will

just look around upon the lower shelves of his library, and notice the polemic folios strongly bound as if in dread of physical combat, and crowded with all possible variations on the old pros and contras of divinity in its days of clouds and storms, he must feel assured that *something else* is now wanting in the world.

"But peace be with Archdeacon Haltingplace, with Paley and Lardner, in his study; and with poor Ambrose, with the breviary, in his cell!

"Let us see, my dear Gleaming, what we have to do.

"We must keep our souls in peace and love; for without this we shall do no good.

"We must honour the past, master the present, prepare for the future.

"We must try to make men know each other and the true life which they should live.

"We must not neglect the little in the great, the part for the whole; but do our best for individuals while we contemplate good to the whole Church.

"We must remember to live ourselves, while we are teaching others to live.

"We may do something together. Let us keep together.

"Yours truly,

"HENRY HOMEWARD."

THE CHURCH IN IRELAND.

"The Church of St. Patrick: an Historical Enquiry into the Independence of the Ancient Church of Ireland." By the Rev. W. G. Todd, A.B. London: Parker. 1844.

"Outlines of the History of the Catholic Church in Ireland." By the Very Rev. Richard Murray, D.D., Dean of Ardagh. London: Seeley. 1840.

WE endeavoured, in our last, to show our readers that the true Irish Church was not the one which Rome was so anxious to introduce. Palladius was the representative of Rome, but St. Patrick was the founder of its Catholic body; nor will the assumption of Dr. Rock make it otherwise, for documents are a sad bar to perversion, and a simple fact is worth all the subtleties of the wily disputant. We are not, however, disposed to find so much fault as the fallacy in itself richly merits, because the *interpolations* of history have given some ground for the belief. For instance, Plowden, in his History of Ireland, despatches the whole question in a very few words—finds fault with those who differ from himself—congratulates himself, of course, upon his own superior discernment; and that no reasonable person may have any

occasion to doubt, he fills up the blank which was previously left in the earlier times of Patrick's life, by saying that he was educated at Rome, and received his surname also from the same place; and upon these two *ideal* facts, which have no pretence to truth, he constructs his inference, which is, that St. Patrick preached what is now called "*Roman Catholic Faith.*" Plowden asserts, that this is a *material* point, and then is content to leave it as it was.* He appeals to no document—assigns no further reason for his self-satisfied conclusion. Thus he willed it, and thus he wrote it. And many a historian has anticipated him in this easy plan for improving upon facts. The simple credulity of Livy has many imitators. The rubbish which ages gather, needs the master-mind and the moral courage of a Niebuhr to disperse it. The nursery rhyming upon history demands an Arnold to expose it; so that principles may claim their due as the real guides of the internal mind, rather than that outside decoration, which only serves for a partisan to praise, and is no real test of sincerity in purpose, or energy in action. It surely would be desirable that historians would confine their attention to shorter portions of history, and found every assertion upon a document. We believe that Mosheim's Herculean task would have won more commendation for its author, if he had confined the period of it within narrower limits, and left for some successor its completion. There is a hint in this matter which may be derived from our ancestors, in their architecture; for they commenced their cathedrals, and having expended their finances upon a part left it for posterity to complete the rest. Let historians take the hint, and we may have a κτημα ες αει, where we have now a display of prejudice and an overflowing of zealous inaccuracy; for the more history lies hid in antiquity, the more labour, critical acumen, aud patience it demands. We wish to see the histories more real, and less imaginative—less resulting from prepossessions, and more the result of calm, dispassionate investigation and deep thought. Our idea is, that there is a wide difference between the philosophy of history, and history philosophised; or perhaps it may be more intelligible, where we express our preference for facts and phlosophy deduced from them, to a rude system of philosophy which strains and presses facts into the compass of its own capacity. Be this as it may, historians who live at second-hand perpetuate and confirm error much oftener than they elucidate and strengthen the truth. And such is Plowden's error in this instance; and such is the error of many who prefer what is provided for them, to the search after truth. Ireland suffers from this careless and *voracious* credulity as much as any country; and much of its history is completely overlaid and obscured by popular fallacies. We recommend any future historian to prefix, as the motto of his work, the words of Thucydides—ομοιως αβασανιστως παρ αλληλων δεχοντα.

There is a necessity for these cautions, especially in Irish affairs; for it

* Plowden's "History of Ireland," vol. i., p. 17, note.

is so overrun and afflicted with party spirit, that historians are sure to find some supporters in the most *baseless* ideas of their writings. The increase of *cuneucils* swells the volume, and inflates its admirers, who at once laud the wisdom of that book, which was the only *authority* in print for their prejudices and their perversions.

There remain many, even at this time, who are very angry with Niebuhr for dispersing the golden dreams which they learned from Goldsmith, and it is precisely the same case in the early history of the Irish Church. Prejudice blinds, and perseverance in any opinion once maintained increases the blindness, until the defence of the Irish Church is placed upon a ground no less true, but still not so beneficical, when we contest with men whose religion is identified with their ancient state policy. In Ireland a Protestant is identified with the Sassenach. There is no difference, and the Danish blood which may flow in the veins of the Romanist becomes at once changed into pure Milesian, by the *purity* of his faith; and yet Ireland is essentially a land of clan and birth—a land of foster-brother and "*brehon.*" But we shall have occasion to allude to this further, when the political state of Ireland, under Henry II., is shown to have been the cause which completely made Ireland a dependency of Papal Rome.

To return to Mr. Plowden, who despatches all to his own satisfaction in a *note*, we must observe that his dirge over the absence of candour and truth in others, might well have been supplanted by a modicum of research on his own part. Our readers will remember that only one document, and that not the most ancient, but far less important, asserts that St. Patrick was ordained by Celestine: Plowden's *candour* and *sincerity make* him assert that all ancient writers declare that he was sent by Celestine; and he adds, besides, that twenty assistants were sent with him. We will only refer such as are willing to follow his view, to the Roman Catholic writers, and especially Colgan, quoted in our previous notice. Carefully is his mission placed upon a par with that of Austin, by this addition to his company; and St. Patrick's own writings are thought, by this *careful* writer, to show that his opinions were those of the "Roman Catholic Faith." But by this rule we can discover no education at Rome—no Papal mission—no Papal command; but, as we showed in our last notice, the wrestling of a soul in secret with its God, and then a simple submission to His will. And if St. Patrick was carried off in earlier life by a predatory band, and lived long in Ireland, why shall we not suppose that he gained his capabilities for the mission by that very residence? Who would be so adapted for this glorious mission as one who knew their customs, had experienced their hospitality, and had reaped much advantage from their learning? Usher has shown, in his masterly treatise, that St. Patrick's confession will answer a far better end than Plowden has made of it; for he has clearly proved that the doctrines of Patrick were not those of modern Rome, or that "which is now denominated the Roman Catholic Faith." As Protestants, we are not concerned to prove that Celestine was a modern Romanist; but if we show that Patrick differs from modern Celestines,

it is enough; for a Romanist will be in a dilemma, as he must either confess that Celestine differed from Patrick or from the modern Rome. We must not, however, pass over one point of contrast between Patrick and Austin; for we find Austin, by the mission of a *man*, preparing to journey to Britain. All things favoured him in his outset; but he commenced his expedition, and his heart failed him, as Bede shows; and, in consequence, he who had put his hand to the plough looked back, and fled before he came within sound of danger. He did at last arrive; but before this, he had Gregory to incite, to threaten, and command. St. Patrick had suffered much at the hands of some Irish—he had been a captive, who had lost the enjoyments of a home; and when he was restored to this home, he, too, had a mission, but it was not the mission of man—it was the breath of the Spirit. He had a Nineveh to which he was sent, and he would go in full assurance of faith, "assuredly gathering" that the Lord had sent him. His friends would entreat; his enemies thought scorn of him; but he had his mission from God, and he must therefore think all as lost that he might win Christ. He must give up father and mother, and deny himself, and take up his cross, and follow Christ; and consequently St. Patrick was the converter and the purifier of multitudes—the patriarch of the Irish Church—the companion and adviser of kings—the counsellor of the nation on the hill of Tarah in its national assembly of kings—the reformer of its civil history—the patron of its literature and its science. He had a name, and he has it now, though it is sadly polluted by interpolations and fables; and ever will his name endure while Ireland has a tongue to tell it, and a heart to thank him for the *glory* of its Christianity. On the other hand, if we take the testimony of Bede, Austin was a political meddler, a tyrant over his fellow-men, and one who thought more of a diversity of ceremony than a reality of doctrine; he was one who spent more energy in subduing men's minds than in turning their hearts; and, in consequence, he was anxious to exercise power over the Bishop of Arles, and to interfere in the Gallic Church, until his master forbade it; he was more eager to use the Church ban, than to call upon all men to repent. Where is his name in England? Has it outlived time? Few know anything of him or his mission, and time has obscured his evil propensities as well as his virtues. And his mission was a failure in itself, for it did not achieve his first aim, which was the subjugation of the Ancient British Church. We do not deny that he did much, but it was done with a view far inferior to that which animated Patrick—his aim was the conquest of men, not the conversion of the soul. His conduct was surcharged with opposition to Britons, and exaltation of Angles, and the natural—nay, necessary result was, that his spiritual dominion was wofully less successful than that of the Culdees, who were mighty in word and deed, and caused the glorious Gospel to shine with new radiance in Britain and among the Picts.

We think it will not be uninteresting to our readers to look from Patrick to his posterity, and see some slight portion of the energy and

activity which characterised the early Church in Ireland. And this will serve a double end; for it will show that Ireland sent out its missionaries in complete independence from Rome, and also it will be an independent testimony to the reality which influenced the members of that Church; for, in truth, the Gospel of God cannot be hid—it will neither remain under a bushel nor under a bed, but will spread its genial influences, and will nourish a spirit of more than human brotherhood; it will nurture the love of souls, the affection for the immortal, and the worship of the Creator: for we love Him, because He first loved us. And Ireland had this testimony to a living faith; for we find her bishops, in many places, dispersing the light among the dark places of the earth, and her missionaries eager in their work, and very much blessed in the harvest which they were, by God's grace, enabled to sow and lay up in the heavenly garner. Nor are we anxious to confine this heavenly fame to Scots and Irish; for it was also true of the Britons. We will quote an extract from a pastoral letter of Austin's successor at Canterbury "To our *most dear* brothers, the lords bishops or abbots throughout all Scotland." After saying that they were sent by the Pope to this island (as was the custom to send to "Pagan nations"), and "without possessing any previous knowledge of its inhabitants," they continue: "We held both the Britons and the *Scots in great esteem for sanctity*, believing that they had proceeded according to the custom of the Universal Church; but, becoming acquainted with the errors of the Britons, we thought the Scots had been better; but we have been informed, by Bishop Dagan coming into this aforesaid island, and the Abbot Columbanus in France, that *the Scots in no way differ from the Britons in their behaviour;* for Bishop Dagan, coming to us, not only refused to eat with us, but even to take his repast in the same house where we were entertained."* Such was the opinion which they called forth from their religious opponents in the very commencement of the seventh century. The esteem of their sanctity was great among men strangers to their customs and aliens to their race. Here we learn, also, that the Scots or Irish were so important, as to be entirely independent of the British Church; and, therefore, they received a letter, as well as the British priests.† There was, then, no difference in their customs, or hatred of their brethren. Romanism had not made its way, and false religion had not changed brotherly love into bitter dislike. The fountain of national love had not been polluted by the poisonous and infectious libels against our people and nation, and all was free from that exterminating zeal which would desire to anticipate God's purpose, and which, in attempting to root out tares, does Satan's work under the banner of the Cross of peace and salvation.

---

* Bede, Eccles. Hist., pp. 86, 87, book ii., ch. iv.
† Ibid, p. 87.

Bede says that the Britons would not preach the Gospel to the Saxons or Angles; and, probably, either dislike of the national spoilers, or the difficulty which presented itself to them as a conquered nation, influenced them in this false notion; for they did not act as if they knew that a Church's honour is her missions. It will, on the other hand, exalt the Irish zeal, which, in spite of all disadvantages, sent the missionary, and was not deterred by opposition or by failure, but boldly sent forth its champions upon the forlorn hope of overcoming the Pagan darkness of the North. We have one singular instance given by Bede, whose authority is very valuable when in favour of the Scots, for he never fails to reprove them strongly for their errors, or, rather, those which he esteemed errors. It is said that when King Oswald desired a missionary from the Scottish or Irish establishment on *Iona*, which was the great establishment of the Culdees, the one who was sent returned and violently condemned the people to whom he was sent, when Aidan suggested that his harshness of manner might have been a serious hindrance to the spread of the Gospel. This so pleased the assembled Council, that they at once appointed Aidan as bishop to succeed him in the mission, and in this his labours were wonderfully blessed.* This is one of many instances which show that Irish missionaries united the wisdom of the serpent and the harmlessness of the dove, and it will not be a matter of surprise that his preaching was so successful. We should not, however, do the founder of this noble order justice, if we placed the disciple before his Master. Dean Murray gives a few derivations of the common name which distinguished these preachers. Toland derives it from Ceili-de, the separated or espoused of God; Bishop Nicholson, from Coul-du, a black hood; but, from Bede, it is probable that their garments were white. Shaw thinks that Ceili-de, or servant of God, was Latinised into Kelideus or Colideus, and then Anglicised into Culdees. Let the term be derived from whatsoever source, O'Connor opines that the order existed one hundred years before St. Patrick. Dean Murray says it was instituted by Athanasius, a Greek Father, and Bishop of Alexandria; and that their tonsure was Greek, as well as their office. We will remind our English readers that Columkill, its Irish founder or *renovator*, is as well reputed across the channel as St. Patrick himself. Like every notable person, he had the blood of kings in his veins, and was son of Felim, son of Fergus, grandson of the great Rial, King of Ireland; and a maternal relative was a ruling power in Argyleshire. He was born in A.D. 522; and in 546 A.D. finished his education, which had been conducted under St. Finian, at Clonard. The name which he bears was derived from the number of the churches which he founded, or "Columba of the Churches;" and the island, which was the seat of his monastery, was also called I. Colum-Kill, or the Isle of

* Bede, book iii., chap. v., p. 134.

Colum of the Cells.* The reason of his mission from his own country was a quarrel which he had with Diermit, King of Ireland, who was defeated in battle, and Columbkill was so grieved that he determined to refer it to St. Finian, whose advice was too seasonable to be omitted—"That, as he had cast souls into hell, he should strive to bring many souls into heaven." At Iona the monks were Irish, and long had influence in Ireland; but especially was it regarded as the representative of the Irish, by the people in England. To Iona they sent for missionaries, and to Iona they sent for advisers. It was honoured by all, and was also the last refuge, when Papal Rome spread its influence, and allowed them no longer any hope of benefiting the people amongst whom Providence had cast their lot. And we may well examine what their character was; nor can we dispute Bede's description of them. Columkill went to the Picts in A.D. 565, *long before Augustin, the monk, came to Canterbury;* and he converted the Picts "to the faith of Christ by his preaching and example." "His successors hold the island to this day; he was also buried therein, having died at the age of 77, about thirty-two years after he came into Britain to preach." Again, "the monastery in the island where his body lies, is the principal of them all. That island has for its ruler an abbot, who is a priest, *to whose direction* all the province, and *even the bishops*, contrary to the usual method, *are subject*, according to the example of their first teacher, who was not a bishop, but a priest and a monk, of whose life and discourses some writings are said to be preserved by his disciples. But, whatsoever he was himself, this we know for certain, that he left successors renowned for their continency, their love of God, and observance of monastic rules." Bede, also, after mentioning their mistake as to Easter, says that "they only practised such works of piety and chastity as they could learn from the prophetical, evangelical, and apostolical writings."†

The labours of these self-denying Christians were not confined to the north; but, as we have said before, Aidan was sent as the second missionary to the Anglo-Saxons. He was sent by "Segerius, *abbot and priest*,"‡ and was made a bishop before his mission. "It was the highest commendation of his doctrine with all men," says Bede, "that

---

* "It is in the parish of Mull. There is also a prophetic distich ascribed to Columbkille, which portends future recovery:

"O sacred dome, and my beloved abode,
Whose walls now echo to the praise of God,
The time shall come when lauding monks shall cease,
And lowing herds here occupy their place:
But better ages shall hereafter come,
And praise re-echo in the sacred dome.

"It was a place for cattle, until the Duke of Argyle caused it to be enclosed." (Dean Murray, p. 37, note.)

† Bede, book iii., ch. iv.

‡ Ibid, book iii., ch. v.

he taught no otherwise than he and his followers had lived, for he neither sought nor loved anything of this world." He always went on foot, preached the Gospel to all that met him, incited and strengthened the faithful. The following testimony of Bede to monkish slothfulness, we will also recommend to the notice of the monastery-hunters: "His course of life *was so different from the slothfulness* of our times, that all those who bore him company, whether they were sworn monks or laymen, were employed *in meditation—that is, either in reading the Scriptures or learning psalms.* This was the daily employment of himself and all that were with him."* We will not pledge our veracity to the miracles which Bede has heaped up as done by Bishop Aidan, nor will we vouch that his humility reached the point of absurdity which Bede assigns; but, after he has given all these astonishing feats of Aidan dead and Aidan alive, he warns his readers against supposing that he sympathised with Aidan in his view of Easter, for nothing could excuse this unpopish error in the eyes of our ecclesiastical historian. There is, however, this satisfaction—that it renders his testimony more safe and impartial. No one can throw a shadow of doubt upon his opinion of their general eminence and devotion. These Irish missionaries were replenished from their Green Isle, and were ever ready to do battle under the banner of the King of kings, and well did they strive amongst the Northumbrians. After giving an outline of Aidan's virtues, Bede says, "To say all in a few words, as near as I could be informed by those that knew him, he took care to omit none of those things which he found in the apostolical or prophetic writings, but to the utmost of his power endeavoured to perform them all. These things I much love and admire, because I do not doubt that they were pleasing to God: but I do not praise or approve his not observing Easter at the proper time,"† &c. Bede never tires of repeating his objection on this score; but we fear that our readers will tire sooner than he did, and therefore we spare them: but there is a more Catholic feeling which is delightful in him, and we will conclude our notice of St. Aidan with it: "Yet this I approve in him, that in the celebration of his Easter, the *object* which he had in view in all he said, did, or preached, was the same as ours—that is, the redemption of mankind through the passion, resurrection, and ascension into heaven of the man Jesus Christ, who is the Mediator betwixt God and man." We read in Bede, also, of one who went to Ireland on an errand, which will appear quite singular to modern Romanists, and who, though in no way connected with Iona, preached among the West Saxons in after times: "But when Coinwalch was restored to his kingdom, there came into that province, *out of Ireland,* a certain bishop called Agilbert, by nation a Frenchman, but who had *then lived a long time in Ireland for the purpose of reading the Scriptures.* This bishop came *of his own*

* Bede, book iii., ch. v.

† Ibid, book iii., ch. xvii., p. 157.

accord to serve this king, and to preach to him the Word of Life."* Here we have no mission from Rome—no Papal mandate; but a Christian student from Ireland, at the West Saxons preaching the Gospel. Agilbert was so annoyed at an interference with his diocese, by Wini, *who was ordained in France*, that he quitted the kingdom. Wini was afterwards expelled, and Agilbert recalled; but he declined, on the ground of his occupations, and sent his nephew. And we may live to see Ireland a place in which the Scriptures are again studied, and it may again send forth its missionaries, not as the engines of evil, but as the angels of God, as the preachers of His word, as setters forth of His truth by their life and doctrine in distant lands; and then the energy of that nation will not be wasting itself upon the fire of evil avarice, and by pouring oil upon the depraved ambition of men unworthy of its greatness; but harmony will have its sway, where prejudice and party sway all, and bind down every species of real freedom—the freedom of the soul. It will rouse the fearful, to know that Ireland once had a missionary Church—once had her devoted soldiers of the sword of peace. It has its bright spots and its noble offspring; though it has lamentably hidden and obscured them. It has now, also, its saints, if unknown far beyond their immediate sphere, yet known of God and knowing Him. These are her true renovators, who would file away the long-made links of bondage which enthral them. In the nineteenth century, we are battling as to what doctrine shall be taught in Ireland, when the Green Isle itself, in the sixth and seventh, was carrying far and near the pure Gospel of God, and was obeying the *prophetical and apostolical writings*. The Culdee monastery flourished, also, after Aidan's death; but there is one circumstance in connexion with his preaching to the Northumbrians which is highly interesting, as showing the deep interest which King Oswald had in the truths which he preached. The King was his interpreter, as Aidan knew less of English than the King did of Irish, having been an exile in that country.† Aidan had the island of Lindisfarm for his episcopal see, according to the Culdee custom, which preferred islands to the mainland; and he died in 671, the 17th of his episcopacy, and was succeeded by Finian, who was, of course, a Culdee of Iona. It does not appear from Bede that the Culdees of Hii or Iona were content to leave Aidan alone in his toil, to pine away at the immensity of the work before him. Their plan was wiser than this, and the self-denying energy of the brethren enabled them to fulfil their wishes. "From that time" (that is, Aidan's arrival,) "*many of the Scots came daily into Britain, and with great devotion preached the Word* to those provinces of the English over which King Oswald reigned." Churches were built, and the people heard with joy and gladness. Great and small were instructed in regular discipline by their Scotitsh

* Bede, book iii., ch. vii., p. 137.
† Ibid, book iii., ch. iii.; Fuller, vol. i., p. 122; Dean Murray, pp. 42, 43.

masters. Bede also completely identifies Hii with the Irish Church, and says that it *ruled* over all the Picts, and almost all the northern Scots, and "had the direction of their people."* Indeed, this point can never be disputed, for it was filled by Irish at first under Columbkill, and was replenished from the same people. But, about this time, according to Bede, came Fursius, a holy man from Ireland, to Sigbercht, King of the East Angles, amongst which people he was very successful in preaching the Gospel. "This man was of noble Scottish blood but much more noble in mind than in birth."† He left successors in his see. Finian also baptised Peada, Prince of the Middle Angles, and sent him four priests, of whom Diuma, an Irishman, was afterwards made Bishop of the Middle Angles, and also of the Mercians. When Diuma died, he was succeeded by Ceolla, also an Irishman; but after a short period he retired to Hii, and was succeeded by Trumhere, also ordained by the Scots. Besides, Finian sent priests to the East Saxons, among whom the most illustrious was Cedd, afterwards ordained bishop by him. Now, from these instances we may discern how much more Aidan and the monks of Iona did for the Saxons, than Augustine and his monks, and still we hear of no Roman mission, no Popish blessing, but the love of souls urging them on. The brightness of the past, when the Church rested upon its true rock, contrasts the more strongly from the after history. Here we see a widespread zeal, kindling the holy flame, and the blessing of God resting upon it; and surely there can be no more certain evidence of the pristine glory of the Ancient Church of Ireland, than that it did light the lamp of God in the dark places of idolatry and superstition. "It was not a doubtful ray of science and superstition," as the elegant though infidel historian of the Roman Empire remarks, "that those monks diffused over the northern regions: superstition, on the contrary, found them her most determined foes."‡ But, independently of missions to our own country, Mr. Todd mentions "another very distinguished Irish missionary, Virgilius or Feargal," the first Bishop of Saltzburg (during the eighth century). He went to France, and was known by Pepin, afterwards king, by whom he was commended to Otilo, Duke of Bavaria. The most remarkable fact connected with him is that he quarreled with Boniface, Archbishop and Apostle of Germany, *because he asserted that the world was round.* In answer to the complaints sent to Rome, the then Bishop, Zachary, denies any knowledge of him whether he is a priest or no, and calls his opinion impious, and recommends a council to be called which may degrade him. We presume that the popes were not then infallible, or Zachary would not have made so grievous an error; but, at all events, the words show that Virgilius had a mission entirely independent of Rome. Dr. Rock, as is usual, calmly asserts that "the early missioners from Ireland

---

* Bede, book iii., ch. iii.
† Ibid, book iii., ch. xix.
‡ Dean Murray, p. 41.

used to go to Rome to do homage to the Pope," &c. Let our readers judge of the Romish accuracy, and also of the cause which demands such an advocate, and such an advocacy. The only three instances which Dr. Rock ventures to adduce, are clearly shown by Mr. Todd to give no warrant for his conclusion.* Dr. Lanigan gives no countenance to the first instance, but denies it. In the second, it was a Saxon, and not an Irishman, who went, and one who had no connexion with Iona; as Dr. Rock's readers might have seen, if he had the honesty to quote more than suited his purpose. The third person was St. Kilian; who only wanted liberty to preach to heathen nations, which thought did not occur to him and his companions, until he had left Ireland and reached Franconia. The whole course of Kilian negatives any idea of such usage; we will leave Dr. Rock to his antagonist, who most satifactorily shows how airy are the castles which the Doctor would construct—the baseless fabric of the Doctor's dreams. It will require more talent than Dr. Rock possesses to obscure the glory which the independent missions of the Irish Church exhibit. It will demand more than human sophistry to deny that the monks of Iona were a holy band, who at God's command gave up houses, and lands, and kindred, and all, for the sake of the spread of Christianity. We will not deface the memorials of the dead, by allowing that they needed or asked any permission from the successor of St. Peter; for Christ had said, Where two or three are gathered together in my name, there am I in the midst of them: nor had they lived in such darkness as to commence a religion of absurdities, which could forget that there were more apostles than St. Peter, and falsely imagine that when our Lord said, "I am with *you* alway," he only meant with the see of Rome, and the infallible servant of servants. They doubtless knew that the promise was to them and their children; and, living in the fear of God, and in the obedience of His laws, they worked out their own salvation with fear and trembling; knowing that it was God that worked in them to will and to do of His good pleasure; and His will was that the Gospel should be preached to every creature. Their work was, therefore, in accordance with, not a fallible man, the Pope of Rome, but the most High God, who was well pleased, as Bede confesses his opinion, with their labour of love, and their zealous regard of His truth which He had committed unto them. Their labour was not in vain in the Lord, for they, being dead, yet speak in a practical protest against the errors of modern Rome, which tyrannises over their nation, and, as it now enslaves souls, so would persuade men that it always had perpetrated the same injustice. What a miserable theory it is by which men reduce all the workings of God's free spirit to the veto of a fallible man, who exalts himself against the Most High, under pretence of worshipping more securely. It is not curious that the name of dark ages should be appended to those times in which men had such fertile dreams of doctrines never known by the

* Todd, ch. iii.

apostles. Sleeping as they were, it would have been rather singular if their fancy had *not* outstripped their reverence, and their invention outrun the Scriptures. The glory of Ireland did not cease to shine because Popery obscured it, and hereafter it will shine with increased lustre when again they shall revert to the true principle of obeying all that is in the prophetic and apostolic writings, when Patrick and Columbkill shall revive in the hearts of the multitude, as well as hang upon their tongues. If, however, most Churches as well as nations have some brighter spots which shine in their history, we would point to Ireland before Malachi was born, and before Gillebert was legate; before the time when Ostmen landed, and Dublin was a city of the Danes; when Patrick preached, and Aidan shone as the Patriarch of Christianity; when Finian sent forth his priests, who soon returned to gladden his heart, by showing what things the Lord had done by their hands; and went forth conquering and to conquer as bishops in the Catholic Church. We do not mean Catholic because they imagined that by assuming this title to themselves they could consign to perdition all who dared to differ, but because, when we judge by our Lord's Catholic rule, "By their fruits ye shall know them," we see that they bore much fruit, even the fruit of the Spirit; and we dare not deny them the name of Catholics because they had not a Romish mission, since we rejoice, and we will rejoice, that, being Irish by nation, they were Catholic in spirit, and did much good to our national forefathers. Here is one debt which from long neglect in payment has accumulated continually, and we have interest and principal, for which we are responsible. There is the interweaving of national interest which was begun so well on their part; and if they have slackened in their exertions, it is because we have disregarded their efforts, and have forced upon them a Popish Religion instead of a Catholic Faith. There was scarcely any portion of our land which they did not visit; and when prejudice against their invaders hindered the Britons from carrying the Gospel to the Saxons, the Irish monks from Iona and Lindis-farn had more of a truly Catholic spirit. The West Saxons heard the glad tidings. The East Saxons knew the voice of their Irish shepherds. Mercia had Irish Bishops. Northumbria broke forth into singing. The barbarous Picts received the glad sound from Erin. The Culdees knew no prejudice of kith and kin, for to them it was the soul which enhanced the value of a nation. They were men of like passions with ourselves: this we do not deny; they were fallible men as ourselves, but this is one great reason why we should admire them, and thank God for these our Irish elder brethren, in that they rose so much beyond themselves and shone as lights in the earth. They doubtless exhibited their fallen nature in many an instance, but yet they were renowned for their holy lives. They were, as Bede says of one, noble in birth, but more noble in mind. And shall this cause astonishment, when we know that men went to Ireland to study Scripture, and began by exhibiting that which Scripture has sealed as true nobility? Let us trace them in their course along our country, dispersing along it the

pearl of great price, and hear the praises and the blessings resound from their oaken temples (for their custom was to worship in such structures, and not in those of more solemn and striking material); and there, as it were, under the canopy of heaven, were heard their songs of triumph. It was a glorious period when once Erin could send forth her patriots, whose love was wider than the limits of their land, and whose effects shall remain for ever bright, and yet never so bright and glorious as in heaven; for, having turned many to righteousness, they shall shine for ever and ever. We cannot praise their Mullaghmast or their Tarah—we cannot exalt their Meath and their monarchs, in comparison with such celestial triumphs. Their earthly kings are insignificant when once we hear of Aidan and Iona.* Brehon is insignificant when compared with the council of Hii, where her priests, clad in no insignia of earthly pomp, but decked with peace, were grieving over the failure of their first mission and counselling on a second. We confess that we dwell with much more joy upon the simple faithfulness of Aidan therein, than in all the fiery impetuous chivalry of the "raal" Milesian. Would that men could all think so, and then they would agree with us that the sons of Aidan and Columbkill in heaven are more glorious than their ancestry, noble though it be on earth. It is hard to tear ourselves from this period; for it energises itself into our feelings, and fills up a chasm in the Irish Church History. It also leads us to anticipate the return of such days when it may reach forth its energy beyond its own shores, and supply nourishment of life to the famishing who have left their native land. It vexes us that this fair prospect should be marred, as when a hostile force bears devastation before it and leaves ruin behind it, and we cannot aid the defenceless or repel the foe. Suffice it to say, that nearly all England has heard good tidings from Ireland, and that we should show her Ancient Church at least the gratitude of decency, and abstain from misrepresenting her origin and her conduct. We must vindicate it from Roman origin, and defend it from Papal usurpation; nor must we allow any idle negligence to lull our fears, and to entice us to surrender the Church which Patrick planted or renovated, and which gave us our holiest missionaries and teachers. And let us remember that they were no ignorant enthusiasts, but men brought up at the feet of the learned, and quite capable of defending the truth, and maintaining their ground against the errors which they combated. We may look at Ireland, and, finding it no longer the common friend of the learned, but the very hot-house in which are forced bigotry and ignorance, wonder how this change can have passed upon it; but the fact will not be altered by our astonishment, or in any

* The institutor of their Tarah is not such a hero as their missionary bishop. "The grand era of political eminence in the early history of the Irish is the reign of their great and favourite monarch Ollam-Fodlah, about 950 B.C. Under him was instituted the Fes at Tearah or Tarah, which was a triennial convention of the states, the members of which, consisted of the Druids and *learned* men who *represented* the people in that assembly." Plowden, p. 13, vol. i. *Sic transit gloria mundi.*

way affected by our surprise. But it is worth our thoughtful consideration, that in this nineteenth century we are struggling as to the knowledge which we can give the descendants of a people whose land, in the sixth and seventh, was the store-house of truth, the school of nations, and the refuge of the learned. And it is a very striking contrast which Ireland since Henry II. presents to Ireland before his conquest. Where are its learning and its theology? Bound since that time, obscured since our connexion. Nor is this spread and extent of learning any political boast, but a reality—an undeniable truth; and it may interest our readers to have before them an instance or two which will go further in proof than the most elaborate and wire-drawn argument. Plowden, after saying that from the fifth to the end of the ninth century the Irish nation was pre-eminently distinguished above all nations of Europe, as the first seat of literature and science, says that "the pre-excellence of the learning of the Irish clergy attracted the youth of the most respectable families of every nation in Europe to their seminaries for education." "And a foreign writer,* under the French Monarch Charles the Bald, says, 'Why should I mention Ireland? Almost the whole nation, despising the dangers of the sea, resort to our coasts with a numerous train of philosophers.' "† We will only refer to one passage in Bede, who accidentally supplies numberless proofs by mentioning Saxons who went to Ireland to study. He writes—"Many of the nobility and of the lower ranks of the English nation were in Ireland at that time (664 A.D.), who, in the days of the bishops Finian and Colman, forsaking their native island, retired thither, either for the sake of divine studies or of a more continent life, and some of them presently devoted themselves to a monastical life, others chose rather to *apply themselves to study*, going about from one master's cell to another. The Scots willingly received them all, and took care to supply them with food, as also to furnish them with books to read and their teaching *gratis*."‡ Dean Murray quotes from Mosheim, who says—"That the Hibernians were lovers of learning, and distinguished themselves in those times of ignorance by the culture of the sciences above all the other European nations, travelling the most distant lands with a view to improve and communicate their knowledge, is a fact with which we have been long acquainted, as we see them, in the most authentic records of antiquity, discharging with the highest reputation and applause the functions of Doctors in France, Germany, and Italy, both during this and the following century. But that these Hibernians were the first teachers of scholastic theology in Europe, and so early as the eighth century illustrated their doctrines of religion by the principles of philosophy, I learned lately from the testimony of Benedict, Abbot of Aniane, in the province of Languedoc, who lived at this period, and some of whose productions are published by Baluzius in the fifth tome of his Miscel-

* Henrich of St. Germain. † Plowden's History, vol. I., p. 18—19.
‡ Bede, book iii. ch. xxvii., p. 185.

lanea; and he adds that *the Irish*, who in the eighth century were known by the name of Scots, *were the only Divines who refused to dishonour their* reason by submitting it implicitly to the dictates of authority. Naturally subtle and sagacious, they applied their philosophy to the illustration of the truths and doctrines of religion, a method which was almost generally abhorred and exploded in all other nations. This subtlety and sagacity enabled them to comprehend with facility the dialectic art, and their profound knowledge of the Greek language contributed materially to the same end. This made them view with contempt the pitiful compendiums of theology extracted from the fathers, and which the unlearned ecclesiastics of other countries accepted as oracles."* Alcuin adds to Bede's testimony, by saying that Willibrord, the Saxon missionary, went to Ireland because of its character for scholastic learning, "et quia in Hibernia scholasticam eruditionem viguisse audivit."† The independence or restlessness of the Irish was very conspicuous; and Dr. O'Halloran, the eminent Roman Catholic writer, declares that "for more than five centuries after the death of St. Patrick, we scarce can find any vestiges of a correspondence between Rome and Ireland; and in this interval, in many instances, we find that Rome looked upon several of our missionaries with a jealous eye; for, although these great immunities of the *Irish Church were of the utmost consequence to the cause of Christianity, and contributed to spread its doctrines in a most rapid manner all over Europe, yet, in the eleventh century, when* paganism was totally abolished, these powers seemed too great, and were thought to endanger the *peace* of the Church."‡ What words can set forth in a stronger light the native independence of the Church, and what words can exhibit the natural tyranny of Rome in a light more militating against the first rudiments of common sense? It was necessary, forsooth, that the Irish Church should be independent for the purpose of missionary exertions; but when Paganism was put down, it would endanger the peace of the Church—that is, would endanger the *supremacy of Rome;* for in this consists the whole point of the remarks of Dr. O'Halloran. It is the confession of a Romanist, that when men's minds are entangled in the net of Romish authority, they are narrowed and rendered incapable of any wide missionary progress. Will not these words enhance the value of the Irish independence, and teach us to prize, still higher, its missionary labours? But the facts, which are confessed, are the main point, and let them be remembered by every one as they stand in contrast; the eminent utility of the independence, and the *tyranny* of Romish interference. What issue has resulted but the necessary cessation of all exertion for others, and Paganism springing up haughtily, though it bears another name? The learning and the brilliant philosophy faded into obscurity, and nothing remains but the remembrance, and this

* Dean Murray, Appendix, i.
† Todd, note on p. 75.
‡ Quoted by Dean Murray, p. 157.

scarcely discoverable but in books. It lives not in recollection, but in writing. It is a *wondrous* fact, rather than a simple truth; and it is so strange, that, like many things which are Irish, it scarcely excites our sympathy, though it should even call forth our delight, and especially when we consider to what purpose it was applied, and that it seems almost synonymous to say a man was an Irish missionary and a Christian well read in Scripture. As an illustration of which, we find two priests going into France, "incomparably skilled in human learning AND IN SCRIPTURE," and there preaching from their stores of Scripture truth, and we derive this account from unexceptionable authority.* It would be very singular to find any Scottish missionary who did not pursue a similar plan, and whose study had not been the Word of God.

Every fact, therefore, connected with the Irish lives of St. Patrick, denies his mission from Rome; and the history of missionary exertions, in the same extent, manifests their entire independence. But there are other facts in their history which demonstrate the falsity of the Romish claims. For instance, in reference to the Easter dispute, they sent a deputation to Rome; and let us ask, if they had been subject to the Pope, why they did not refer it to him? But the case is far otherwise; for they were merely sent to Rome to enquire as to the common practice. "The Northern and Albanian Scottish, on the other side, made little reckoning of the authority either of the bishop or of the Church of Rome:" and therefore, "Bede, speaking of Oswy, King of Northumberland, says that, '*notwithstanding* he was brought up by the Scottish, *yet* he understood the Roman was the Catholic and Apostolic Church'—intimating thereby that *the Scottish*, among whom he received his education, *were of another mind*."† It is very important that we should observe the character of the defence which each party made at the Council of Whitby or Streansheal. We find no Romish legate there fulminating the anathemas at all opponents, nor do we find a number of decrees ending with anything but a blessing. Colman, who was the Culdee bishop, did not enter the Council as a heretic, nor did he need a safe conduct, for the Irish Church was still independent. No, none of these things happened; nor was Colman made to anticipate Huss in his sufferings, and to be murdered by religious hate. Colman spoke *first*, as was meet for his station as the head of the Church; and he rested his time of keeping Easter upon the custom of his fathers and the command of St. John. Wilfred answers him by alleging the universal custom in all other Churches, and taunts them with folly. To this, Colman, the successor of Finian, answered by proclaiming the greatness of his apostle: and, when Wilfred had explained St. John's opinion, Colman indignantly enquires whether it

* It is given by a monk of St. Gall, in Switzerland. The date was 772, A.D. Lanigan, iii. p. 208; Dean of Ardagh, p. 161.

† Usher's Religion of the Ancient Irish, &c., p. 95.

was possible for Columkill and his successors to have acted contrary *to the Divine Writings?* And he puts the same question in reference to Anatolius: but Wilfred's answer is equally characteristic of his Church, for he proclaims the error of disobeying *the Apostolic See.** We need hardly mention the issue; for Oswy, as Bede twice observes, had identified the Romish Church with the Catholic Church, and his weak mind was quite turned, not by the arguments used, but by a quibble of the Romish disputant, who, by introducing the power of the keys, as given to St. Peter, so overpowered the common sense of the royal arbiter, that he enquired for a text which would speak as strongly of Columb. Of course, in default of this text, he joined the opposing party; and the issue was, the withdrawal of the Irish, who adhered to their own mode of Easter. Now, in any dependent Church, all trouble might have been saved, and the question at once settled by the Pope; but even his party did not venture so boldly to exalt the Pope, but preferred the more wily method of suborning Scripture, instead of appealing to the unwritten Infallible. This Council, according to Bede, was held in A.D. 664, and in the thirtieth year from Aidan's mission; and "when Colman saw that his doctrine was rejected and *his sect despised*, he went to Iona to consult on what was to be done."† There appears, from these words of Bede, to have been something more than mere disregard of Colman; and, perhaps, we shall, in our progress, discover some signs of peaceful agitation against them. There can be no doubt that the Irish were wrong: but we have nothing to do with this, for, whether they were in error or in correctness (for it was a mere question of discipline), it is equally convincing that they spoke as independent of any *external* authority, and the authority which they valued was that of their *founder*. Even the Romanists had not learned to use the name of the Pope, or to claim infallibility; but, perhaps, the strongest argument which can be deduced, is found in the letter of Cummian to Segienus, Abbot of Iona. He was arguing in favour of his opinions, which were those of the Roman calculation; and he contrasts the unimportance of that extremity of the world, when compared with *not one Church, but with the four*—Rome, Jerusalem, Antioch, and Alexandria. And his words are those of apology for his opinions, by which we clearly learn that his were the opinions singular in Ireland; but, besides, he expressly deprecates the use of the term heretic, as applied to him; which shows manifestly that, in Ireland, from which he wrote, the dispute reached a great height. O'Connor says that in Ireland there was a schism; but Dr. Rock ingeniously tries to conceal it, as if a matter of no importance. Mr. Todd is not very easily diverted by this policy, and happily places the matter clearly before his readers.‡ Dr. Rock speaks of the

* Bede, book iii., ch. 25.

† Ibid, book iii., ch. 26. Be it remembered that Bede mentions a great difference in regard to tonsure. The Culdee tonsure was not Roman, which proves their independent origin.

‡ Todd, p. 112.

"calm, somewhat ruffled," in the Irish Church; but we will rather follow Bede, who gives us the letter of the Romish Archbishop Laurentius, in England, in which he declares that Dagan, an Irish bishop, refused to eat under the same roof with him, because of this very difference. Was it a slight ruffle of the calm which ejected from the bosom of the country those men who, in Bede's language, "had willingly and without envy communicated to the English people the knowledge of the true Deity?"* Was it a slight ruffle which deposed bishops, and depopulated the mother city of the Culdees, and caused Colman to gather up all the friends of his tradition and retire at once? Or was it reasonable that, all at once, Iona should have no power in Ireland, and still should, for forty more years, adhere singly to its customs? Dr. Rock must persuade his readers of his accuracy, by inducing them to accept him as their oracle, and also refusing to read any other version of the dispute. Usher, in his work, shows, from much documentary evidence, that this dispute ran very high, and that Romanists and Irish were quickly treating each other as schismatics. One of the decrees made by some Saxon bishops is quoted by Usher, in which British or Irish ordination is commanded to be again performed, and their churches sprinkled with exorcised water. Chrism and the Eucharist are to be refused, unless they profess that they will remain in the unity of the Church.† Verses and chronicles all bear witness to the general hostility which was felt towards the usurpers, and the Irish never seem to have doubted that they had a right to use their judgement, in defiance to the Romish Church and party. And it is important to observe that they did not leave England simply because they were annoyed or angry, which could be no commendation to their piety, but because they refused to surrender their opinions. The passage in Bede which says that Colman retired because his sect was despised, is quite cleared up by an after-passage, in which he says, "But, forasmuch as they afterwards, being *left to their choice* (opinione data), *would rather quit the place than adopt the Catholic Easter, and other canonical rites*, he gave the same to him whom he found to follow better discipline and better customs."‡ And again—"Not long after, having discovered and *banished* the Scottish sect,"§ &c. According to the same authority, Naiton, King of the Picts, also put down the Scottish Easter (A.D. 710), he having received a letter from Abbot Ceolfrid, explaining the Romish custom; of which letter it will be well to remark, that it does not deny salvation to those who "favour the Catholic unity in faith and actions," but, on the contrary, declares‖

* Bede, book v., ch. xxii., p. 332.
† Usher. Religion of Irish, &c., ch. x.
‡ Bede, book v., ch. xix., p. 310.
§ Ibid.
‖ Ibid, book v., ch. xxi.

"that many of them have been holy and worthy of God." From the same letter, we learn that the Irish had sent to King Aldfrid, who succeeded Ecgfrid, an envoy, Adamannus, who is called the *renowned abbot* of Columb. They had, therefore, done all in their power to oppose the decision; but the floating vision of St. Peter and the keys was more than a match for Irish eloquence in those days, and the decision was fixedly maintained. Not only were the Irish missionaries rejected, but we find, in one instance, that an English army entered Ireland and "miserably wasted that harmless nation, which had always been most friendly to the English, insomuch that, in their hostile rage, they spared not even the churches and monasteries."* This happened, according to Bede, 684 A.D., which was the fourteenth year of Ecgfrid's reign over the Northumbrians, and twenty years after the retirement of Colman. The following year saw the Picts victorious, and Ecgfrid was slain in his inroad into their country. The overthrow of the Irish customs did not happen until the Abbot Adamannus; and it appears to have been a compromise. The Culdees still occupied it; and Lanigan asserts that it was Irish unto 1203 A.D., and this he shows by a remarkable occurrence in that year. Kellach had attempted to introduced a fresh monastery, and the elders of Hii opposed it; and when a meeting was held by the clergy of the North of Ireland, they decided to demolish the monastery of Kellach.† This also supports the evidence of Bede, that Iona represented the Irish Church, and had much influence in the North of Ireland. The Romish party exulted much over the "*accession of lustre*" ‡ which they had from the conversion of the monks of Hii. Theodore, Archbishop of Canterbury, says that "Innet set up schools to outdo the Irish and break the interests of the quartadecamans"—that is, the Culdees.§ There can be, then, no doubt that there was a wide difference between the Culdees and the Romish party, disguise it as they may. Dean Murray gives evidence, from the registry of St. Andrew's, that some part of the Culdees were long in Scotland; and, from the same document, we find that they did not receive the Romish canonical rule, and, in consequence, were dispossessed of the Isle of Lochleven, as their predecessors had from Lindisfarn and Iona. Archbishop Usher says that, in his time, in the greater churches of Ulster, and particularly at Armagh, were presbyters called Culdees, who celebrated divine service in the choir. Some of their abbots were made bishops, and at last they ceased as a distinctive order.

We will conclude our remarks upon this part of the Irish Church History, having adduced sufficient evidence to satisfy impartial persons

* Bede, book iv., ch. xxvi., p. 254.
† Dean Murray. Note on p. 46.
‡ Cressy. Dean Murray, p. 46.
§ Ibid.

that Ireland sent out her missions independently of Rome, and had all the privileges which a National Church need possess. Ireland, also, had her schools of learning and philosophy, her talent unhindered, and her mind fully expanded, when Popery, as a distinctive system, was unknown, or, at least, was only a system in the designs of those master-minds which planned and carried out that incubus of mind and thought which so long deluded men into submission to its dictates. The study of that struggle of the English Church which is involved in that of the Culdees, is highly interesting to all who are anxious, by the light of the past, to read the unvarying policy of Rome. The subtle insinuation and the gentle fawning which precedes the nightly attack upon the dearest rights of Christ's Church, are the rule of that mystery of iniquity. The voracity which engulfs all that is holy, and puts in the back-ground truth, giving to its members empty names instead of precious realities, is the mark of Rome in its growth and in its monster size. Our fathers did not know it so well as we have reason to know it. Their experience casts its light upon the waves of life which they traversed; and if we live in its brightness, and yet shut our eyes to the truth which it conveys, and prefer to go on in the mazes of Popish error, our blood shall be on our own heads, and the blood of the two nations shall be on our heads. If Popery revives, the generation which revives it will sin against its posterity, will err against the light of knowledge, and offend against the warnings of the Spirit of God. If history is neglected, and past experience disregarded, and Ichabod is written upon the Irish and the English Churches, or upon either of them—for they will stand or fall together—then our nation shall sink to what it once was—a multitude without concord, and a people without a religion. If we undo the noble deeds of the Culdees, this catastrophe shall befall us, and we shall become what, for our sins, we deserve to be. Herein is the due importance of the Irish Church question; herein is the great importance of the subject which we have discussed. If it will, therefore, remind some, and inform others, of the ancient glory of that Church, it cannot be without its benefit; and we shall see an increased interest in that pure and apostolic branch established in the realms of Ireland; nor shall we be ready to take from the Irish the true Church of its ancestors.

FABER.

"The Sacred Calendar of Prophecy." By G. Stanley Faber, B.D., &c. Second Edition. London: Painter. 1844.

The simplicity of principle which Mr. Faber has carried through all his investigations of the true interpretation of the Prophecies, must render his work always one of the most satisfactory on this confessedly difficult subject. The mathematical precision of his mode of arguing, renders his work, likewise, one of the most lucid, and stamps it more indelibly than many on the memory. Yet this latter characteristic of mathematical precision, with the verbal repetition which it necessarily involves, must, doubtless, tend to limit the popularity of the work; for an historical or doctrinal theorem does not admit the same terseness of terms as a geometric one. It becomes, therefore, the more gratifying that a second edition of this admirable work is called for; and, on the same account, it is probable that an abstract of it would be acceptable to a large mass of readers: and, certainly, this is a time which requires that the principles, theological and moral, which pervade Mr. Faber's book, be both diffused and confirmed by those views of truth which he has been guided to throw upon most of the inspired predictions which he has undertaken to elucidate. If the heart is now so generally reached and touched through the senses, and that so frequently by the finger of error, it is the more needful that it be impressed, also, through the medium of the intellect, and that by the seal of truth: for it is plain that fatal delusions, by obscuring the constantly brightening evidences of God's prescience and providence, are serving the cause of infidelity itself.

The praise due to Mr. Faber's labours is not to be misunderstood, as though it were a claim of infallibility or perfect certainty in all his interpretations, or an avowal of sympathy in all his opinions, or a denial of blemishes and inconsistencies in the mere matter of composition. Thus, with regard to his arrangement of the Apocalypse—his including certain visions, down to the end of the 14th chapter, in the contents of a little open book, mentioned in the beginning of the 10th, and never afterwards alluded to—is singularly infelicitous, when we observe that the seventh trumpet blast of the seventh seal of the great book comes in at the middle of what he thus treats as an episode. Nor is this an oversight. It is defended at length; and the reasons of it are continually alluded to. Yet his interpretation of the supposed contents of this little book would not have been impaired by a different arrangement; not even if the whole vision of the tenth chapter had never taken place. Scott, though he, also, sought the contents of the

little book in the following visions, avoided any such awkwardness of arrangement, by concluding them before the seventh trumpet sounds. Perhaps the meaning of this vision of the open book, as inserted, during the second woe, is much more simple. Granted, that the sixth trumpet sounds its woe on the loosing of the four angels of the Turkomans in 1301, and that woe passes off with the Turkish defeat at Zenta, in 1697: during that period Wiclif preached from 1300, personally or by his followers; Luther, and the great band of Reformers, personally, or by the churches following, preached from 1517. Scripture was universally appealed to. The little book of the Apocalypse was opened, and applied with more or less correctness; but, certainly, against the Papacy, and earnestly. John "*again* prophesied against many peoples, and nations, and tongues, and kings." He himself, therefore, becomes an object in his own vision. He measures the temple, and altar, and worshippers, and leaves the unmeasured out, for it is given to the Gentiles: it has been given (εδοθη), not then for the first time, but long before; and from that time of its being given, they trample it during the time appointed. "And *I* will grant to my two witnesses, and they shall prophesy" during that time, proceeds the Lord, who gives him the measuring-rod. And the prophet sees them, recognises them, and their work, and their fate, and the result of it; and records it in his prophecy, sometimes as future, for he knows it so to be; sometimes as present, for it is before his eyes; sometimes as past, for the thing is certain: with the power with which the old prophets of the Hebrews were gifted, whose language was, in this point of view, even grammatically, a language for prophecy. The *conversive vau* is introduced by Mr. Faber at p. 207 of vol. ii.; that Cabalistic letter whose spell turns futures into presents; and the want of it, he there says, renders the word used by Daniel *incapable* of any other than a translation in the future. But what if that magic letter be a grammatical fiction, or, rather, dream; and what if the language, instead of having a future and no present, has a present and no future? Even if translated into the present, does not the mind, without the least violence, and almost imperceptibly, assign a future sense to a present, according to the circumstances of the context? Is it not so even in our completer languages; much more in a primitive tongue, possessing, perhaps, no future form, energetically affirming ideas of the future with the vividness of the present, and even predicting them with the assurance of the past. Faber's conclusion did not need arguments like these. As to the *open book*, he is not alone nor foremost in this startling arrangement of the Apocalypse; nor foremost, indeed, in boldness; since the *whole* of the subsequent revelation has been included in the little open book. Where men have devoted long time, rich learning, and ripe sagacity to any subject, it behoves us, if we must dissent from them, to dissent with diffidence: but, in fact, as long gazing on the vague lines of path on a distant and dark moor disables the eye from seeing them so clearly as at first, and as the same phenomenon takes place when the naked eye searches

over and over the bright surface of the moon, to trace continents and islands on her spotty orb—so, in particular cases, it will happen with the mental intelligence. On some one branch of a studied subject we occasionally find our first perceptions assume the strength of prepossessions; and, weighing the opposite balance, we find it touched, in spite of us, with prejudice. Otherwise, it might be asked, whether it is not an obvious and likely abstract classification of this part of the Apocalypse, that the prophet, after recording the second woe in the east, turns, in the tenth chapter, to recapitulate the same period in the west; and, on the blowing of the seventh trumpet (chap. xi. verse 15), turns eastward and gazes on the vision, which ends in his own land of glory being flooded with blood (chap. xiv. verse 20), before he beholds the seven last plagues poured on the apostate west, in the same period. The first section of Faber's open book would thus be the second part of the second woe; and its four last sections would be the visions of the first part of the third woe.

There arises in the mind, at times, a kind of awful scepticism in perusing the labours of sincere Christians on the prophecies—a scepticism not as to the subject-matter of the interpretation, but as to the manner of interpreting that subject; it is a scepticism which hinders the mind from sympathising, as it desires to do, with the whole work of the interpreter. It arises from this fact—that the destinies of God's ancient people—over whom His hand is yet spread, though it appear more as a cloud than as a light—are singularly in the background. John's kinsmen in the flesh—that people for whom his heart's desire and prayer was, doubtless, the same as Paul's—are made appear as though he had no part nor lot in them. From the burning of their holy and beautiful house—from the trampling down of their beloved and hallowed Zion, till the time of their restoration to their own delightsome land—we will have no mention made of them; and whatever seems to bear upon them, even as converts from their ignorance, must be interpreted mystically, as if it referred to others, who were once no people, though they are now a people of God. So be it. Or so, at least, it was to be. But is it to be always so? It was part of their punishment; is still part of their woe. They are without a prophet of their own in their extremity: and if they have had one among us, or we one from the midst of them, perhaps, if he have spoken a word in the Spirit for their comfort, it is to be misunderstood and misinterpreted for their anguish. And yet we write with our hand that we believe their restoration draweth nigh. Here, perhaps, is a letter or two unknown in the secret word that opens the lock of prophecy; and while these are unknown or neglected, all its words will not answer each other, and it will not unfold without force: for this is a people who, in ages of darkness, have witnessed much and borne much for the God of Heaven. They were not, indeed, enlightened to believe a New Testament, which was offered them, sealed up; or, if opened, was seemingly written in blood: but they witnessed against the idolatrous and demonolatrous apostacy which offered it,

and, according to their light, witnessed for the truth; seldom, indeed, themselves free from a yoke of traditions: but who was there who, free himself, was able to free them? They witnessed, according to the Christian Apostle's description of those who witnessed through faith, "desolate, afflicted, tormented;" driven even from a sojourner's home, in a land not theirs, because they would not bow down before stocks and stones; they took joyfully the spoiling of their goods, and gave their bodies to be burned, for the sake of the God of their fathers, whom their fathers and themselves had offended, as they partly knew. It was not for their traditions they were persecuted, but for their scriptural witness against the Apostacy. It is well nigh incredible that the Spirit should have carried St. John from Jerusalem in the dust to the furthest west, and back to the Land of Glory, over the streams of centuries between their rejection and their restoration, and yet never have shown him a glimpse of his own people which dwelleth alone still, and is not reckoned among the nations. Do we not put a force upon ourselves when we interpret mystically the openings of the seventh and fourteenth chapters of the Apocalypse regarding the Israel of God? Faber does this, like the rest. But we interpret the *whole* mystically. Oh, no! The seven-hilled city is always Rome and its kingdom. Justly so! And there may be, in like wise, not only plainly, but mystically, glorious things spoken of the old people of God in this book. Faber makes out a strong case for the Waldensic Albigensian Church in its witness against Popery; but his own concessions will not let us consider them as two Churches for more than one quarter of the period of the witnessing; being amalgamated for the latter half of that period, and during the first quarter one portion of the Church not having arrived at the scene of its testimony, the west.

Mr. Faber does not take the view which some do of the Epistles to the Seven Churches, as if they were predictive. He goes, perhaps, too far the other way, when (b. iv. c. 2) he represents them as containing simply matters "unprophetically present." Yet, according to his own symbolization, that to Smyrna contains a prediction, even a specific one, of the persecution of ten days, or years, which was under Diocletian.

It would be a pleasing labour to follow the talented author through the many points of prophecy wherein he commands not only our admiration, but our reverence—not only our reverence, but our conviction; and even where he fails in securing the last, we cannot but accord him the first. Still the book has been long before the public, and this is not a needful task therefore. It were a more useful one, and consequently one not to be shrunk from, though far less smooth and easy, to point out what appear errors of interpretation, weaknesses of argument, or incongruities of expression, if not inconsistencies of method: for some such, naturally enough in a work of so much delicacy and magnitude, will make themselves be noted. But this we have not room for. It is to be hoped no reader of the Sacred Calendar of Prophecy would read lightly a work on such a subject. It is a work to weigh—to scrutinise. We have to recollect, to compare, to refer, to

reflect. Its reading requires us to consider cautiously, to pray continually. And as this is the way such a book should be read—this seems the way such a writer would have you read. Read thus! And we need not write you a review of such a sort as we have mentioned to you, reader!

Certain Tractarian writers, and it is no wonder, have taken the field against Mr. Faber, and other truly Protestant expositors of the Prophecies. A vague remembrance haunts us of having met in a work by another clergyman of the same name, a disparaging allusion to the method of elucidating the fulfilment of prophecy by Infidel Evidence to its faithfulness and truth. If this vague impression be incorrect, he must grant us that pardon which we hereby ask in that case. It has been considered, and very fairly, an honour to *Stanley* Faber, the author of "The Sacred Calendar," that he has trusted his work to the *truth* of it, without recrimination and without reply. If true, and where true, it is to convince. Where false, if false, it is to be convicted of incorrectness. But he has not been wanting in his place against the Roman Anglican heresy of this age. And in this edition he has briefly noted it where it bore upon his subject. Thus in a note on b. v. c. iv. he notices "an attempt, by certain professed members of our own Church, to *unprotestantise* England (as they themselves express it) through the medium of vilifying the Reformation and whitewashing Popery." "Whenever England shall be *unprotestantised,* and the *openly aimed at* departure from *her own* reformation shall have been effected by the unholy labours of the Tract school, her cup of apostacy will be full, and she will be ripe for destruction. Sept. 10, 1842. This is not less true at present. Aug. 28, 1843." Such was Faber's warning a year back. On the text of the saints "singing *as it were* a new song," he had remarked that it is not said a *really* new song; and the following is part of his note upon the constant prattling about antiquity which now everywhere meets our ears: "Mr. Newman strangely talks of Luther having invented a *new* doctrine of Justification. This *new* doctrine was nothing more than a restoration of the *old* doctrine, which was held in uninterrupted succession from Clement of Rome, down to Bernard of Clairvaux. The *really new* doctrine which Mr. Newman would have us deem the *old* doctrine, was excogitated by the schoolmen in the latter half of the twelfth century, was from them adopted by the Council of Trent in the sixteenth century, and is now by the Tract School palmed upon their followers in the nineteenth century, as the veritable doctrine of the Primitive Church. See my work on the Primitive Doctrine of Justification. March 11, 1843."—He touches upon the same idle slander in a note on the next page. The long delusion which made it once be swallowed, the unconsciousness that the Papacy was an apostacy, is noticed in reply to Mr. Maitland and Dr. Todd, in his note at p. 203 of vol. iii. And the shifting of the character of the little horn of the ten-horned beast from the Papacy to some unfortunate individual yet in embryo, by a Roman bishop and Roman Anglican clergyman, is honoured with a notice and a

reference at pp. 45, 54, and 56, of vol. ii.—Dr. Todd is remembered at p. 116 of vol. i., and Mr. Maitland with him at p. 85 and elsewhere. The same volume, p. 66, presents us with an admirable note on the futurist system, and its tendency to foster the *delusion* sent upon the adherents of of the Man of Sin, that *they should verily believe* what is THE LIE (το ψευδος) par excellence, to be essential and alone saving TRUTH. 2 Thess. ii. 11. The reader must be referred to the above page (for the note is too long for transcription in this place), if he would see how the young Apostacy on this side the water must *increase* the *judicial blindness of the old one* on the other.

THE GREEK TEXT OF THE APOCALYPSE.

Αποκαλυψις Ιησου Χριστου, εξ αρχαιων αντιγραφων εκδοθεισα.

"The Book of Revelation, in Greek, edited from Ancient Authorities, with a New English Version and Various Readings." By Samuel Prideaux Tregelles. London: Bagster. 1844.

ONE may be pardoned for considering it an auspicious coincidence that this new edition of the Apocalypse, and the second edition of Faber's Calendar of Prophecy, should have appeared in the same year; since both these circumstances augur favourably for an increased attention to that warning, encouraging, and hallowing portion of Scripture—the fulfilling prophecies. Nor is it only as a favourable omen for the future, but as a pleasing sign of the present, that we hail these works; since they bespeak an already awakened attention to this great subject. The bare inspection of two opposite pages of Mr. Tregelles' publication will show the lucid order into which he has contrived to throw the results of his laborious investigation of the true text. The newly formed text is given on the one hand in a bold and beautiful type; the version on the other, with the readings, for the omission of which *probable* reasons may be given, included within brackets, and the less probable omissions bracketed with dots or broken lines. Beneath these, in the inner margin, are rejected readings of the received text, and also readings marked as *probable*, those of the received text (Elzevir 1624) being bracketed. Next, in the lower margin, and generally occupying about a quarter of each page, are placed the selected readings, with the authorities compendiously stated; the three uncial manuscripts by

capital letters; being the Alexandrine copy of the Bible, supposed of the 5th century; a Vatican copy of the Revelation, in a volume of Homilies of Basil and Gregory the Nyssene, referred to the 7th century; and the Parisian Codex Ephremi Rescriptus, a copy written over with some works of Ephrem the Syrian, but supposed more ancient than either of the others. This, the most valuable, is grievously mutilated: the second is but partially collated, so that often the Alexandrian MS. is the only *ancient MS.* authority. The text given by Mr. Tregelles "is substantially that of the most ancient MSS; the authority of which has been followed, except in cases in which there was a palpable reason to the contrary." The twelve rules by which he has judged of the various readings in forming the text, are given by him in pp. xxx. and xxxi. of his Introduction. And the spirit by which his labours have been animated, is illustrated on the last-cited page by the following avowal: "I may here again remark, that I believe it to be the privilege and duty of a Christian editor to pray that he may be enabled to collect the evidence which is needful, and to form a right judgement on evidence so collected. It is true that this will not make him infallible; but just as in every matter of daily life it is our place to pray for Divine guidance that we may act as disciples of Christ, and just as every Christian must acknowledge that this has been often vouchsafed to him; so surely we may seek in this matter to be guided aright in judgement on evidence, both as to the principles and their application in particular instances. Whatever *approximation* to truth may be made in the statement of results or probabilities, may be thus thankfully ascribed to Him who can bestow the needful diligence, application, and vigilance." Among the various readings those of the received text stand first, bracketed off, and marked with an asterisk where differing from the adopted text: and as the probable readings of the received text of the Elzevir are given in the inner margin also, the difference between it and the text adopted is perceived by the most rapid process of thought. The readings of the Cursive MSS. are commonly—but only where too numerous to be cited otherwise—compendiously cited in three classes: those perfect and collated throughout, of which there are 28; those defective, but with the defects noted, and, so far as they go, collated throughout, of which there are 11; and those partially collated, the silence of which is no authority *against* a reading. The authorities, also, of the ancient versions are noted: that of the Vulgate with the Codex Amiatinus, supposed of the 6th century, and the Codex Toletanus; that of the Latin Codex Harleianus, 1772, apparently Anti-Hieronymian; that of the Coptic, of cent. 3 or 4; the Æthiopic, probably of cent. 4; the Syriac, perhaps of cent. 6; the Armenian, of 410; the Waltonian, and Erpenian Arabic, both probably of cent. 7, or later; and the Slavonic, of cent. 9. The MSS. and versions are described in the Introduction, occupying about ten closely printed pages of it. The Introduction contains in the 1st of its five sections the object and plan of the work; in the last division of which, on the application of sound criticism to the text of Scripture, the writer

thus speaks: "I do not think that it is needful in this place to enter into any disquisition on the divine origin and authority of the book: I am writing for Christians, for those, who through grace, have believed in the name of the Son of God, and who, believing, have life through His name; and not as addressing those who wish to cavil and question as to the authority of Scripture. I am perfectly aware that many feel a dread of any criticism being applied to the text of Scripture, regarding it as too sacred to be touched; now I wish most distinctly to state that because I reverence Scripture, as being the Word of God, I believe it to be of importance to bring every aid in our power to bear upon its text, in order that we may as accurately as possible read it in the very words in which it was given by the Holy Ghost." Mr. Tregelles avows his full belief in the absolute plenary inspiration of Scripture, and trusts this may suffice to hinder charges being brought of want of reverence for the book designed to make wise unto salvation; although he freely owns that he has much more reverence for the more ancient copies, and for the text which they contain, than for those which are in common use. He combats the prejudice of many who have regarded critical revision of the text as connected not only with want of reverence for the Word of God, but also in a certain measure with unsoundness of doctrine, as to the Godhead of Christ, and other fundamental points; and concludes his argument thus: "Ungodly men may make an evil use of the Word of God, and of the most blessed truths which it contains: this ought not to hinder Christians from using it right. And just so do I deem should be our judgement with regard to Biblical criticism: *if* this has been misused by impugners of orthodoxy and truth, it only shows that we, who fully acknowledge the Godhead and atonement of the Lord Jesus Christ, and the Gospel of God's grace in His name, and the Personality and Godhead of the Holy Ghost, ought to take good heed that we use this weapon aright, lest it should be supposed to *belong* to unhallowed hands. The object of textual criticism is of quite sufficient importance to interest Christians: namely, the statement of the evidence as to the true reading of the text of Scripture; and it might have been almost expected that they would have regarded it as a subject peculiarly their own." The second part of the Introduction treats on the transmission of ancient books, on various readings, and the causes from which they have arisen, on the text of the Book of Revelation as unprinted, on the first printed texts of the New Testament, on the sources of these editions, and of the common Greek text, and on the various steps taken for the emendation of the text: and on all these points he is remarkably clear. His third part is on the sources of emendation. The fourth, on his mode of arranging the critical materials, and of forming the text; and the fifth consists of concluding memoranda—1st, on places in which the First and Third Uncial MSS. agree in a reading which has not been followed: 2d, on the variations of the Elzevir, 1624, from the Stephanic text, 1550, in this book: 3d, on the last six verses supplied by Erasmus, in the first edition, by retranslation from the Latin, showing that some read-

ings, resting solely on this guess-work authority, were not excluded by him, after seeing the Complutensian Polyglott, and hence are still found in common copies. The conclusion of this Introduction is well worth transcription, but time and space forbid it.

A few passages may be mentioned, illustrating Faber's Sacred Calendar of Prophecy. In Rev. viii. 13, the reading adopted by Griesbach, and by Faber, *αετου* for *αγγελου*, is that inserted on Tregelles' text on preponderating authority. "The word eagle," says Faber, "seems pregnant with intentional meaning. An eagle has always been the well-known badge of the Roman Empire, both Eastern and Western. Most properly, therefore, is it made the proclaimer of three great woes against that empire." [Upon ix. 15, Faber has observed, "The many erroneous versions of this passage have entirely arisen from improper punctuation. I read the original Greek pointed as follows: *ἡ ελυθησαν οἱ τεσσαρες αγγελοι, οἱ ἡτοιμασμενοι εις την ραν, ἡ ἡμεραν ἡ μηνα ἡ ενιαυτον, ἱνα αποκτειγωσι το τριτον των ανθρωπων*. The accusatives *ἡμεραν ἡ μηνα ἡ ενιαυτον*, I consider as denoting continuance of time, and as depending not upon the preposition *εις*, but upon the verb *ελυθησαν*. Now, though there appears much truth in Mr. Tregelles' axiom, "to use critical conjecture with regard to the Word of God, is to act in a manner wholly unjustifiable," this will scarcely apply to punctuation, since the uncial MSS. have not stops, and probably St. John's autograph, therefore, was unpointed. One may go further, and say there is *certainty* in that axiom of Tregelles', and *much truth* in what precedes, that "critical *conjecture may* be tolerable in editing profane writings; but even there it would be a great liberty if many copies of the author were in existence." Still, as aforesaid, Faber's liberty as to stops cannot be questioned. Mr. Tregelles' text, indeed, presents but the one comma after *ενιαυτον*. There is no variation of reading whatever to support Mr. Faber's view of the meaning of the passage. There is no variation at all, except that the Complutensian edition omits *ἡ ημεραν*, which hardly bears upon the question. Those who consider an hour, and day, and month, and year, as the duration of the preparation, are fairly pressed with the fact that the hour is scarcely reducible to chronological calculation: and they have not much the best of the grammatical construction; for, had it been meant "for an hour and day," the article *την* would not have preceded. A Hebrew writing Greek might possibly omit the article when more proper, but would never insert it when not wanted. But, again, neither will the grammatical construction favour Mr. Faber: for, had it meant, "prepared for the season, they were loosed for a day, and a month, and a year," the *ἡ* would not have been inserted before *ἡμεραν*, at least not directly after *ωραν*, rendering the meaning completely equivocal in the Greek, though the English is prevented from being so by the idiomatic form of "both," instead of "and." It seems almost as if it were but what to modern taste is a weaker expression for, "prepared for the year, and month, and day, and hour:" ready to start upon the very instant. At the same time the historical argument for the term of duration of the Turkish woe is very

strong; and the coincidence of that duration with this passage very singular; unless there be stronger historical evidence for a somewhat different and longer duration. For it must not be denied that on Faber's theory, though four Euphratean angels have been prepared, it is not four that have been loosed; and that which is loosed is hardly Euphratean. [In Rev. xi. 8., the authorities for the text of Mr. Tregelles do not support the opinion adopted by Mr. Faber, that πλατειας is an adjective agreeing with πολεως. It might perhaps be added, that in that case the collocation of words is rather modern than ancient. Tregelles translates it well, "in the broadway of the great city." In Rev. xii. 14, in the new text we find, on the best authorities, αι δυο πτερυγες, "*the* two wings of the great eagle:" a reading which Mr. Faber appears not to have observed, and Mr. Tregelles has omitted to preserve in his version. Yet there appears in this mention of *the* GREAT *eagle*, (leaving "the *two* wings" out of the question,) something more definite by far than Faber's note at p. 87, vol. iii., presents. His mention at p. 228 of "the eastern wing of the eagle," and "the western wing," points out a probable meaning of this symbol. [At Rev. xiii. 3, neither Tregelles nor Faber (vol. iii. p. 128) has given the full force in translation of η πληγη του θανατου αυτου, "*the* wound of his death;" though Faber comes the nearest. That is deadly which is like to cause death: the word being etymologically akin to deathlike. Deadly poison may be taken, and the man not die. Antidotes may be taken, or the stomach-pump applied. But the poison of a man's death is that which has caused it. And this view of "the wound of the beast's death," remarkably coincides with the context, and with Faber's interpretation; for though he had "the wound of the sword and lived," yet "he was and is not." [In Rev. xiii. 16, Griesbach's rejection of the conjunction "or" between "the mark" and "the name," which Faber comments on, (vol. iii. 138,) is adopted, though, of course, not on the authority of that critic. [The same observation applies to the reading "names of blasphemy," Rev. xiii. 1, (Fab. iii. p. 145,) a plural for a singular; and the reverse reading, a singular for a plural, at Rev. xi. 15 (Fab. iii. 238, and i. 180). In this last passage, perhaps, it is doubtful how far the corrected reading required the change both by Faber and Tregelles, of "kingdom" into "sovereignty," in compliance with the limited use of the former word in a territorial meaning only by the merest modern writers. The simplicity of scripture language might be perhaps better preserved by an opposite principle of translation: so that in the context βασιλευσει would require "shall be king," rather than "shall reign." But on these points of taste, men's minds will see differently to the end. In the same manner it might be suggested, that, at Rev. xi., 16, "thrones" in Tregelles is better than "seats" in the common version, and in Faber; for the latter unnecessarily dissociates the passage from its parallels, in Daniel and in our Lord's promise to his disciples, and in chap. xx. verse 4, of this book. [Rev. xvi., 13, 14, is a singular instance of all the weight of MS. authority being against the several various readings adopted by Faber, (iii. 286,)

whose note, however, only regards the punctuation. The fact which he observes in the next note of *συνηγαγεν* agreeing with the neuter plural *πνευματα*—"they gathered," not "he gathered"—has not been attended to by Mr. Tregelles, who renders as the common version.

We could have wished to have touched upon a great number of points which we had noted in the Introduction, the text, and the translation: but it is impossible. We must leave this valuable publication with an expression of sympathy in that "earnest desire" which the editor has subscribed his hand to—"that this revised text and version may, through the blessing of God, be for the profit and instruction of some of those who may use it." There is every prospect that it would have been so, had the last clause been far more sanguinely expressed.

THE VICE-CHANCELLOR OF OXFORD.

THE past election, or, to speak more accurately, approved-of nomination of the Vice-chancellor, is surely a subject upon which we may congratulate our readers. The enemies of peace and order have displayed their forces, have confessed their weakness. They have chosen their battle-field, and the area of the Theatre of Oxford has displayed their real object as well as their incapacity. For several months they have been *organising* an opposition, and have taken advantage of what we must call the credulity of their opponents; and when the trial comes on they can only exhibit an array of 183 agitators. Surely, this may be deemed a satisfactory answer to the opponents of Oxford, who are always accusing it of Tractarianism in high quarters. Every Head of a college was opposed to the pitiful display which 183 young men, very young men, made. We do not deny that there were many older Heads busy before, and engaged in actual contest. No; we know that it was no vanguard, it was no skirmish or attack upon a picquet. It was all the disposable force which the *party* can reckon on, and which will have the honesty to exhibit itself, in defiance of the statutes and of public opinion, for the simple gratification of party spirit. At very best, their aim was to overawe lawful authority, which is confessed by their weekly and their daily organs. The 183 have nailed their colours to the mast, and doubtless had much gratification in opposing the powers that be. Indeed, we imagine it was a source of considerable satisfaction to

one who has given up his living in consequence of his avowed sentiments, to use his vote in opposition to two bishops of his Church; but it is a lesson how men can act when goaded on by party and by a spirit of opposition. Let us, however, regard the matter as we will, it is a triumph, and not a triumph of party; for in the 882 are found men of differing opinions; and in this the party taunt us, as usual; but we remind the Tractarians, that, however these opinions may differ in minor points, they are all agreed in this—that Tractarianism is an extreme which is hurrying on to Rome, and which is so extreme that scarcely any but the young will give their *genuine* support to it. And the true character of the party will show itself day by day. The agitating spirit—the love of uproar and discord—will show itself also. They are somewhat similar to Nero—nay, some of them are youthful aspirants to his fame; for, as he set fire to Rome that he might see the flames, they are even ready to light the torch of discord that they may exult in the confusion which it produces in the Church. But let us return to Oxford and its Vice-chancellor. Before the day of contest arrived, we were anxious to rest the question upon the grounds which Tractarians chose. Their ground was one of manifest *tyranny;* for, if a man has no right to give an opinion upon a theological subject, without being attacked violently by those who are condemned, surely all liberty of opinion is gone. It will be quite useless to maintain the impartiality of the tribunal, against men who, having no impartiality in themselves, very easily fancy all like themselves. But we will ask the assailants of Dr. Symons whether he had not a character to maintain in his decision, and whether his very position would not necessarily render him careful? We are aware that the majority, and a large majority, of the 183 have no such position, and, if the world has any discrimination, never will have any difficult position to maintain; but yet they may have common sense to discern that many persons are of more importance than themselves, and are somewhat more known than they are or can be, unless they are anxious to singularise themselves, by going as an instalment to Rome before the main body are prepared for this step.

But, under every view, it is a triumph for all lovers of Protestantism; for, by the force of circumstances, they have been compelled to show their power, and accordingly have read their opponents a lecture, which will show them of how little real importance they are as members of Convocation. The majority, which was made in so short a time, and which combined in its ranks the grey-headed doctor and the distinguished nobleman—a majority, which arose from no well-disciplined *party*—will never be forgotten by Tractarians. Their weekly organ, through its respectable and meek correspondent, N. E. S., suggested the trial with this end, that Tractarians might be confirmed in their views, and might be made to stand closer. Let us ask how it has in reality acted, and whether it has not acted precisely to the contrary? Where are the 320 non-resident Masters who supported Dr. Pusey? Where is the Manning part, and that part which Dr.

Hook would fain head on, if he were sure of victory? They have shown themselves, and their courage, and their *consistency*. Either they are numbered in the sum-total of 183, or they are afraid of being thought "Romanising Dissenters." Try Dr. Hook upon his own grounds, and he came forward to ease the fall of his own party. Where shall we find him? He does not deny that it is wrong for Dr. Symons to be Vice-Chancellor; and, therefore, whether he were in Oxford or no, his wishes were defeated. But what is his ground, but that of simple, undisguised *expediency?* We will leave Dr. Hook's friends to explain how far "expediency" is a legitimate motive for ridding oneself of a solemn responsibility, of which men have talked loudly for months. It is not expedient, *because they have not power enough:* and why, we will ask, did Dr. Hook, at the last moment, only discover this startling fact? All may answer this question for themselves; but, to us, it only seems possible in two ways: First, by a defection in his own party; or, Secondly, by an increase, or, rather, an extent, of his opponents, upon which he did not calculate. To this last, mainly, we are inclined to attribute it; and this can easily be accounted for. It was impossible to tell how far the silence of Dr. Symons's friends might be fatal to his cause; and again, it was impossible to say how far the diligent circulation of incorrect charges might have prejudiced non-resident members against the Warden of Wadham. *The Times* has its influence (small, in our opinion, among Oxford Masters, and as the result has shown); but the party calculated on gaining some by its columns, or, at least, terrifying many; but all these calculations were egregious mistakes. The inactivity of the supporters of peace, was only the quiet assurance of victory. The taunts of the religious principles of Dr. Symons, coming from that mild and charitable party of his opponents, were as ineffectual as their arguments from other circumstances. In a word, their peaceful efforts have not been appreciated by any but the compact array of youthful agitators. There is one fact which is well known, but which cannot be too widely spread—that the first authorised communication, from any friend of Dr. Symons, was *only on the 25th September*, which was not further extended than to the Masters of Wadham College, and that the General Circular of the Committee was only, on the 26th, issued by them. Yet, on the 8th October, there are in Oxford 882 men who are determined to respond to that appeal. Now, mark the contrast on the other party. They are for months gathering their light artillery and training their *infantry*, and boast, in June, that they have 100 names, and, with the utmost eagerness in canvass, and no scrupulous tactics, the sum-total, from Littlemore and Margaret-street, is 183. Well might chagrin manifest itself upon their countenances in the Theatre, for some had been deluded by promises of a *strong* array, a compact band; and then the forlorn hope were sadly confused. A few persons so disposed, as many of the Tractarians were, to add a force to their single vote by repeatedly shouting, in a loud key, the emphatic "Non," may swell the appearance of their numbers; but a division is, after all,

the true test, and the one which dismayed the Tractarian body. They had their champions, Mr. Ward and Mr. Newman; but, however grand anonymous writers, in the so-called *English Churchman*, may sound, they can never commute 183 into 882. Some of them are fond of "great facts," and here is one sufficiently strong to satisfy the most eager curiosity. The party have shown their strength; and this is a great thing for honest men to know, who have long been bewildered by the secrecy of the system. Many persons have hesitated to give the party the self-applied name, "Ecclesiastical Agitators," but, by this one act of senseless opposition, they have done more to fasten it upon themselves than their opponents could have done by as many arguments as they had votes. The simple fact stands undisputed, that they were determined to put a man down whose character was as high as any Head of a House in Oxford, simply because he differed from themselves. He was an impediment; therefore he must be ostracised from their august presence, and crushed by their weight. This is the true statement, and we thank them that they have not concealed it. *O si sic omnia!* It was no fault of their own that they were not successful. It was by no negligence on their part that they were not an important party. The only thing which we can at all wonder at, as an error of policy, is, that they did not retain a little longer, for the sake of their votes, those Oxford Masters who have joined the Papal See. There are several men, whose names we need not mention, who would have held a conspicuous place in the minority. We have one more word for the august, we hardly dare say venerable, body, which is this—that they are more worthy of praise than those whose hearts were with them, and who yet, from *expediency*, did not stand among them. Audacity is a more commendable fault than cowardice; simplicity is less contemptible than cunning. Before this contest we asserted that they had a desire to create a prejudice against a future Vice-Chancellor; and what, now, is the boast of their organ? They say that they have compelled Dr. Symons to act with impartiality during his office. An instance of extensive charity is this, and one which we may well mark. But, we will say that Dr. Symons is not a man either to be driven from his duty by fear, or to be goaded beyond his duty by insolence. And we are confident that the party knew his character, which has been the main reason for their opposition. The more empty and weak a Vice-chancellor, the more suitable to them. They had a little experience that Dr. Wynter could not be deterred from his duty, and we can entirely feel that they will find Dr. Symons the same in integrity, and not inferior in ability, to execute that which he has ample talent to decide on. The statutes will be his rule, and not the cry of an angry and disappointed faction. Simple English honesty, and not jesuitical counterfeit, will be his guide. Conscience, and not casuistry, will show the new Vice-chancellor his way. We remind his opponents of his firm and uncompromising declaration, that his duty should be done under evil report, "sed invidia obeunda est." We recommend them, therefore, to be at peace, and to remain contented with one miserable

muster: they may at least gain the credit for wishing to be at peace, since their peacefulness and their eager restlessness will have an equal effect. They will be as efficacious as their votes of the 8th ult. It is not reasonable to suppose that the cries of the Tractarian infantry will deter Dr. Symons from his duty. The only or chief motive which acts upon themselves, may be that fear which they would fain attribute to the Vice-chancellor; but we would hint to them that a man who has done more successfully to raise his college than any Head of a House in Oxford, who is a man of deep and extensive reading, and who has discharged all the public offices of the University with much applause, is not the person to be trifled with by offenders against any of the statutes. And we hardly know in these troublous times what man has had more warm testimony in his favour than Dr. Symons. In the circular from the tutors of his own College, we find the following appeal to all Wadham Masters, to which we desire to draw particular attention:

"We trust that you, and all members of Convocation belonging this college, will resist this unprecedented effort of party spirit both by your influence and your voice. His character, abilities, and attainments are well known to you; and we cannot doubt that you will gladly avail yourself of this opportunity of testifying your affectionate regard for him, as well as your sense of his great merits, by attending in Convocation to support the Chancellor's nomination."

In a very few days this appeal was answered by the personal attendance of ninety members of the college, which has only hundred and eight Masters on the books; and only one man voted against his Warden, as far as we can learn. What evidence is more satisfactory to the sterling qualities of the new Vice-chancellor? *Hinc illæ lacrymæ!* All those writhings of the Tractarians, under the blow which they have given themselves, arise from the same cause. And we will ask whether it is no compliment that sixty-one Doctors were in Convocation on the occasion, and is the numerous attendance of the new vicegerent to his residence no compliment? These are facts which teach this restless faction that they are isolated in their agitation, and show them that a bold front will be presented to their policy. But there is somewhat which may be said to all those who are anxious for peace: it cannot be obtained without exertion. Every Master who lives within reasonable distance, must be ready to visit Oxford whenever the design is put in execution of annoying the lawful authorities. The expence and trouble are mere trifles, when put in comparison with a question of principle. It may sound well in the North of England, to talk of principle and to obey *expediency;* but these are critical days, in which mighty issues are at stake, and we must not in any sense disguise them. We konw how much a small knot of political agitators can do; but we have yet to see the full fruits of "ecclesiastical agitation." It may hereafter be *expedient* to test a question in Oxford by numbers, and we shall then see how some men will act. If there is only an idea of victory, there are some who will travel very fast to feast their eyes upon the carnage, and

to come in at the result and share the spoil. It remains with Masters to say whether this shall be case, and whether they will allow men to outvote them—men who have no affection for our Church, who have an intense hatred of Protestantism, and who dare to call it a *demon*. Or we may go still further, and ask of every Oxford Master whether he will succumb to one who has been bold enough to use the following phrases: "A few individuals who chance to be bishops;" "So much is prated about the circulation of the Scriptures;" "Right reverend lords and reverend artizans;" "Every unwashed artificer of schism."* Are such men as these to be feared, or to cause peaceful men to withdraw from their incumbent duty in Oxford? There can be but one answer to this enquiry. We warn our readers against any idea of peace; for they will only grant peace as long as is "*expedient*," and while they writhe under the present blow. They cannot rest, but are pledged to go on; and the Fabian policy of the principals cannot restrain the unruly impetuosity of the main body. There is no power on earth which can restrain them from agitation, and the very excitement of it will force them onward to Rome. They are not hindered by censure, whether episcopal or other. All falls equally upon them. They have been habituated too much to exercise their judgement upon their superiors, and to rationalise upon them, to cease its exercise easily, and sooner or later they will force themselves from the pale of our Church. Their violence hitherto, and especially in the instance before us, has materially injured them, and time will strip them of their best supporters; for it will be a matter of absolute impossiblity that some of their party should so forget themselves and their Church as to follow the stream. The Oxford contest has made a chasm, and it will increase daily. God grant that His blessing may rest upon our Church in the issue, and that we may be as gold refined in the arduous struggle. No. 90 was an error of policy, and sent off many. This exhibition is by far too practical a proof of violence to be endured by many more. Nay, under our own notice several instances have occurred in which it is clearly shown that it has created misgiving.

The victory of the 8th ult. is but an instalment of future victories, a commencement of the exertions of those who have a supreme reverence for Protestant principles, and therefore desire to have a Monarch who will not tamper with Rome, and a Church as renowned for its learning and its devoted self-denying piety as for its doctrinal purity; for these are inseparable. Where the one is erroneous, the other will soon be so equally. At present we are sound at the heart, and eight hundred and eighty-two men have united in opposing the "Romanising" faction; and all the ingenuity of their organs cannot deny this. The fact may be turned on all sides, but it presents the same front—that only one hundred and eighty-three men are in favour of Romanising

* See Christian Remembrancer's Review of Dr. Hook's sermon, Sept., 1830, p. 553.

views, and have the courage to show it. We know that the battle was of "the Catholic Church against heresy," although we feel that the English Churchman is wrong in its insolent assumption, that the two bishops and eight hundred and eighty others were that day voting for heresy.

Every succeeding month makes it more necesary for us to apologise to our readers for referring to a very virulent paper called "The English Churchman;" but it has a feature so singular with the party—which is plain speaking—that it is sometimes necessary to give it a prominence which neither its talent nor its importance demands:

"Now, the minority seems small, but it is not. It is a firm, compact, resolute, earnest power; it will draw others to itself, and swell. *Dr. Hook has made it less than it would have been; but he has made amends most nobly for his error, only too late to help the right.* Come what will of this struggle—and let men say of it what they will—*the battle was, truth against indifference; the Catholic Church against heresy; and time will show it.* S. Athanasius fought against numbers. Gregory VII. was a disturber of the Church's peace in his day. Men of easy tempers and quiet minds defended order and the usual routine of things; but S. Athanasius saw heresy behind; and Gregory saw the whole Church melting into the secular power. *So now they, who see through the smoke of the battle, and hear beyond the voices of the combatants, know well that there are elements in the strife which they dare not name, even in their secret hearts.*"

There is one gratifying communication in the preceding extract, which is, that Dr. Hook has joined those friends whom a few days since he confessed to be "Romanisers." Now it is Dr. Hook and Catholic truth against two bishops and eight hundred and eighty-two others. A mighty phalanx, if, indeed, names are realities, and assumption is argument. We will give these agitators joy of their Gregory, but mark the intolerable arrogance of men who dare to identify their opponents with heresy, and monopolise to themselves Catholic truth. We will remind them of one portion of Catholic truth, which is recorded in the 7th of St. Matthew—"Judge not, that ye be not judged;" and also would recommend them to do something more than "*prate*" about Scripture—that is, carefully read 1 Cor. xiii.: "Charity is not easily puffed up, and doth not behave itself unseemly." Will such defamation as this bear any close comparison with St. Paul's precepts or not? And the only pretence for these harsh declarations is, that the lynxeyed writer can see, through the smoke which his party have excited, and the battle which they have provoked, a somewhat which even "The English Churchman" will not dare to name. This, also, is agreeable information; for we were not prepared to believe that any accusation would be too harsh and unsupported for "The English Churchman" to apply to its opponents. But it appears that their thoughts in their secrecy are such that even they dare not give them utterance. Well, what can it be which "The English Churchman" rejects from its columns? Can it have any objection to asperse the character of the Bishops? No; for this they have done oftentimes! Can it be anything which militates against the Queen's authority? No; for they have very lately recommended, and

inserted in an article, a piece of charitable advice from one (in their opinion) a very sound English Churchman, which is, that the Queen should be excommunicated, and the people released from their allegiance to her; and then their grave friend enquires, "If they did do so (i.e. excommunicate the Queen), who would be then the Sovereign of England?" Here our readers will observe the same dislike of all restraint which influenced the hundred and eighty-three in Convocation, and the same disregard of *lawful* authority. We use the word "lawful" advisedly; for we have good reason for saying that very high legal authority has pronounced the opposition to the nomination illegal; and, however it may suit the Tractarians to say that they have gained a precedent by this last election, we deny it, for the late Vice-chancellor raised a protest against it before he put it the vote. We are quite convinced that the Tractarians wished that the matter should be referred to the lawyers, for they would then have had a fine opportunity of parading in their columns the fears of their opponents, and their own virtual triumph. Their organs would have magnified a pitiful minority of a hundred and eighty-three into a triumphant majority. The louder party would have prevailed, and sensible people would have been bewildered. Above all, "The Times," and the weekly organ of the "Romanising Dissenters," would have slandered Dr. Wynter as tyrannising over a majority. Every invention would have been made against him, and every former slander verified, by these respectable disputants. What is now the case? The present Vice-chancellor is supported by a very numerous body of Master of Arts of all ages, and occupies the chair as regardless of the hundred and eighty-three as an honest man can be. The Chancellor's authority is not in any way injured. The University has had an opportunity presented to it of vindicating its Protestant character, and of condemning Romish agitation. In the person of Dr. Symons we have undoubtedly the representative of Protestant truth, and the bold and uncompromising defender of the Thirty-nine Articles honestly interpreted. Not only, therefore, is the University vindicated, but the doctrines and principles of our Church maintained; for it was a struggle of Rome against England, of truth against Trent. We have every reason to exult; but our opponents have every reason to feel shame for their severely rebuked temerity. One of their doleful writers in "The Times" has, however, found a subject for congratulation to the minority. Our readers will be induced to enquire after this singular phenomenon, and we will not leave them in doubt. It is simply this: that "such an opposition was never before attempted." Astonishing fact! And, secondly, that the minority consisted of a hundred and eighty-three. Two great facts, equally indisputable; but why they are astonishing, is to us a marvel, unless it be from one of two circumstances: either in that a *new* way of annoying established authority is invented in 1844; or, if this, as is the case, is not tangible enough, it may be from the following hypothesis: because the young men of the party have so long been distinguishing themselves by inventing novel follies, that their daily organ despaired of any new folly until this

astonishing vision peered through "the smoke" of their intellects, and the cry was "To Oxford." "Here is an unheard-of thing, here is a pretty toy, which will amuse us and dismay our foes: before us, none have ventured to oppose the Chancellor. We can have a glorious singularity, and a special exemption from the usages of common minds. Let nothing hinder us, but we will chronicle it as a 'great fact,' that we did what none before had done, that we have invented a fresh idea of peaceful agitation; for we will make all the clergy, who are preachers of peace, themselves the actors in a disturbance of the quietude of cloisters, and halls, and theatre." What a magnificent display of true nobility is discernible in this; for it reminds us of little people building up a house with cards, that the puny finger may level it again. They also do, that they may undo. They plot, that they may admire the confusion. "Only disorder the springs of authority, and we shall confound the whole works and machinery of the existing system." Thus they remind us of Catius in Horace, whose soul was in the wonderful precepts of cookery, and who, like the Tractarians, also had a grand novelty—

> Hanc ego cum malis, ego faecem *primus* et alec
> *Primus* et invenior piper album cum sale nigro
> Incretum, puris circumposuisse catillis:

So that the particular act may be *new*, we confess, new in its kind, and happily *new* in its character; but the grandiloquent boast is far from original. We will say with Horace,

> adde
> Vultum habitumque hominis—

Then the picture is complete. The writer in "The Times," which is a paper singularly theological, and its protegees, the minority of 183, are surely no poor display of a new Theological Board. "The Times" may now be canonized; but we would recommend it to be only during good behaviour, for those who are Masters of a few years' standing have happily seen too much versatility to have much confidence in the tone or character of an article which may issue to-morrow.

It would really be a fund of amusement to observe the agonies of these parties under their loss, were it not for the subject under dispute: but no theological wrangling can be otherwise than mournful, and especially when we remark how much religion, or what is called religion, is secularised. Troublous times call in many foes to have their share in disputing, and we believe it will fall as a heavy charge on heretics of every description, that by opening this door they have made many to fall, and have prejudiced those beyond the pale against these within it, because these observe our jars and disorders with an eye as sharp as it is prejudiced. We will quote in all earnestness the words of Him who spake as never man spake: "Offences must needs come, but woe unto him by whom they come." Nothing but

erroneous doctrine and dangerous doctrine can justify such disturbances; and will these 183 men dare publicly, and by name, to assert it was their aim to put down such doctrine? Unless this was the case, they stand condemned as *needlessly* disturbing the peace, as brawlers against established order, as virtual schismatics. But if, on the other hand, they confess that they voted against doctrine dangerous and fatal, then it is clear that their ideas are opposed to 882 other Masters, and are at variance with nearly all, if not quite all, the bench of Bishops, and a vast majority of the clergy of their present Church. They may choose which character pleases best: by the one they are restless disturbers, and by the other they are presumptuous judges and condemners of their Church and spiritual Fathers.

CHURCH ARCHITECTURE.

No. I.

1. "Church Architecture scripturally considered." By the Rev. F. Close, M.A., Perpetual Curate of Cheltenham. London: Hatchard. 1844.
2. "Remarks on the Rev. F. Close's Church Architecture." By the Rev. T. Kerchever Arnold, M.A. London: Rivington.
3. "Reply to the Remarks of the Rev. T. K. Arnold." By the Rev. F. Close, &c. London: Hatchard.

THIS, like every other topic now-a-days, has become an arena for controversy. And in this controversy, as in others, the combatants often remind us of the Psalmist's complaint, "Every day they mistake my words." That little simple lamentation, among friends as well as foes—what a world of troubles are there which it embraces! Writers upon every subject had almost need, at the cost of toil to themselves, and sometimes tediousness to their readers, avail themselves of the advantage of the geometrical mode, which first proposes the theorem to be proved as well as comes to it as a conclusion. People now-a-days (though, to be sure, the practice, like many bad ones, may have the sanction of antiquity) seem apt, in times of party spirit, to make their notes on books as they read, if the author's name be known as an adversary to their opinions, so that a great fire of prejudice kindles by

spontaneous combustion within them, which, had they perused the whole book calmly first, would never have arisen. Has Close's Church Architecture thus been read by Arnold of Lyndon? Certain it is that the conclusion of Mr. Close's very original and yet useful essay concedes all, or almost all, that Mr. Arnold can reasonably be supposed to have thought it prudent or proper to advocate. "Let the modest village-church yet raise its humble spire among the cottages by which it is surrounded—and, amidst the palaces of the great, let the noble church, with its suitable architectural beauties and becoming ceremonial appear worthy to stand among the abodes of wealth or rank by which it is chiefly furnished with guests: 'Let all things be done decently and in order!'" (1 Cor. xiv. 40.) With the principle involved in this concluding passage it is not proposed at present to meddle. But surely it advocates in certain localities the utmost amount of gorgeous decoration, as well as real beauty, which may match with that of the most superb of palaces; the most gorgeous decoration, let it be repeated, short of superstition, and its symbolism. There may be an error in this conclusion, or there must surely be an error in the common argument brought forward at p. 106, that "this art is magnified into undue importance," and "swallows up funds which would avail to build many a church for the poor man;" a reasoning which is as strong against the noble church among palaces as elsewhere, and as strong against the palace itself as against the church. This, however, evidently goes beyond Mr. Close's views, and it is probable that even so much as the expressions of his conclusion appear to bear, is more than he would wish us to infer from them; for the following from his Reply, (p. 4,) seems to qualify it somewhat: "As to the *decorations* of churches, candour would have suggested, nay, the closing paragraphs of my work *prove*, that my argument was only against their *excess*." The implied charge of uncandidness is quite borne out by the first seven pages of Mr. Close's Reply against his antagonist, unless there be something in the impetuous hurry of a prejudice, such as we have hinted, which can in a degree change the nature of that which, deliberately done, would be uncandid. When a man has no father confessor, his own conscience is the best judge of such a question. The same, perhaps, when he has one. The atmosphere of Cheltenham, at any rate, breathes milder, and more healthy too, than that of Rutlandshire in the second paragraph of the Reply: "Mr. Arnold has dealt out to me hard measure; but I will endeavour not to return 'railing for railing.' Sneers and sarcasm form no necessary part of lawful and honest controversy. We may, both of us, be zealously affected for what we believe to be the truth, and may confidently defend it, without imputing to each other unworthy motives, or attributing opinions each to the other which either would abjure. Mr. Arnold has, by inuendo, classed me with '*a refined sect of Christian believers*' (p. 22, sec. 41), vulgarly called Puritans: I will not retort by calling him a Papist. At the very opening of his Remarks, he has misstated the object of my work. I will endeavour to set him right, without attributing to him what he attempts to fasten upon me—

'great unfairness or great carelessness' (p. 20, sec. 37); I will not ridicule his sober prose, though he has rallied me for my Miltonic poesy. I desire not to be 'irreverent,' (p. 5, sec. 7), nor 'reckless,' (p. 9, sec. 18), And if I have, in *his judgement*, been guilty of making assertions fraught with '*moral as well as intellectual obliquities*,' I will not dwell upon the spirit of his attack on me; much less insinuate that he was *insincere* when, in common with myself, he declared his thorough belief in the Nicene Creed (p. 35, sec. 64)." Mr. Arnold's coarse expression (it should not be characterised more mildly), to which Mr. Close alludes without giving a reference—namely, "such assertions are really moral as well as intellectual obliquities," is at p. 10 of his Remarks, and is utterly uncalled for by the *single* assertion upon which he is animadverting. Could it have been readily conceived that the expression is hazarded upon Mr. Close's somewhat *tropical* expression, certainly, that "religious minds CANNOT FORGET that there was no temple in Paradise?" The figure of speech is not uncommon: which of us supposes that it stains his pen when he adopts it? Does Mr. Arnold? But the burst of indignation with which he here receives it, having shown that *two* religious minds "have unhesitatingly taught that there WAS something *analogical* to a temple even in Paradise," does seem intensely ludicrous. It is as if a beauty, being reminded by her admirer that no one who saw her could forget that she was lovely, were to reply, 'Sir, we both forget it when we are fast asleep. Your assertion is a moral and intellectual obliquity, for it is both frivolous and false, and you are both a . . . .'" Could a lady go any further? Neither should she or Mr. Arnold have gone so far, for he has spoken quite as broadly. The work on Church Architecture is itself a sufficient answer, both as regards moral truthfulness and intellectual dignity, to the insolence of language like this. It is scarcely to be wondered at that Mr. Close's personal feelings were nervously alive to detect a charge of *insincerity*, where it cannot fairly be traced in Mr. Arnold's language at p. 35. "What must we think or say of Mr. Close, who informs us that truth, and light, and salvation were entombed in that age from which we have received the Nicene and Constantinopolitan Creeds? Truth was entombed under apparent Churches, but real Mausoleums, and yet lives for ever, we trust, in two Creeds of that age, which Mr. Close has himself declared 'ought thoroughly to be received and believed, for they may be proved by most certain warrants of Scripture.'" The utmost traceable here is a hint that Mr. Close CAN FORGET. What of it? Mr. Arnold will allow that a deeply pious and religious mind can forget, in a moment and for a time, that which it knows well and is convinced of most sincerely. Let our reflections upon these Remarks and Replies look light and trifling as they may, we own our sympathies are with Mr. Close in this matter.

But it is time we turn from the disputants to the subject of dispute. Mr. Close is loaded with vituperation for saying that "a deeply pious and religious mind . . . . . never can forget that there was no temple in Paradise, and that there will be none in Heaven." Mr. Arnold thinks

he has proved the reverse, when he shows that Hooker and Taylor "unhesitatingly taught there was in Paradise something *analogical* to a temple." Is, then, every place a temple which is analogical to a temple? Then is the meanest, plainest place of worship, which Mr. Arnold fancies Mr. Close would erect, a temple also. So, then, is the Tabernacle (N.B. that of Moses is not meant). And so then were the quarries and the hill sides where Wesley preached: and so the barns where Ranters congregate. This is not written in depreciation of Paradise or of the Temple, and neither in exaltation or in scorn of the barn or the field meeting, but simply in exposure of a sophistry. If to prove that two persons worshipped in a *fixed appointed place* is to disprove that their worship was *formless* (Arnold, pp. 4 and 5). what proof of one thing will not disprove any other thing? But before entering on this particular question as to the earthly Paradise, let us see if another of the questions does not lie nearer the root of the controversy. "A wonderful coincidence is here observable," says Mr. Close: "neither in Paradise nor in CHRIST'S glorious kingdom, is there any temple! No altar, nor propitiatory, nor sacred place, is there! 'I SAW NO TEMPLE THEREIN,' exclaims the inspired evangelical prophet, as he beheld the New Jerusalem coming down out of heaven, fitted for the new heaven and the new earth which had already been created for its reception! Rev. xxi. 22." (Ch. Ar., p. 16.) That this passage is not written either to unhallow old churches, or dissuade from the hallowing of new, is plain from another on the next page—"Churches, temples, ordinances, sacraments, are the means by which GOD reveals Himself to His people now; but there will be no temple there!" Is it, then, to *discourage* church-building and church-worship? Surely not: for, though in heaven we have no reason to expect that they will build, yet, in heaven, also, "they neither marry nor are given in marriage." But, knowing this, do we therefore discourage marriage, or advocate celibacy; or, making the regimen of heaven a dietary for this earth, do we, in the true spirit of asceticism, propose abstinence from that perishing food which is fitted only for these bodies of death? The Reply to the Remarks, considering those "*on the worship of the redeemed in heaven*," deliberately and distinctly repeats the avowal that churches and sacraments "*are the means by which God reveals Himself to His people now.*" (Rep., p. 10.) And it exposes the way in which the opponent has "confronted Scripture with Scripture; and would take off the apostolic description in the last two chapters of Revelation, by quoting the seventh and fifteenth chapters, in which latter passages there *is* reference to a temple! Mr. A. assumes, what probably *no* writer on prophecy would allow, that these prophetic descriptions refer to the same place and the same period! It is remarkable that it did not occur to him, that he ought first to *prove* that the two visions refer to the same thing—namely, to *heaven*—before he propounded the conclusion that, "in Christ's final and glorious kingdom" there *is to be a temple*, when St. John distinctly affirms that there *is not*, and assigns a reason for the apparent

deficiency—"For the Lord God Almighty and the Lamb *are the temple of it.*" Or, even supposing that these passages refer to the same place and time, the language in the former passages would naturally be interpreted by the latter, as more distinct and explanatory; and the conclusion would be, that "*the temple*" in which the redeemed shall serve God day and night, as described in chapter vii., is the presence of God Himself, who is declared to be the only temple there." (Rep., pp. 9, 10.) It must be acknowledged that the passage cited by Mr. Close is to the point, as subsequent to the Second Resurrection and the Doomsday, in both which we all personally have a share; while those cited by Mr. Arnold are in visions prior to the First Resurrection and the kingdom of the Thousand Years, whether he assume those to be figurative or not. The temple in heaven, therefore, whether he really presumes that has a present and material existence or not, must be much less to the purpose than even its future non-existence when we are admitted there, because at present we are not personally admitted there. It will scarcely be denied that, in Christ's epistle to the angel of the Church of Philadelphia (Rev. iii. 15), the expression, "*Him that overcometh will I make a pillar in the temple of my God,*" is figurative. It is, therefore, not impossible that the similar expressions in the subsequent visions are also tropical; and the circumstances of the visions may make this probable. It is observable that the word ιερον, expressive of the whole precinct of "the house of prayer for all nations," is not once used in the Book of the Apocalypse; but the term is always ναος, expressive not of the whole Mount of the Lord's House, but of the house itself, the palace of the Heavenly King of Israel, as a peculiar people. There is no such house in the future state; but such a house is often alluded to by St. John in the earlier visions. It was presented to him then, either as a vision of the real or the typical. Now, it is worthy of remark, that the first time the term is used is prophetical of a time when an innumerable multitude of all nations shall serve God day and night in His temple, and is introduced immediately subsequent to the impartial sealing of an equal number out of all the tribes of Israel. This Israel is either figurative or literal; but it does not seem that it can be figurative, and the multitude of all nations literal. They are contrasted in the vision; and if the numbered Israel typify Gentile Christians, it seems that the unnumbered multitude of all nations must typify something more in number, and extraneous in position: the explanation of which must be either a mystery or an absurdity. Such a question, in this place, it is sufficient to have hinted at. It probably furnishes a key to the whole apocalyptical mention of the temple. The non-existence of a temple in the after-resurrection state, and the non-existence, as a matter of course, of any material temple in the state of disembodied souls, seems to be irrelevant to temple-worship or church-worship now. We are in the body, and on this present earth; that earth on which the visions of St. John, up to the twentieth chapter, portray the things that have been, are, and shall be. Have we—has the world, then—Israelite or Gentile, or both together—done

with temple-worship—some modification of the old temple-worship—some similarly sensible worship, in some buildings similarly made with hands, and adorned according to the measure of our science, skill, taste, piety, and means? Call it church, chapel, synagogue, meeting, fane, or temple—have we or can we have done with it? Nay; has even the last part of the Book of Ezekiel been absolutely proved to be not only figurative in expression, but typical in fact? The authority of commentators is not *proof;* nor is Scripture to be expounded by a show of hands, or by taking a poll.

Practically as irrelevant, but for the purposes of meditation equally instructive, is the question as to the worship of the two new-created saints in the Paradise of Eden. What do we know of it? Among us degenerate sons of Adam, himself degenerate from his first nature—we being, therefore, still further so—what has eye seen of it, or ear heard, or heart conceived? Heart has conceived, it seems, what Mr. Arnold conceives it absurd to labour to express. Milton has written well on it. Close has written well. The one, it is to be hoped, is admired in Rutlandshire, as in all the world beside; the other is sneered at in Lyndon, but where else, for his description? That description is stigmatised as not very sober prose. Is it sober to expect, or desire, that any one writing of Eden, could or should write soberer prose? Mr. Arnold, probably, in a witness-box, would not attempt to deny one item of the description. Was there abundance of grass, and green grass, there, sir? Remember, you are on oath. Were there any flowers on it? Was the heaven high there, as it is here? Yes, or no. Did the sun rise there; or, at least, could the idea of "ascent" be applied to it there, as among ourselves, in sober prose? Did it light the sky, or not? Did it make the trees sparkle? Did the streams cause any sound perceptible to the human ear? Did the birds sing; and did they sing dolefully, as a starving beggar, or did their singing betray anything like happiness? Did the cattle on pasture low, as in English fields; or make a noise, as in Smithfield or a slaughterhouse? Did you ever hear—or have you, or have you not (for I would not put a leading question) any reason to believe—that "the somewhat analogical to a temple" in Paradise, of which you speak, had incense burning, as at the Portuguese Chapel; or an altar like that at the Holy Sepulchre, in Cambridge; or a tesselated pavement, like the temple in Fleet-street; or intersecting arches, like the Holy Cross, Winchester; or a groined roof, like King's College Chapel; or a lofty spire, like Salisbury Cathedral? The Court, remember, does not require from you any flights of imagination; but the simple matter-of-fact, to the best of your belief. Well, witness, the Court is satisfied you could not have stated your belief more simply, nor do we see how you could have answered these questions more straightforwardly; your evidence being completely borne out by that of the last witness, Mr. Close. In sober prose, then, both on the hypothesis of that gentleman, and on that of Hooker, Taylor, and, perhaps, we may add, Mr. Arnold, this "was the temple, and the ONLY ONE, in which our

first parents worshipped." (Ch. Ar., p. 17.) Mr. Close may be congratulated that his prose is included in the same category with that of one of the most classical of classics, by Mr. Arnold; who, in one of his valuable, but somewhat mannered and hieroglyphical, and thus often mysterious works, on Latin composition, considers as "not always belonging to *sober prose*—the words and general character" of a certain picture of the Elysium of the Poets. "But," he deigns to add, "as it is a representation of poetical descriptions, this is *perhaps* admissible here." Asiatic exuberance often appears elsewhere in his author, without any reference to the Poets; but always with the same good taste in accordance with his subject. And the subject of the Isles of the Blest, is surely somewhat akin to that of the garden of the first-created. But Mr. Arnold's two authorities, Hooker and Taylor, refer to Gen. iii. 8, as the ground of the idea that, "even in Paradise, God had that which is analogical to a Church, a distinct place, where he manifested Himself present in a proper manner" (that is, in a peculiar manner): for Adam and Eve "hid themselves from the presence of the Lord;" and this was the word in all descent of the Church for the being of God in holy places—"The presence of the Lord was there." This is Taylor's statement of the case, as cited by Mr. Arnold. They absented themselves then, as it were, from church. It required some ingenuity to guess this from the words of Moses, that "they heard the voice of Jehovah, of God, walking in the garden, at the cool of the day, and hid themselves from the presence of Jehovah." By what association of ideas was this discovery made? Was it supposed that, because He mostly manifested His presence in one place in the garden, they were surprised and affrighted to hear Him walking elsewhere? Or was it supposed, as Mr. Close seems to have imagined it must have been supposed, that the word "walking" referred to them, and not to their Maker? For, in arguing against the "inconclusive reasoning" of this "bold hypothesis" on "a baseless foundation," he fairly asks, "What evidence is there at all in the verse itself that our first parents were contemplating an act of worship when 'they were WALKING in the garden in the cool of the day,' or that God was then going to meet them to receive their adorations?" It is true, that on a loose, inaccurate structure of grammar, the passage, in our own version, might be thought capable of this construction; but the original, like our own version, in its obvious acceptation, refers the "walking" to Jehovah: and so it is given in the Greek, του Θεου περιπατουντος; and so the Greek is cited by Theophilus of Antioch, in his Second Book to Autolychus; and deliberately—for thus he comments on it: "Thou wilt say to me, then, Thou affirmest that God must not be comprehended in space, and how now speakest thou of his *walking in the Paradise?* Hear what I affirm. The God and Father of all, indeed, is incomprehensible, and is not found in space; for there is no '*place of His rest*:' but His Word, by whom He made all things, being His Power and Wisdom, taking the Person of the Father and Lord of all things, He became present at the Paradise in

Person of God, and conversed with Adam. For, also, the Divine Scripture itself instructs us that Adam said he heard the Voice. But the Voice—what else is it but the Word of God, who is also His Son : not as the poets and mythologists speak of sons of gods begotten of cohabitation; but as, in truth, it mentions the Word that was eternally innate in the heart of God?" This early father then found no such mystery in this verse of Genesis as that of a somewhat analogical to a church towards which man was going, or from which he was absenting himself, or whence his God was coming to seek him. And yet his speculations upon Paradise were traditional, extending beyond the letter of the Scripture, and approaching, at least, to those which Milton has adopted: for, identifying the serpent as the instrument of the mischief-working dæmon, Satan, he says he was once an angel of the first order, and gives a singular etymology of his name, the "Dragon," because he fled away from God: δρακων δια το αποδεδρακεναι αυτον απο του θεου. This was not an unlikely writer to have recorded this idea of the Church in Paradise, could he have foreseen it, in spite of the sound good sense which is often seen under his sparkling flow of genius. Mr. Arnold again singularly objects (at p. 4), "If an opponent should urge against this Miltonic description the opinion which some theologians have held—Luther, for one—that our first parents did not live *for one whole day* in Paradise, but were tempted and fell on the first Sabbath, the day after their creation—how could Mr. Close refute him?" But why should Mr. Close try? Surely our classic friend is nodding. Sometimes good Homer does. Was there no "breath of the morning," and no "ascending sun," to bear out the description, on that "first Sabbath, the day after their creation?" And was there an evening, and was there a morning, prayerless in Paradise? Alas! then this writer would make the case of Paradise far too little irrelevant to the question under consideration—the Churches of our land. But will Mr. Arnold, unless for the pleasure of pinching an opponent, seriously uphold the guesswork of such modern and modernising theologians? How much more delightful to recline unhesitatingly on the authoritative affirmations of the antiquarian theology. The Life of Adam, for instance, cited by the monk Syncellus, of the eighth century—from which alone we have learnt, with any certainty, that on the 8th of the first month, Nisan, the third day of Adam's creation, the first day of the second week, he named the wild beasts; on the second, the great cattle; on the third, the fowls; on the fourth, reptiles; on the fifth, fishes; and, on the sixth, the woman was shaped from him: that, on the fourth day of the seventh week, at the rising of the Pleiads, on the 46th day of the world, and the 40th of Adam's own creation, he was brought into Paradise; that on the following Lord's-day he was bidden abstain from the tree of knowledge; that on the second of the fourteenth week, at the summer solstice, Adam's meet-help was brought him into Paradise, on the 80th day of her creation. Let us recommend these old venerable traditions to Young England, and not unnecessarily and heretically contravene the

evidence of The Little Genesis, that Adam lived in the Paradise a week of years, each 365 days long, sinned in the seventh year, and was cast out, with Eve, at the rising of the Pleiads, forty-five days after the Transgression; they being, as yet, unmarried; or, as though they were so, or ought to have been so; as was revealed to St. Methodius in prison before the time of Constantine: a revelation which must set the seal decidedly to the authority of the Little Genesis. It would be desirable to follow this chain of authentic records a little further, for the benefit of those who desire the *renaissance* of antiquity among us: but, unfortunately, at the birth of the firstborn, St. Methodius and the Little Genesis are at issue; the former dating it in the fifteenth year, and the latter in the seventieth. Other discrepancies would, doubtless, follow. So let us draw a veil over the rest.

"From the worship of our first parents, Mr. Close proceeds to that of their immediate descendants." We quote the author of "Remarks" (p. 10). He follows Mr. Close here, and certainly appears to have the better of him in this point; proving an inconsistency between his conjecture that "perhaps the few who loved and served" God before the flood, "walked more nearly with Him than believers since have done," and his record of the fact, that "the exiles from Paradise sought an altar and a sacrifice;" since the conjecture is based on the assumption, that the antediluvian saints, "in the immediate enjoyment of God's presence, needed not the oft-repeated sacrifice, and the bloodstained altar; nor was it until the little family of ransomed ones issued forth from their ark of mercy, that the erection of the first altar is recorded." (Ch. Ar. p. 24.) "But to waive this," proceeds the author of the "Remarks," (p. 11,) "is it possible that Mr. Close can believe that the faithful, before the flood, walked more nearly with GOD, than the most holy among Christians?" Of these he names some and specifies others in classes; and, in so doing, fairly lays himself open to Mr. Close's animadversion: "I do not see why the '*widows*' should be named in such a connexion;" for Mr. Arnold's classes are "the holy prophets, ministers, widows, and martyrs of the primitive Church." (Arn. p. 11; Cl. p. 15.) It may be observed, that in the Essay on Church Architecture the topic here under consideration is simply the antediluvian race: a reference to Abraham and Jacob, therefore, in the Reply to Mr. Arnold (p. 16), is beside the question. Enoch was probably as highly favoured: we have some reason even from Scripture to suppose him more so; and tradition is not slack in accompanying or following Scripture here or elsewhere. But, except as to Enoch and Noah, we have no authentic or probable record. And taking Peter, Paul, and John in the first century of Christianity, it is hard to affirm that they were one whit behind those chief of antediluvian patriarchs in the abundance of revelations, any more than in "clearness of doctrinal views," wherein Mr. Close concedes to the grace bestowed on them; where he says that the exiles from Eden, "clad in the garments furnished by those victims which their sin had slain, now seek an ALTAR and a sacrifice: Abel brings a lamb of the flock, and offers

it to the Lord. It is not said, indeed, that he built an altar—but it appears to be implied." This point must be conceded. So it must, that "the erection of the first altar is recorded" *after* the flood. But that the antediluvian patriarchs and their people "needed not the oft-repeated sacrifice and the bloodstained altar," not only will not follow from the silence of the record, but is contradicted by the implication from its words. We have, then, from the beginning of our present sinful state, the principle of the hallowed place of worship, hallowed by the act of worship. In the concomitants of this principle, there is something progressive. First, the simple Altar. Then the Grove, of a Nomade tribe originally, planted around the altar, in a land of scorching suns and cherished springs. Such a people, the worshippers of the one true God, remained for a length of time; or, rather, among such simple peoples the worship of the most high God lingered the latest. Meanwhile, the excavated fane became the place of worship of a settled, but merely Troglodytic people; and its use lingered among them after they ceased themselves to dwell in caves. We next find the principle of the tabernacle of timber and hangings, originally and naturally in use with a nation encamping in arms with flocks and herds, and sometimes naming their encampment Succoth, that is, "booths." This also lingers with them, after they cease to dwell in tents. Next that of the Gilgal, or circle of stones, betrays the spirit of a nation desirous to hand down to posterity an imperishable record. Then that of the Bamoth, or "heights," of a nation aspiring to congregate their tribes around a centre of conspicuous and magnificent devotion. Then rises the Temple, the place of worship of a household nation advanced in science and in art. Now, as we have seen that places of worship we must have, if any of these is to be the type of ours, it must be this. Meanwhile, which ever of these was adopted by the worshippers of the one true God, was adopted also by those who, through the ideas of symbols and of mediators, endeavouring to improve, perverted the traditions of the first-created. And all of these, adopted by them, we find, with the exception of the Excavation, adopted for the worship of the one God. But in all these, though not in all instances of these principles, we find—beside the altar-table of simple offering—the original idea of the bloodstained altar and the dying victim entering into each, and forming the *fundamental* principle of the worship in the grove, the cave, the circle, and the height, before the tabernacle and before the temple-doors. This one idea sets a wide interval between those ancient forms of worship and our own; since in this respect, also, is true that which the apostle writes in relation to another point—"There remaineth no more sacrifice for sins;" for Christ "having offered one sacrifice for sins, for ever hath sat down at the right hand of God," . . . . . and "by one offering hath perfected for ever those that are sanctified." The prospective idea of this "one offering," God took care to revive and keep alive by recommending, commanding, and in many cases enforcing, a local unity of sacrificial worship among the people whom he chose to receive the revelation of Himself and His

ways, as to the past, present, and future; to be, as it were, a prophet-people preaching Him whenever and wherever they went among the great family of mankind. But he never crushed nor fettered the frequency and universality of every other branch of social worship. He had ordered the transmission to posterity, and the diffusion through all classes, of that knowledge of Himself which He had revealed. He had enjoined it on the heads of families. He had set apart, and sown over the field of the whole people, a chosen seed to "preserve knowledge"—the true knowledge—that of HIM. To the experience of age, and to the leisure and learning of that tribe, He left the unfettered employment of the reasonable means for fulfilling His injunctions. Hence arose the schools of the prophets, the occupation of the scribes, the worship of the synagogue. There might the prayer of the temple be put up without the incense and without the sacrifice. There might the praises of the psalmists arise without the costly instruments of music, which David and Samuel devised and sanctioned. There might the law of the Lord, given by the hand of Moses, be read and explained. And there, after the reading of the law and the Prophets, might the synagogue-rulers send to whom they would, saying, "Men, brethren, if there be in you any word of exhortation or comfort for the people, say on." Now, the principle of this Synagogue-worship under some modification, considerable or slight, all Christians agree virtually to adopt; more or less mingled with that of the worship at the Temple or *house* of God: the Meeting adopting less of it than the Synagogue at present does; the Romish Church more, as uniting the altar principle of the temple service. Is this union essential, or indifferent, or opposed to the genius of Christianity?

Such are the divisions under which we may consider the subject upon which Mr. Close and Mr. Arnold appear to differ so widely—Church Architecture. Are there any points belonging to any of the original Types of the Place of Worship above enumerated, which have been admitted, and can properly be admitted, into the Christian Church? What style that has prevailed in Christian Architecture is best adapted for the admission of such as are admissible or indispensable? What points belonging to the several types above are absolutely inadmissible? And is there any style so intimately blended with these or kindred principles inadmissible into the Christian Church, as to be incapable of separation from them, and so ineligible for the purposes of that Church? In prosecuting these enquiries, the publications of Mr. Close and Mr. Arnold must again from time to time come under notice; and some recent publications, of a more professional character, on Church Architecture. And the enquiries naturally resolve themselves into these three topics: the original principle, the style, and the detail: each of which being too copious to be treated in less than its separate paper, our introductory article must here close.

CHURCH OF ENGLAND LITERATURE.

"The Literature of the Church of England, indicated in Selections from the Writings of Eminent Divines: with Memoirs of their Lives, and Historical Sketches of the Times in which they lived." By the Rev. Richard Cattermole, B.D. 2 vols. 8vo. London: Parker. 1844.

No times in the annals of the English Church have been so pregnant with interest, civil and religious, or been graced by such a phalanx of eminent divines, as those embraced from the accession of Elizabeth to that of Queen Anne. The nurturing of the principles of the Reformation under Elizabeth; the gradual growth and strengthening of Puritanism, running under the surface of James's reign; the bursting forth of the flame of rebellion on the application of the Laudian match, under Charles; the subversion of the monarchy, and establishment of the commonwealth; the block stained by blood, royal, episcopal, and senatorial; civil order subverted, and ecclesiastical smothered; the "Directory" substituted for the Liturgy; Puritanism, at length, draining out its vitality, and the Church re-arising; the steadying of the "bark" upon the mingled elements of the reign of the second Charles, and its glorious and safe anchorage in the harbour of his brother's successor; these were times, the throes of which brought forth the talents of those men of God which were devoted to the "right understanding" of the people, and whose lives exemplified the beauty of the truths they upheld. We agree with Mr. Cattermole, that there is and has been of late years a growing disposition manifested for a more intimate acquaintance with the religious literature of the past: erroneous opinions, however, will be formed, and fallacious sentiments engendered, by an indiscriminate self-selection, or by the advice and recommendation of partial judges or party devotees. We, therefore, welcome every impartial effort that tends to brush away the dust which time and neglect have suffered to accumulate, and to re-open, for the edification of all, those rich treasures of erudition, designed and executed, often, amidst privations and sufferings. They may not be entirely free from the rudeness and severity of their times; they would hardly be faithful if they were: yet have they come out of the ordeal purified and sanctified, filling up the crevices of Protestantism with materials so tempered and tenacious as may defy the assaults of persecution, whether in the form of Popery, Dissent, or Infidelity. A large portion of these volumes is devoted to extracts, which seem to occupy much space; yet are they, from among their sister flowers, as a heath-

blossom from the moor—sweet and welcome, but too little. Theology has so many interpretations, and learning such various phases, that selections from the works even of the most religious and recondite are often but partially viewed, and are approved or condemned as they bear upon the points of argument or meditation which men have in hand, and are tinged with the colouring most acceptable to the student. The biographical and historical sketches occupy separate chapters: perhaps they might have been combined with advantage, as each is continually introduced into the other, and which could not well be avoided, so thoroughly are these men a part of their times—and, verily, they were the best of those times. For, where were the remnant of Church lands and revenues without Whitgift—where ecclesiastical polity without Hooker—where the gigantic Polyglot Bible without Walton and Pococke—or our own authorised English Bible, without the Hampton Court conference? What the various conferences themselves, but a very important feature of their day? Where had been the civil and religious liberties of England, without Sancroft and his brother prelates? So long as the Church and the State are wisely and happily united, so long must the latter be vitally interested in and affected by the weal and woe, the peace and turmoil, the capacity or incapacity, of the clergy. Talent, and industry, and excellence, like water, will ever find their own level and have their own influence. If exalted by external circumstances, they will do good service in high places, and nourish in descending; if neglected and depressed, they will imbue with their liquid life the surrounding soil, or rise higher and purer by compression. They cannot become a dead letter, till the fiat of Creation's Lord shall bid them cease to be; and when dead, yet do they speak to posterity. The fanatic may rave, and the democrat demolish; but genius will be genius still. It is a special gift of God, and, if purified by His service, can never be extinguished. The breath of life may cease, the body may return to its native dust; but genius will be borne along upon the wings of posterity, and, if filled with the Spirit of God, will pass from the falsely called immortality of earth to the real immortality of heaven. Zeal may carry humanity far, and wide, and high; but, if it be not according to knowledge, it will be, at best, but a lesser light, and, in the end, a fallen star! This, then, is the true knowledge—the knowledge of Eternal Truth—the wisest path—the safest guide! Mr. Cattermole complains that an intense application to study absorbed the energies of the best men, in times when a more intimate and practical association with the world might have had a very salutary effect in staying or moderating the rancorous despotism of party power. However we may regret that they had not acted more, we cannot wish they had studied less. The heroism which they displayed when the crisis arrived, proves how thoroughly fitted they were to combat with the workers of evil. It may, however, be a matter of anxious enquiry, how far an earlier and more practical stemming of the tide might have affected the fearful tumults of the times. Still, their courageous rallying round

their deserted Sovereign, the misguided Charles—their bold protest against the rights of the usurpers, and refusal to take "the covenant"—their energetic resumption of episcopal responsibilities and power at the Restoration—their zealous vindication of the doctrines of the Reformation, in opposition to the prohibition of James II.—their truthful bearing in the Whitehall conference—their patient endurance under persecution and imprisonment—their renewed efforts, on their acquittal, against Romish arts and errors—their stout refusal to be entangled in the toils of the apostate King—and, not less, their affectionate advice to him in his hour of need—their sincerity, which some manifested by their erroneous withdrawal from acknowledging his successor—all show the manner of spirit they were of, and the wholesomeness and beauty of those fruits they had collected and distributed. Not satisfied with upholding truth, they combated error; unawed by numbers, power, and patronage—by subtleties of learning, or assumptions of ignorance—they buffeted on their way; and, when time had ripened their excellences and gathered their graces, they bowed the head to the reaper, and were garnered in eternal peace; leaving to posterity the odour of their sanctity, not in unctuous oozings from the body, which must see corruption, but in that casket of pearls, results of the living intellect, which, if we adorn ourselves withal, may prove a talisman against the evil influences of our own day. To those who are now agitating the elements of the Church, we would recommend a steady contemplation of that great arena of gladiatorial exercise—those scenes of anarchy and bloodshed—of subversion of order, and mockery of religion—to which Mr. Cattermole points the finger with so much effect; and we bid them beware lest, in their anxiety for the polish of the candlestick, the light be not altogether removed. And if the throne itself be uncared for, let them not forget that the axe which was stained with the blood of Charles was also imbued with that of Laud, and his zealous friend and partisan, Strafford.

We have not indulged ourselves with extracts; for vain would be the attempt, in our limited space, to do justice to the great array of voluminous and authoritative writers here introduced, or to descant on the orthodoxy of Hooker, Andrewes, and Hammond—on the learning and industry of Pococke, Walton, Taylor, Barrow, Pearson, and Stillingfleet—on the philosophy of Wilkins, More, Cudworth, Whichcote, and Worthington—on the controversial skill of Davenant, Usher, Hall, Field, and Chillingworth—or the peace-loving, peace-seeking efforts of Hales, Sanderson, Morton, and Tillotson, where each might fill a volume—or on the personal excellence and sincere piety of all. Indeed, the volumes themselves are not to be regarded as an elaborate work to accomplish the theological student, but one which will be found both agreeable and acceptable to the reflective Christian, and more especially where inclination and opportunity do not admit of minute investigation into the religious literature of the eventful times of which it treats. For the most part, the works of the eminent divines of those centuries are too voluminous and quaint to attract the

cursory reader, who, nevertheless, is not satisfied to remain in ignorance of men who have contributed so much to confirm our Church in those sound principles which have been alike her security and her peace. To all we recommend this work as giving a fair and impartial view of religious literature from 1535 to 1732, and in which will be found, to use Mr. Cattermole's own words, "the learning and wisdom, the genius and the piety, of our most erudite and judicious theologians, uniformly directing their steps in the free but direct *middle path* of the Reformed Church of England. . . Equally shunning either extreme; yielding neither to Patristical dogmatism nor to Ultra-Protestant suspicion; neither fascinated by the meritricious charms of Popery, nor driven by abhorrence of its mere name, beyond the verge of genuine Catholicity." It remains for us but to express our commendation of the way in which Mr. Cattermole has accomplished his design, and our hope that his laudable efforts will be found to encourage "the growing taste for the original and *complete* works of the leading divines of the Anglican Church."

Nothing can be more certain than that the writers of the seventeenth century surpass, in practical piety and depth of religious feeling, most of those who followed them. The controversies which arose from that pestilent Royalist, Hobbes, and his followers, led men so much to discuss the points of argument, that it decidedly deteriorated the exhibition which the writing made of their devotional feelings. We would willingly feel that this accounts for the gradual falling away from the bright lustre which men like Hall and Bilson threw around. The divines whom we have above named were a glorious constellation; and, though each star might differ in the peculiar character of light which was reflected from itself, all shone with heavenly radiance. Nearly all, if not quite all, the subjects which they handled, became gold under them. The depth of practical piety was so great, that it continually caused to spring up such true feelings of devotion, that they were as far removed from the burning fanaticism of the independent, as from the frigid, freezing orthodoxy of those who can see good only in themselves, and who are apt to measure the extent of what they can do by the exact balances of economy, as if they were dispensing poison, not medicines to save the soul. The Church with them was a reality, which combined all that was holy and zealous, after a godly sort. They combined an eager desire to honour royalty, with a firm determination to rebuke sin. God saw fit to try them by persecution, and they peacefully endured the rod, and came from the furnace refined from much dross of sin. And this may, perhaps, be one reason why they did cause a holy light to shine from all their doings. In their acts we find sermons, and in their sermons we have storehouses of solid divinity. There is no elongating an idea by extraordinary contortions of argument, which seems novel in matter, because it is strange in manner. Their thoughts were ideas worth having, and every page is full of many ideas. Nor were they rude and shapeless things, which startled by their crudeness; but thoughts, strange from their greatness,

and startling because we cannot attain to them. Commend them as we may, we can scarcely exalt them; and still, if we would magnify them most, we would show them in their persecution, in their need and penury, when mobs of the advocates of religious liberty east them from their homes. In this they shone most; or when, in some peaceful parish church, these great and suffering servants of Christ secretly, or, at least, quietly, preached His word faithfully and in simplicity.* Circumstances have now made it necessary that we should know somewhat of our ancestry in the English Church, that we may understand their modes of thought, and may feel the throbbings which made them feel what they were in their day and generation. We do not sympathise with those who make a division between the Reformers and the later divines; for, while we confess that their work was different, we doubt not that the true spirit worked in them. The one class had to dig out the true Church from the mass of Popish ruins, and their successors had to defend it on every side. The Brownists were vigorous; and Hall gave them no single inch of ground, nor was he of such a narrow mind as to defend his Church against them by arguments which he drew from Rome. There was no need of this; for he knew that there was a difference between a barn and a pagoda—that there was a mean between two extremes; and, having found the moderation of his Church, he stood by it in her dangers. There is ever, in human nature, a tendency to extremes; and this they knew well, and were more anxious to guard against it. Well did they, in the main, succeed; for their opposition to the Puritans never allowed them to forget that Rome was ready to take advantage of divisions and seize the prey, while her joint enemies were wrangling in turn; and we believe that this dangerous spirit of loving extremes was never more rife than at this moment. Divines have dwelt upon subjects for years, as Mede did, and shut up their solemn meditations for many more, until experience had set its seals to the truth of their deductions. Now we have

> ——————"boys, with women's voices,
> Strive to speak big,"

and all is settled to the satisfaction of the disputant by his assertion. Usher is said to have spent seventeen years in reading the Fathers; but now a gentleman comes forward with a new Ideal of a Church, saying much of Patristic authority; but of these writings he is confessedly ignorant, except by the science which some kind friend has given. Young ladies decide in favour of celibacy, and give their opinion that the "real presence" is the only Anglican doctrine; and some will fluently quote a garbled Hooker as if he held the doctrines of Romanists rather than of Catholic England. We have no objection that they

* Bishop Hall preached in retirement at Heigham Church, near Norwich; and his residence exists now as a public-house.

should argue, but we would rather they should read; for there is such a mania for an extreme assertion, that moderation disappears. It is a plain and undeniable fact, that Episcopal authority is far less reverenced in society, than it was some few years since; and we believe that it results from the evil influences of Tractarianism. They may conceal this; but the world cannot be blind to it, and the disputatious spirit must necessarily increase; for, when persons have sentiments entirely opposed to those in authority, the very necessity of nature is that the authority decreases in weight. We do not pretend that the writings of any number of Anglican Divines will allay this evil; but we feel that the more persons read such writers, the more they will be induced to *think*, and this will be a drag upon the movement. We are not sanguine enough to think that the troubled waters will be calmed but by a mightier voice than that of man; but sometimes God will show His power by using men as His instruments; and as they were, in their days, impediments to the violence of destruction, so now they may stay the tide which inevitably, if unimpeded, will undermine and carry away the foundation of our national Church. We have but to pray that our rulers may act as their predecessors, and if the tomes of the library are not efficacious in this controversy, yet their lives are an evidence of what men should be when an eventful crisis occurs. They are guides in every way, and when their writings are understood and studied, and their spirit imbibed, we shall have no morbid tenderness towards Rome. The spirit of Hooker and Taylor was not Roman, and this may be said of all that noble phalanx of writers; for we shall rob these men of their greatness by singling some for their individual excellences, unless we also remember that each had a combination of those qualities which one by one shone more in the individual. When we admire the stirring eloquence of Taylor, we must also remember that his dialectic skill, in overturning the fallacies of Rome, was as astonishing as his style is overpowering. There is no shrinking from principles, but almost a chivalrous desire to maintain them. There is the nobleness which deems the truth of more importance than peace, though peace is more pleasant than disquiet; but our Anglican Fathers, at the Reformation and after, felt that to them was committed a charge, and neither did they slumber at their post, nor did they stand by and behold the agonies of the truth without defending it to the utmost. With them truth was noble and positive, a substantial blessing; while error was considered a positive evil. They knew that the antagonistic qualities of the two were eternally arrayed against each other, and they also knew that they must support the one or the other. There was no mean which could allow them to be silent; and through evil report and good report they struggled on, and truth was raised again in its giant proportions, and the goodly fabric was the joy of truthful and truth-loving souls. Nor did they needlessly embitter strife by casting upon the flame the oil of their own corruptions and weaknesses. Still they were men, and were full of weaknesses: this we never deny, and sometimes the truth may have

suffered by their advocacy. We confess it: but even thus they are worthy of admiration for their learning, piety, and practical greatness. Their knowledge of ancient writers was not a hindrance to their practical usefulness. Their understandings were by no means obscured by the dust of their libraries. But we must conclude our thoughts upon these holy men; for no words can do them justice. The only justice—the real justice—which we would have them paid, is a careful study of their lives and writings. The cycle of events has come round in due course, and the battle which was once theirs has become ours. May we be as faithful soldiers as they have been, and fight manfully under the same banners as they did.

CORRUPTIONS OF SCRIPTURE, ETC.

"A Treatise of the Corruptions of Scripture, Councils, and Fathers, by the Prelates, Pastors, and Pillars of the Church of Rome, for the Maintenance of Popery." By Thomas James. Revised and corrected, from the Editions of 1612 and 1688, by the Rev. John Edmund Cox, M.A., of All Souls' College, Oxford; Afternoon Lecturer and Senior Curate of St. Dunstan's Church, Stepney. London: Parker.

In the annals of mankind, the event which has had the greatest influence on human advancement, in which an Almighty hand is specially discernible, next to the appearance of our blessed Saviour on earth, is that mortal blow dealt by the Reformation to Popery, in stern and just vindication of the majesty and truth of that faith which the Son of God Himself vouchsafed to give us as our sole and unerring guide to salvation. How Romanism could ever have been permitted, by the Divine will, to grow up and fructify until its noxious fertility had well nigh choked the living principle of Christianity, is a mystery incapable of solution by human agency. With our feeble and finite faculties, we cannot fully comprehend why the Living Fountain of all Truth should have allowed this most pernicious deceit to pollute the Christian world so long: we know it was permitted to bide its hour, but when that hour was come the immutable decree went forth, and Popery was smitten to such an extent, that, humanly speaking, it could but be anticipated it would never again spread its moral pestilence in any form over the length and breadth of this emancipated land. If we

contemplate the boundless and, to outward appearance, indestructible power which Popery had attained scarce three centuries ago—if we attentively regard the wonderful mechanism of that net in which it had contrived to enmesh almost the whole Christian world—we shall be lost in amazement at the victory which the Reformers achieved, and we shall be penetrated with lively gratitude towards that merciful Power which condescended to aid and bless the feeble efforts of fettered humanity, to free the comfortable and soul-saving doctrines of essential truth from the perversions and pollutions it had sustained. But, however much we may marvel at the gigantic thraldom in which Popery held the Christian world for so long a period, our wonder will be dissipated by a careful analysis of the ingredients of that power, by a searching scrutiny into the secret springs which set it in motion—which kept it in action—which blinded the clearest vision—and which forced the most rebellious spirit into complete subjection. When the history and occult mechanism of Popery are laid open to view, we feel no surprise at the vastness of the power which Romanism achieved, in the slavish and possibly sincere devotion to its specious doctrines displayed by its followers; but our astonishment flows into another channel, and we marvel that means of sufficient power should ever have been found to free the Christian Church from such a frightful incubus. In its very essence, and in its origin, Popery is the immediate antagonist, the irreconcilable enemy, of real Christianity. True it is that Popery declares itself to the world to be the only true Church of Christ; but this is one of its many cunning contrivances to hoodwink mankind; for, without such an assumed foundation, its superstructure of imposture could never have been erected. It is not in these pages that we can devote the needful space to trace, step by step, the rise and progress of Popery; we can do little more here than mark its prominent features, and point to its more salient points of importance, by way of warning and guide to the apathetic portion of the Christian world. Popery, as it exhibited itself before the Reformation, and as it remains unchanged to this day, was not produced at once in all the fulness of its bloated imposture: it sprung not into mature vigour and completeness at the first hour of its unseemly birth; it was built up gradually; it required the lapse of ages, and the concurrence of a series of coincidences, to enable it to present its front to the world in all its ultimate aggregate vastness. As the tree of Christianity grew and flourished, Popery became the parasite, which, twining round the holy stem, to outward seeming gave additional strength, while, in truth, it was strangling its sacred support in its insidious embrace.

The history of Popery has some obscurity about it; yet we can dissect the body of Romanism and refer unerringly its constituent parts to their known authors. Popery may date its real existence from that period when, invading the attributes of the Almighty, Boniface the Third bestowed plenary absolution on the tyrant Phocus, who had barbarously murdered the Emperor of the East, Maxentius, his wife and children, and had usurped his throne, on condition that his

kindred spiritual usurpation should be recognised and permitted. It is a matter of authenticated history, that this bold priest, who, following his predecessors, had hitherto vainly struggled to wrest the title of Œcumenical Bishop from the Constantinopolitan patriarch, was only enabled to achieve his object by giving his pious and infallible pardon and absolution to the crimes of treason and murder. It was then that centuries of bootless striving by the Romish Church were rewarded with the first glimpse of the realisation of its ambitions aspirations. The Romish bishop, who had been fain to content himself with the humble title of Urbicus, at last was enabled to assume and retain, without further dispute, the title of Papa, or head of the Christian Church throughout the world. From this period, the progress of Popery to supreme spiritural and temporal power was rapid and resistless. We can, with sufficient precision, fix the date and name the authors of its various encroachments on the spiritual and temporal liberties of mankind, and trace how, with exquisite worldly wisdom, it refrained from putting forth all its impious pretensions and "dangerous deceits" in one mass. To Boniface the Third we trace the mode in which the title of Pope was acquired by the head of the Romish Church, and admitted by the Christian world. To Pelagius we refer that sanguinary canon of death to heretics; or, as the Papists explain the term, to all those who deny the smallest tittle of the claims of the Romish Church, or doubt, in the remotest degree, the infallibility of her Pope. To Constantine, Popery is indebted for the institution of covert adoration of the pope's person; to Nicholas, the celibacy of the priesthood; to Hildebrand, sovereignty over sovereigns; to Celestine, excommunication and cursing, by bell, book, and candle; to Innocent, that subjects should not acknowledge their king until that king had first sworn obedience to the papal chair; to Clement the Fifth, the sale of indulgences, and pardons for sins committed and contemplated; to Innocent the Third, that master-stroke of policy, that right arm of Popery, auricular confession and absolution; and to others, whom it is needless to particularise, those mummeries of a comparatively less objectionable character which formed so large a portion of the pomp of Popery. The system of forgery and expurgation, in respect of sacred and secular writings, once commenced, nothing was easier than for Popery to find both Scripture and tradition in favour of its proceedings. When some particular pretension was to be put forth, nothing was easier than for Popery to produce a sanction and command either from the Scriptures or the writings of the Fathers. If this sanction was not originally in either the Scriptures or the Fathers, it was easy to supply the omission by suitable interpolation. If Scripture expressly contradicted the intention of these interpolations, then nothing was easier, to bring both into harmony, than to expunge the objections from Scripture. This system suited every purpose of Romanism, and was found to ensure the most admirable harmony and agreement in the written works of Christianity. To render this system efficient and complete, it was necessary to frame a suitable apparatus to put it in motion. This was

speedily accomplished. A system was established, by which the cardinals were compelled to render implicit obedience to the Pope, the bishops to the cardinals, and the priests to the bishops. Each class, from the Pope downwards, was linked to the other in all the endless subordination of slavery. Against this formidable array of priestcraft, the laity had but little chance of successful resistance. Excommunication in cases of the wealthy and powerful, and faggots and flames in cases of meaner mortals, effectually subdued murmurs and extinguished open opposition; and, with those who openly professed adherence to Rome, the system was no less efficacious. Salvation was made easy, and sin less terrible in its penal consequences. It was the aim of the Church of Rome to make the hopes of a blessed eternity depend on the fears of the communicant, and to circumscribe his rule of faith to these limits—viz., implicit faith in the doctrines of the Romish Church, and entire subjection to the commands of her priesthood. The baser part of human nature was successfully appealed to. The price of heaven was not to be the purchase solely of one all-sufficient Saviour: the penalty of sin, unrepented of, was not invariably to be everlasting damnation. No: the passport to the one, it was declared, might be procured from the Pope or the priest, and the consequences of the other commuted by a money-penalty in the case of the rich, or a farcical and degrading penance in the case of the poor. And the inducements held out to the Romish priesthood to acquiesce in this spiritual and temporal tyranny, were no less strong than irresistible: power—luxurious idleness—in short, the command over the working world, was assigned them. In the hands of a greedy priesthood, what more potent engines could possibly have been devised than confession and absolution, to effect any and every purpose? A belief in the power of the priest to pardon the offences of the living or dying sinner, was alone sufficient to give the priesthood limitless power. Over the purse of fathers of families, the daring assumption of power to forgive sins, gave the priest boundless control; and the confessional, where questions were put which would call a blush on the cheek even of a Messalina, gave the priest equal power over their wives and daughters. It is a work of supererogation, in short, to point out at greater length the inducements which the Church of Rome held out, not only to the priesthood, but to the laity, to profess the idolatrous superstitions of which its pseudo Christian creed was composed.

It was, however, at that period, when the papal power was at its greatest height, when its principle appeared to be firmly established, and when its priesthood were most numerous and confident, that the Reformation commenced. Once fairly on foot, it progressed with the speed and force of a whirlwind, sweeping away before it the fogs and mists of Popish imposture, and rousing the mental vision to a clear perception of the real truths of Christianity. The proud distinction of having been the birth-place of the first man who had sufficient judgement imparted to him to discover, and courage to denounce, the intolerable frauds of Popery, belongs to England.

In the master-mind of the pious and learned Wickliffe was first kindled that holy spark, whose light at last illuminated the whole Christian world. Other Reformers, who followed, time and opportunity concurring, may have done more than Wickliffe towards breaking those bonds which the Romish Church had imposed on the Christian world; but it is to Wickliffe the high honour is due of having first opened the path to that Reformation which subsequent labourers in the vineyard of the Lord carried out so boldly and widely. Not the least remarkable effect of this event was the calling into action those powerfully minded, and learned, holy men, whose writings and actions gave the tone to the eventful age in which they lived. And, here again, it was in England that the brightest ornaments of learning, and the stanchest servants of Christ, were to be found. No sooner did a divine ray of truth penetrate into the souls of these fearless yet God-fearing men, than the light it afforded was turned upon the whole structure of Popery; and, by its aid, the wide extent and unlimited sources of the errors and impostures of the Church of Rome became clearly revealed. Unbounded learning, patient research, impartial enquiry, and the spirit of truth, were brought by the English Reformers to the cause. The result of so much well-directed research was a complete exposure of the delinquencies of the Romish Church, and the forged and fraudulent grounds on which its claims to supremacy rested. The task of purging truth from falsehood, of detecting the impious perversions, interpolations, and expurgations of the Holy Scriptures, and discovering how far the writings of the Fathers of the Church had been similarly tampered with, was fitted, above all others, for the stern and truth-loving minds of Englishmen. Well were they permitted to perform their "labour of love;" formidable was the array of evidence they brought together; overwhelming were the proofs of delinquency they produced. In the very foremost rank of these learned and laborious men may be placed the name of Thomas James, (who, at the beginning of the seventeenth century, filled the office of Keeper of the Public Library at Oxford,) the author of the work to which our present notice has reference. The life of this "good and ripe" scholar was chiefly passed in waging war with Popery—a contest for which his great learning and true piety peculiarly fitted him. He gave a number of works to his own times, which had reference to the great purpose of the Reformation, then but newly established and recognised; and it is due to these publications to say, they were most important in their efforts, and went far to convince the irresolute, and to confirm the wavering. The work, however, which exhibits the greatest amount of learning and research, is his "Treatise of the Corruptions of Scripture, Councils, and the Fathers, by Prelates, Pastors, and Pillars of the Church of Rome, for the Maintenance of Popery." To render this work as perfect and complete as possible, he collated MSS. of the works of the early Fathers; he weighed and balanced evidence for and against their authenticity; he examined the versions of the Bible published under the sanction of the Popes of Rome, with their originals;

and the result of his labours was the production of an imperishable record of the daring deceits and impious practices of the Romish Church. The existence of this great work has long proved a galling thorn in the side of Popery, and the only comfort left to the Papists was the reflection that the work itself, from its learned and somewhat obscure text, was in the nature of a sealed book to the majority of men. From the date of its publication down to the present period, the treatise was principally known and chiefly serviceable to the learned. This, of course, operated disadvantageously to the just fame of the author and to the merit of the work, inasmuch as it tended, to a certain extent, to circumscribe the sphere of its usefulness. But, fortunately for religion and literature, our regrets on the score of the forbidding form in which the original work presented itself to the general reader, are completely done away by the zeal of an earnest follower of the cross, and a stanch vindicator of the pure doctrines of Christianity from the open assaults of the Romanist, and from the insidious, yet not less dangerous, machinations of semi-Papists, who grasp Church of England emoluments under the name and guise of Tractarians.

The book before us has been carefully edited by Mr. Cox, and only those who understand the nature of the work can sufficently appreciate the talent and perseverance which he has brought to bear upon it. The references are, of course, very numerous; and "care has been taken, in every practicable method, to verify these by a personal investigation." The great accuracy of the present edition may be seen from the violent attack made upon it by the Tractarian organs, simply because it is clearly perceived that it will be an invaluable help to those who desire to understand the Patristic controversies, and are not disposed to leave all in the hands of Tractarians; who are, in one point at least, very similar to their Romanist friends, in that they assume all authority to be in their own favour, but, where this is overthrown, never fail to derogate from the importance of the authority itself.

We could not by extracts give the reader a fair notion of the value of James' work; but some idea may be formed of its extent and importance by a brief enumeration of the heads of the treatises. The first part is devoted to proofs of the "bastardy of the false Fathers;" the next to the "corruptions of the true Fathers;" the "variety and contrariety of the Vulgar Latin Bibles" is then exemplified, and a "defence of the Bellum Papale"* is added. The fourth part contains the "contemning and condemning of Fathers;" the mystery of the "*Indices Expurgatorii*" follows; a list of "divinity books, first approved, then censured," is given; and a "remedy against all Popish corruptions," with an appendix of contents, closes the work.

We perceive, with cordial approbation, that the plan which the editor has prescribed to himself is that of adhering, with scrupulous fidelity, to the text of the author. The nervous brevity of the original

* This work was edited and pubished by Mr. Cox in 1840.

has been retained; the text has remained unaltered, except in those places where a word or two was required to clear up an obscurity which here and there presented itself. In order, however, to give the reader an opportunity of judging of the propriety and necessity of these explanatory interpolations, Mr. Cox has placed them between brackets. The work, then, as it is now presented to the public, will be found of use to the scholar and to the general reader. A very well-written preface affords us an opportunity of laying before our readers the editor's own reasons for selecting this work, as one of which the recollection ought to be revived, and the utility more generally diffused. In the force and propriety of these reasons we cordially agree, and we think that the well-informed and the well-disposed will join us in the sentiments we entertain. Mr. Cox says—

"The cause of its having been originally undertaken, it is unhesitatingly avowed, was the continued developement of that movement which has now for several years distracted the Church, and still unhappily continues a source of much trial and discomfort, inasmuch as the further it has progressed, so much the more has it been seen to approximate and to assimilate itself to the worst features of Romanism, that it now can scarcely be called even a modification of the pernicious principles which have been universally diffused as the doctrines of the Roman Catholic Church under the authority and decision of the Council of Trent. So long ago as four years since, it was perceived that great reliance was placed upon the writings of the Fathers by those most active in carrying on this movement, and that great use was made of them to prop up and maintain a position which, upon Scripture principles, was manifestly untenable; and this, notwithstanding it had long since been admitted by all the most eminent divines of our Protestant Church, best versed in the subject of polemical and theological controversy, that the task of ascertaining the minds of the Fathers, sometimes in pure matters of faith, and at others in doctrines and expositions, was so beset with difficulties, and surrounded by fallacies, of no ordinary magnitude, as to render it impossible, from the study of them, to come to an accurate judgement upon matters of essential moment, and upon any subject connected with the best interests of mankind." . . . . . .

"The great object of the author of this work was, therefore, to point out the perversions and interpolations which were characteristic of the system of the Papal hierarchy from the first foundation of its power, and which had reference to one object only—to establish a supremacy over the minds of the laity by a sort of *pseudo*-scripture, or adaptation of principles totally foreign to the spirit and intention of the Word of God, in order that it might advance its own ambition and tyranny in spiritual matters over the flock of the Lord Jesus Christ.

"In the present state of affairs connected with the movement already alluded to, the same intention appears unhappily to be prevalent, and therefore this work has been carefully revised and corrected, and is now given to the public with the hope that it may tend in some measure to clog the wheel which of late years has been rapidly rolling onward, and increasing in frightful speed, towards the fastening upon the nation a system which, if not entirely and essentially Popish, at least has assumed some of the worst features and promulgated many of the most pernicious principles of that corrupt Church."

These sentiments will be a sufficient answer to those who may be disposed to call in question the expediency of the republication of the present treatise, if such can exist. We have been so long accustomed to the enjoyment of the most perfect liberty, social, religious, and constitutional, that we are apt to overlook the value of these peculiar

advantages. There are numbers in society whose circumstances permit them to enjoy a life of ease, who never take any concern about passing events, although those events may be pregnant with the most important consequences, not only to public, but to individual liberty. There is, also, a large class who have neither time nor sufficient judgement to investigate, or to understand, the bearing of particular movements, which are taking place out of their immediate sphere. The busy may be unable to see the necessity for exertion on their part, and the indolent may deny the necessity for bringing prominently forward works like the present; but it is because such classes do exist—and their numbers are not small—that the necessity is enhanced for placing the actual state of events before them in all practicable ways. To those who may ask what practical utility is to follow, from reviving works which have done their mission in their day, which were only wanted at those peculiar times for which they were composed, and which have been for centuries allowed to sleep in the libraries of the learned, we have only to point to what is at this moment going forward in the very citadel of Protestantism, the Church of England. A crisis, involving the best interests of true Christianity, is nigh at hand. The Church of Rome is bestirring herself in all parts of the world, and she has fixed her eye and her hopes, we would fain hope, with premature exultation on England: and yet this exultation is not entirely groundless. Forty years ago there were not forty Romish chapels in England: at this time there are upwards of *four hundred*. Romish cathedrals, rivalling in size and magnificence the structures of the Middle Ages, are daily rising up around us, in juxta-position to our own temples, dedicated to the worship of the One True and Living God. Nunneries are increasing; sisters of charity parade our streets; and Popish mummeries are introduced into some of our churches by Tractarian clergymen, who are only waiting the signal when they, without injury to their position, can throw off their flimsy disguise, and openly avow their adherence to the Romish Church. In addition to all this, we have the melancholy and startling fact, that the universities (those nurseries of religion) are infected with the Popish mania to a great extent. With such matters for serious reflection before us—with dangers like these, hovering, as it were, at our very thresholds—it is matter for congratulation, to find there are servants of Christ already in the field, who are up and stirring, ready to do battle with the enemy. At such a time as the present the labours of Mr. Cox are peculiarly serviceable. The treatise of James, in its present available form, is, in itself, an arsenal from which the Protestant can draw a variety of weapons either for attack or defence; and we may rest assured, the battle once begun, that Popery will set her all on a cast, the stake for which she adventures being so great. Well does Rome know, that, if once she wins England, the rest of the world will speedily follow. Let it be borne in mind, as a special reason why *no compromise* should ever be entered into with Popery, that, independently of its Antichristian doctrines and practice, its priesthood owe *no allegiance* except to the See of Rome. Although natives of the country, they are actually as foreigners; they

are the subjects of the Pope only, and also his spies. We, therefore, as sincere upholders of the Church of England, demand that all which appertains to her ministration shall be dissimilar from the doctrines and idolatrous appearances of Popery. We protest against the intrusion of particular ceremonies in our religious worship, which our Church does not sanction, if these ceremonies are practised in the Romish Church, even though it should be proved that these novelties are the non-essentials of Popery. We set our faces against such practices, because the real object of the promoters of such insidious vanities is, by the aid of these very non-essentials, to pave the way and render the introduction easier of the essentials of Popery.

To every one in these kingdoms who values the truth as it is in Christ, no less than liberty of conscience and of person, who is grateful to God for the blessings he enjoys, who is cognisant of the nature, extent, and foundation of those blessings, and who desires to transmit them in their present plenitude to his posterity, we cordially commend the work.

VOICES FROM THE DEAD.

1. THE FUNERAL FEAST.

Townley Marbles, Room xi., *No.* 8.

Silent and stern the deities of Death
Sat at the funeral feast:
Mute, melancholy, slow—their throne beneath—
A father, and a mother, and a child,
On the idol table their sad offering placed;
But the dull gods of Death nor spake nor smiled:
Nor word nor smile even there on childhood's lips,
Announced a worship either of hope or love.
A darling's eyes had suffered dull eclipse:
A daughter's—sister's spirit,
Stript of the lovely form it did inherit,
In cold and nakedness, hunger and thirst,
Is snatched away, through unknown shades to rove,
Or near that table linger,
Nor ever taste of aught again, till first
Those lifelike, lifeless idols shall have burst
Their apathy accurst.

And, putting forth the marble chilly finger,
Touched, taken, tasted of that meat.
Vain invitation! and unholy treat!
And sad surviving of beloved ones,
Poisoning Death's sting!—Oh! why,
Sweet secrets of blest Death's reality,
Were ye unknown to hearts, whose tones
Were sweetest when most sad—
Yet musical when even to madness glad?

To revel, war, love, grief, their world was given.
Hellas, Ionia, Rome! No rapture rose,
Flaming to heaven,
Above the funeral pyres of your repose.

O Death! cold power of giant might!
Idol of mingled iron, marble, clay!
A Memnon towering o'er a world of night,
With moveless eyes that would not turn away!
The Rising Sun of Righteousness with wonder-working stroke,
From thy hard lips a sound of sweetness first awoke.

2. THE BEAUTY OF EARTH.

Compare Townley Marbles, Room xi., *No.* 14.

Gaze, Beauty, on this form of fleshless bone,
And smile at vanity in thy beauty's noon!
Gaze, scorned Deformity! thou'lt be as one
With the admired and self-admirer soon.

Soured smile uncurl; unfold dejected brow;
Turn upward envious eyes, no more aside;
Look heavenward, and grow lovely so:
For mind moulds matter here below.
Thy training wins at length
Eternal youth, immortal strength,
Where peers, loved compeers, souls of grace,
Move in a body glorified,
And flash triumphant in a god-like face.

3. THE INSECTS.

Compare Townley Marbles, Room xi., *No.* 33.

Over the flowery festoons of earth
Fair flew the fluttering May-fly of a day,
Fresh from its birth:
And the old Cigala, garrulous and gay,
Was at his tedious mirth:
A wingëd foe, that skimmed along the plain,
Devoured the twain:
So swift Death over young and old will sway!
One hour oft proves to both his will will have its way.

4. THE GOD OF WAR, AND THE PRINCE OF PEACE.

Compare Townley Marbles, Room xi., *No.* 14.

Pagan. Ceasing from war, I left, dead in the strife,
My arms a trophy to the God of War:
Now to the Spirit-world's unlovely life—
A long, vast, creatureless creation, dim, dark, dead—
I bodiless wander, and dispirited,
Where wordless voices and dull darkness are,
And naught beside to see or hear.

Christian. Ceasing from war, the burning tools of war
To weapons of glad peace I forged anew;
And now, where dwells the Prince of Peace afar,
In everliving life and everlasting love,
A soaring soul mid blessed saints I rove;
Wondering with what more bliss, when *perfect* grown,
Glorified senses glorious souls shall crown,
Who, rapt in harmony, and lost in light,
Even now at will wing back their way—
Refreshed by musing, and not sleep—in twilight soft, not night—
Not to toil with, but enjoy, the brotherhood of breaking day.

5. THE BRIDE.

Compare Townley Marbles, Room vi., *No.* 33.

D. M. VIRIÆ PRIMITIVÆ. VIX. ANN. XVIII., MENS. I. DIE XXIV. L. VIRIUS HELIUS. CONJUGI DULCISS. HAVE DOMINA. VALE DOMA.

But eighteen years, one month, and four-and-twenty days,
She lived; then died—
Died ere the scent had fled her bridal-chaplet's flowers.
Had love feared *this*, he would have counted *hours*.
For public eyes, this is love's meetest praise
To one just loved, then lost: "Hail—and Farewell, my Bride!"

6. DEATH FOLLOWING THE FUNERAL.

Compare Townley Marbles, Room xi., *No.* 25.

DIS MANIBUS. M. CLODIO HERMÆ CONJUGI OPTIMO ET ANNIO FELICI FRATRI. FECIT. ANNIA AUGUSTALIS ET TYRANNO CARISSIMO.

A brother dear, a dearer husband, dead,
Soon as their corpse-flames mounted to the sky,
Fond Annia to her funeral duties sped;
A weeping sister, sobbing wife, in haste
This altar-pillar for their names she placed.
But, ere those sobs were hushed those tears were dry,
And ere her name the finished marble graced,
Death bade her add her dearest child's—then die.

7. THANKS IN THE DAY OF DEATH.

Compare Townley Marbles, Room xi., *No.* 40.

D.M. M. ULPIUS CERDO. TITULUM POSUIT CLAUDIÆ TYCHENI CONJUGI KARISSIM. CUM QUA VIX. ANNIS . . I . MENS. VI. DIEB. III. HOR. X. IN DIE MORTIS GRATIAS MAXIMAS EGI APUT DEOS ET APUT HOMINES.

Ah! here is one *hath* told the *hours* of love—
Three years, six months, three days, ten hours,
How swift they sped in bridal bowers!
Yet in her day of death her husband strove
To render thanks to gods above,
And mortals too below,
Parents and friends who did her hand bestow.
Yet, ah! how could he so?
Past bliss empoisoneth the barbs of present woe.
Nay, it is worth a torture, to have known
Those whom again we know,
Where flowers of fadeless beauty and sweetness crown
Fields wherein Life's Immortal Waters flow.

MR. WARD AND HIS FRIENDS.

We had thought that we had been particularly lenient in the article we recently published (see No. 9) on Mr. Ward's "Ideal of a Christian Church." We should have certainly considered ourselves quite within the limits of Christian charity, had we spoken with ten times the severity of the many pernicious doctrines with which the work abounds; but it seems that we are mistaken. We have received a letter from a brother clergyman in the country, who thinks himself, in common with other admirers of the Romanist Fellow of Balliol, very much aggrieved by the tone in which we have spoken of the book in question. The author of the letter sends us his name, and requests, rather peremptorily, the insertion of his epistolary indignation. We have not space sufficient left us in the present Number to enter upon a consideration of the various charges which are brought against us, or to defend our estimate of Mr. Ward's publication; but we promise our correspondent that his challenge shall not be long unanswered. For

the present we give our readers the opinion of our "brother clergyman," as a clear and decided specimen of what we have to expect from thinkers of the school of Mr. Ward, whenever we happen to differ from them, and express that difference in terms the strength of which is only measured by the importance of the subject. The following is the letter alluded to:

To the Editor of the Christian's Monthly Magazine and Review.

SIR,

I AM not in the habit of entering into controversy with my brother clergymen, but I must protest vehemently against your unfair and ungenerous review of Ward's "Ideal of a Christian Church." I do not for a moment allow that I agree in every iota Mr. W. has laid down in that invaluable work of his; but, at the same time, "*fair play is a jewel.*" Therefore, sir, permit me to call your attention to the remarks in page 245 of your Magazine. I refer to the passage on page 310 of Mr. W.'s work. You appear to say—nay, you assert—that Mr. W. insists, that "the Scriptures are quite inadequate to teach our obligations to God." Now, sir, on referring to the work in question, I find Mr. Ward very properly lamenting the want of *mental* prayer and *examina conscientiæ* in our method of teaching children, and illustrating this want by a very proper simile, which, although ludicrous at first sight, yet, when we approach the work, we see its aptness. Mr. W. very truly says, in p. 311, which passage I quote for your information—"We dream, like madmen, that the deep corruption of human nature can be remedied by so superficial an application as *the head-knowledge* of Scripture texts." Allow me here to enquire, if one of the greatest objections to our present system of the so-called *religious* education, is not the obliging children to learn the Word of God—that precious volume, which we ought to treat with such reverence and respect—*by rote;* and so inculcating a systematical hatred to the Holy Scriptures, instead of making them an object of *love* and holy gratitude? But I am carried away from my quotation. Mr. W. proceeds to say—"We dream that we can teach men religion without instructing them, one by one, in *individual habits of religion;* that men can learn to recognise the first approaches of sin, to flee temptation, to fix their thoughts on God in prayer, &c., &c., *instinctively,* certainly without any methodical discipline addressed to the object." Now, sir, allow me to enquire if it is a sign of Romanism to recommend "*mental prayer,*" "*self-discipline,*" "*fleeing temptations,*" "*ordering our daily life as in the presence of God,*" "*fixing our thoughts on Him?*" If so, I much fear that the Word of God, then, (and I speak with all reverence,) nay, even some who boast themselves in the term *Protestant,* ARE PAPISTS. Have you, reverend sir, ever perused the "Life of David Brainerd," a missionary, if I mistake not, in America; Colonel Gardiner; Lady Glenorchy; and many other saints of Christ? Nay, if memory fails me not, the *Protestant* Baxter

recommends self-denial and watchfulness: and yet, forsooth, now-a-days, Mr. Ward and his friends are condemned as Papists because they are not ashamed to stand up and oppose the current of *Protestantism*, or, in other words, *Puritanism, cant, and infidelity!* With respect to page 19, before I refer to Mr. Ward's work, allow me to enquire if I am addressing a Christian—one actuated by "charity and brotherly love," or a personal enemy of Mr. W.? Judge, sir—nay, allow me to ask your readers, your clerical readers in particular—to judge of your fairness, your theological *acumen*, and your much-vaunted charity. You say—"The darkest hour of benighted Rome never brooded over doctrine more pernicious" than Mr. W.'s. Now, what is written in "The Ideal," &c.? Mr. W., quoting St. Ireneus, says—"Many barbarous nations believe in Christ without written memorial, diligently preserving the old traditions; without reading Scripture, or knowing a word of it, men *may* be good *Christians;* without obeying Christ's commandments, and believing in His doctrines, they cannot." Now, reverend sir, as the correcter of Mr. W., allow me to ask if you condemn all Christians who *cannot* read the Word of God, in consequence of a want of education?—for, surely, that is the plain meaning of Mr. Ward—as plain, in my opinion, as $2 \times 2 = 4$.

With reference to page 149, relating to the miraculous medal of the Blessed Virgin, Mr. Ward is quoting from a review on a work entituled "A Voice from Rome," in a Popish Magazine. Mr. W. does *not* profess his belief in the miracle; and therefore, reverend sir, you may have well spared your *virtuous indignation* at the "Oxford logicians." The second paragraph in your review appears so truly childish and ridiculous, that I almost imagine the editor of "The English Churchman" must have a spy in the enemy's camp. At the same time, the consummate impudence (pray, sir, excuse the severity of my language) displayed in speaking of Mr. W.'s ignorance both of the Scriptures and the Fathers, is disgusting in the extreme. You ask if, what you are pleased to term with unpardonable levity, "the science of mortification," has any foundation in the Word of God? I ask, as an enquirer, for the meaning of Gal. v. 24; Matt. vi. 17, 18, &c., &c.? One would think, by reading your remarks on the note in page 553 of Mr. W.'s work, on St. Alphonsus Liguori's devotional works, that Mr. W. agreed with that holy man in his devotions to the Blessed Virgin, in which no Anglo-Catholic can *conscientiously* agree. On the contrary, Mr. W. says, that "it is *absolutely unfounded to suppose that any opinion is applied so blasphemous as that the Blessed Virgin's love for us is otherwise than even infinitely less than His who is perfect God.*"

Apologising, sir, for having trespassed on your time,

I am, sir, your obedient servant,

A LOVER OF TRUTH.

Woodbridge, Oct. 5, 1844.

We do not feel at all reluctant to give our kind and polite friend the advantage of a month; during which, being unanswered, he may pride

himself on being unanswerable, if this will afford him any gratification. Meanwhile, we would strongly advise him to study Mr. Ward's book a little more attentively before he so publicly commits himself to its teaching, lest he some day be aroused from his slumbers, and find himself far more advanced on the road to Rome than he seems at present to contemplate.

SHORT LITERARY NOTICES.

Popery the Enemy and Falsifier of Scripture. London: Painter. 1844. Pp. 44.

In the commencement of the pamphlet before us, the writer shows that, whatever pains Papists, intermingling with Protestants, may take to establish as a fact, that their Church never withheld the Word of God from the people, there is nothing more certain in the practice of the modern Church of Rome, than that, in the countries cursed with her domination, her bishops and priests use the utmost diligence to keep the Holy Scriptures from the people; and the design of the author is, by adducing convincing testimonies of the principles and practices of the Romish Church, to prove that she has used, and still continues to use, every means in her power to prevent the Bible from being translated and circulated, and that, where she has not succeeded, she has made no scruple of falsifying the sacred text.

In the year 1229, during the pontificate of Gregory IX., the Romish theologians, convened at a Council, held at Toulouse, assumed authority to deprive the people of that Divine Revelation: for, by the Thirteenth Canon, they prohibited the laity from having even such portions of the Scriptures as might be found in a Psalter or Breviary, unless they were in a dead language: proving, as our author says, that "the Church of Rome shuns the light, and shrinks from a free comparison of her doctrines and practices with the only test which God has given of a true and pure Church."

In 1564 the first Index of prohibited works was published under the auspices of Pope Pius IV., to which Ten Rules are prefixed, and are retained in all subsequent impressions of it.

The Fourth of these Rules contains the following clause:—"Inasmuch as it is manifest, from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of man will cause more evil than good to arise from it. It is, on this point, referred to the judgement of the bishops or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible, translated into the vulgar tongue by *Catholic* authors, to those persons whose faith and piety they apprehend will be augmented, and not injured by it. But if any one shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he shall have first delivered up such Bible to the ordinary." How can the Romanists reconcile this with these words of Gregory I., who is a canonised saint of their Church? "What is the Holy Scripture but an epistle of Almighty God to His creatures? *Study, therefore,* I

pray thee, and meditate upon the words of thy Creator. Learn the mind of God in the Word of God."

We pass over the Seventh Rule, by which Rome permits the reading of "obscene works of antiquity, whilst she shuts out the infinitely purer morality of the Scriptures; the famous Bull, or Constitution Unigenitus, of Pope Clement XI., which condemned the French translation of the New Testament, with Annotations, published by the learned and pious Jansenist, Pasquier Quesnel, and selected 101 propositions from the notes for condemnation; the denunciations of the Roman Pontiffs against the British and Foreign Bible Society; and the rescript of Pius VII. to the Archbishop of Guesen, in which he denounced the unadulterated Scriptures of truth, without note or comment, as a 'crafty device, by which the *foundations of religion are undermined*, and '*a defilement of the faith most eminently destructive to souls*:'" and we next notice the Encyclical Letter of Leo XII., issued in 1824, on his accession to the Pontificate, and addressed to all the patriarchs, primates, archbishops, and bishops of the Romish obedience, "in which he urges them, by all means in their power, to keep the people from reading the Scriptures; and further gives his sanction to the bulls of his predecessors against the circulation and reading of the Word of God, which he audaciously termed the 'Gospel of the devil.'" And he also exhorts them to "reprove, beseech, be instant in season and out of season, in all patience and doctrine, that your faithful (souls) adhering strictly to the rules of our congregation of the Index, may persuade themselves that, if the Holy Bible in the vulgar tongue be indiscriminately permitted everywhere, more evil than good will arise from it, in consequence of the temerity of men." But the latest fulmination against the Scriptures was hurled by the present Pontiff, Gregory XVI., in a Bull dated so recently as May 8 last, in which, having denounced the circulation of the Scriptures by Bible Societies, and referred to the Decrees of the Council of Trent, as well as to the prohibitions of preceding popes, against reading the Scriptures, and the Encyclical Letters of Leo XII. and Pius VIII. respectively, he refers to an association instituted at New York, called the Christian League, formed for the purpose of circulating the Scriptures, and he describes it as "a League composed of individuals of every nation, and which is to be further increased in numbers by other auxiliary societies, all having the same object—viz., to propagate amongst Italians, and especially Romans, the principles of Christian liberty, or, rather, an insane indifference to all religion." And he further says, that "this Society strains every nerve to introduce amongst them, by means of individuals collected from all parts, corrupt and vulgar Bibles, and to scatter them secretly amongst the faithful. At the same time, their intention is to disseminate *worse books still*, or Tracts, designed to withdraw from the minds of their readers all respect for the Church and the Holy See." And among the books which his Holiness thinks likely to effect so desirable an object, and which he considers worse still than the best of books, the Holy Bible, he mentions "The History of the Reformation," by Merle d'Aubigné, and Dr. M'Crie's "Calendar of the Reformation in Italy." He then states that, having consulted some of the Cardinals of the Romish Church, he had decided upon addressing his venerable brothers that letter, by which he again condemned the Bible Societies and reproved the Christian League, together with every other society associated with it, or which might become so. These authoritative declarations of successive popes fully establish the fact of the hostility of Popery to the Word of God. As the writer of the pamphlet before us says, "They breathe throughout a determined and unmitigated spirit of hatred to the Bible: and no wonder; for if the blessed truths of that Divine Book were once to become familiar to the ears and hearts of the poor, to whom that Gospel was preached, they would soon find out that they had been long following blind guides, who have "made the commandment of God of none effect by their vain traditions." And we rejoice with the writer, that, where the Scriptures are in the hands of a "people who know the joyful sound," and who are devoutly grateful for that inestimable boon, the emissaries of Popery *cannot* make any progress in proselyting. We will follow the writer in noticing the effects of all these Papal denunciations against the

canonical books of the Holy Scriptures in different countries, both Protestant and where Popery is dominant.

In the Austrian dominions Bibles are prohibited with such inflexible rigour, that no person is allowed to possess one whilst in that empire; and six hundred Tyrolese were compelled to expatriate themselves in 1837, having been led to renounce the errors of Popery by the reading of the Bible and other religious books, which had been carried into that country.

In France, notwithstanding the hostility of the emissaries of Rome, not merely individuals, but, in many instances, whole villages, are throwing off the Popish yoke, and the diffusion of the Bible is annually increasing.

In Belgium, the distribution of the Word of God is opposed in every possible way: indeed, the Bishop of Bruges denounces the British and Foreign Bible Society as a society hostile to God and to the holy Church, and he characterises the circulation of the unmutilated Scriptures as "the *impious project of this Antichristian Society*, by which the world is inundated with heretical Bibles."

In Portugal, the Scriptures are unknown amongst the peasantry. The Bible is a sealed book to the Spaniards, unless accompanied with notes from Fathers or Romish divines.

Amongst the Italians, the Virgin Mary is the chief object of devout veneration, and persons are imprisoned for having the Bible in their possession.

At Rome "the Bible is a strange and rare book." The only edition authorised to be sold is *in fifteen large volumes*, which are filled with Popish commentaries; consequently none but the rich can purchase it; very few of the common people there know what we mean by the Bible.

Amongst the Irish the instances of Bible-burning, under priestly influence, are numerous; nor are they to be wondered at, when their Popish instructors preach to them such sermons as that delivered by Friar Jennings before, and commended by, Dr. M'Hale, the titular Romish Archbishop of Tuam, and several priests, wherein he declares that "*any person who practises the reading of the Bible will inevitably fall into everlasting destruction;*" and again tells his hearers, "Pray to God and the Virgin Mary to keep you from being contaminated by the *poison of the Bible.* The worst of all pestilences—the infectious pestilence of the Bible—will entail on yourselves and children the everlasting ruin of your souls. They who send their children to schools where the Scriptures are read, *give them bound in chains to the devil.*"

We pass over South America and the West Indies, where there is a shocking destitution of the Word of God, and also our own country, merely remarking that in London, though the Romish priesthood have not dared publicly to deprive Romanists of the Book of Life, yet, privately, they have left no effort unattempted.

Our author next vindicates the Protestant versions of the Scriptures from the defamatory charge of being a corrupt translation, against them, by Gregory Martin and Thomas Ward, a Romish schoolmaster; and he proves that some of the texts calumniated by the latter, and called "damnable corruptions," have been inserted in the Anglo-Romish edition of the Bible, published at Dublin in 1825, with the approbation of Dr. Murray, titular Romish Archbishop of Dublin; and then concludes his very able and talented pamphlet by exposing the deliberate and wilful falsifications of and additions made to the sacred text by the Popish translators, for the purpose of supporting the novel and anti-scriptural dogmas of the modern Church of Rome, and selects passages from the Anglo-Romish and Bordeaux versions of the New Testament, which he places in juxta-position with the authorised English version, and proves that the latter is a correct, and the two former are grossly erroneous translations.

Our readers will perceive, from the outlines which we have laid before them, that this is a very valuable manual, and we wish it a wide circulation; for in it is sufficient evidence, and well arranged, which can completely convict the English Papist. The Bible is the religion of Protestants, but not of Romanists.

The Duty of Private Judgement connected with Man's Responsibility to God for his Opinions in Religion. A Sermon, preached in Trinity Church, Coventry, June 18, 1844, at the Archdeacon's Visitation. By the Rev. J. S. Hodgson, M.A., Rector of Brinklow, Warwickshire. Simpkin & Marshall.

We always rejoice to see sensible men, who live removed from the great scenes of controversy, and whose practical life shows them truth and error in their effects upon the thoughts and actions of individuals, coming forward boldly, as occasion may offer, to oppose the errors of the day by that most effectual of means, even the setting forth of the truth: and we reckon it amongst the hopeful signs, that thoughtful men are going back, more than ever, to first principles and to the principles of the Reformers, and are widening their ground of defence. This is, as we think, ably done in the sermon before us. It is aimed at some of the errors of the day, and deals with the sources from which they spring. Man's responsibility to God for his religious opinions is stated as a truth, lying at the basis of Christianity; and some modern objections against it are answered. The power of the will over the intellect, in questions of morals and religion, is shown; and some of those affections which, in our day, so influence opinions, are clearly stated and exposed. The proper and limited use of the writings of the Fathers is concisely put, and the question is shown to be, in the last stage, to the conscience of each individual, guided by the Holy Scriptures alone: and lastly, it is urged, with much truth, that the result of an undue pressing of Church authority must be to drive the members of our National Church into the bosom of the Church of Rome, or, if rejected, into the ranks of Dissent. We could have wished that some points had been brought out more strongly, and especially that the author had given completeness and force to his argument, by showing that it was entirely one in spirit with the principles of the Reformers, and had cast around the truths he so manfully upholds the halo of their authority. But we rejoice that such sermons should now be preached to the clergy in the provinces, and are glad to give them our encouragement.

To us the most valuable portion of the sermon is that in which is urged the duty of cultivating what Dr. Arnold would have called the habit of "moral thoughtfulness," and freeing ourselves from the prejudices of party, the carelessness of indifference, the loose adoption of favourably received opinions, and the undue deference to authority, to act in the truer spirit of the apostolic injunction, to "prove all things, and hold fast that which is good."

Immanuel; or the Mystery of the Incarnation of the Son of God. Unfolded by James Usher, D.D., Archbishop of Armagh: Reprinted from the folio edition of 1647. London: Painter. 1844.

This is incontrovertibly a day of reprints, to such an extent, indeed, that it may be not inaptly termed, a second-hand era; for, with the exception of an occasional scientific discovery, there is but little that is new. The world seems to have come to the end of its wits, and so with a gentle violence turns over the collection and begins again to work them afresh. Of this going back into the past, to help us on to the future, we see daily evidences. We have Literature, Architecture, Orthodoxy, Painting and Typography, Morals and Manners, Fastings and Feastings, Models, Precepts, and Examples, gorgeously appareled and rubricated within and without, to guide us in the "old way"—Romewards. As yet these movements have been mostly confined to one party in the Church, ably and uncompromisingly pioneered by their devoted leaders. The time has arrived, however, when, by every salutary means, the National Bulwarks must be defended. All who value her liberty and her safety, must arm themselves for the battle, and neglect not the weapons whose fine steel shall overcome the rust of ages.

Timely and welcome, then, is this reprint of good Archbishop Usher. He lived and wrote in troublous times, had full leisure and opportunity to sift the chaff from

the wheat, and may be a beacon in ours. It is an admirable little work, and especially acceptable at this moment, when truth is sought to be veiled in mystery. We bid it, in its present accessible form, a hearty "God Speed!"

A Companion for the Sick Chamber. By the Author of "Hymns for the Cottage," &c. Dedicated to the Rev. W. Marsh, D.D. London: Simpkin, Marshall, & Co. Colchester: T. Knibb. 1843.

The humble and anxious spirit of the preface pervades every page of this little volume, and disarms criticism. We confess that we are not of those who would cut a diamond, for the sake of discovering a speck; we would rather search for a gleaming ray in a bed of granite. We have no intention, however, to compare the "Companion," to either one or the other. We prefer the prose to the poems, and we commend the religious spirit throughout.

Rhymes for a Royal Nursery. London: Painter, 1844.

This is an inviting little book, in its gay robe of red and gold, with a stamp of the royal arms, and a glimpse of the Prince's feather. The "Rhymes," we think, may possibly enjoy more popularity with the subject than the sovereign. They are written however, in a lively spirit with good feeling and some fancy; and, which is no small merit, they are comparatively free from the fault too general among this class of books; namely, a want of the proper adaptation of language to subjects fitted to the comprehension of infant minds.

The Different Dispensations of the True Religion, Patriarchal, Levitical, and Christian, considered. By the Rev. W. H. Neale, M.A., F.A.S. London: Bentley, Wilson, & Co. 1843. Pp. 527.

It is delightful, in these days of turmoil and controversial asperity, to look beyond controversy to those practical works which are daily issuing from the press. Much study is a weariness to the flesh, but we yet can recommend to our readers the work before us, which, without being heavy, is very valuable. It does not place dispensation in contrast to dispensation, but shows how each one led to its successor, and was as if its parent in the progress of events, and by the providence of God. "The object of the ensuing pages," says the author, "is to trace from Scripture the origin, progress, and *harmony* of the great work of human redemption through a Divine Mediator, from the first intimation thereof given to our first parents at the fall, throughout all the intermediate discoveries, to the full completion of the same, by our blessed Lord and Saviour." We must compliment the author on the way in which he has kept his eye throughout upon the end proposed, and has not allowed himself to be carried away into natural controversy upon points by which he has journeyed. Whenever our author does stay by the way, it is to refresh his readers by inferences as practical as they are natural.

Many persons appear to us to regard the Old Testament and the New, as nearly, if not entirely, contradictory; just as many in the present day pretend to regard Protestant truth as a negation merely, and not a purifying process through which the Church passed. The Old Testament is not contrary to the New, says our Article; and the book before us practically proves it without disputation, for its follows the golden cord of redemption which guides from Genesis to Revelations. Mr. Neale beholds Christ in Eden, Christ with Jacob, Christ as the Angel Jehovah in the burning bush, Christ with Joshua, Christ as the end of the law, the great antitype of all types, the High Priest whose blood spake better things than that of Abel, and Christ is also seen in heaven when the eye of Stephen's faith glanced upwards above all doubt and dismay, and there saw the heavens opened in his ecstatic vision. Mr. Neale's work also supplies us with several instances of remarkable coincidences, and makes us

feel that the events of the Bible occurred in one land; for, in our reading the Bible, we are apt to forget all the particulars which invest Bethel with a holy awe, because we see them one by one rather than as the history of the place; and so also is it in many cases. "Bethabara appears," says Mr. Neale, "to be the spot where the Jews under Joshua advanced into the Holy Land: thus it witnessed Joshua's triumphant entry when he took possession of the Land of Promise, and that of a greater than Joshua when he was initiated into His office by baptism." Again: Mr. Neale quotes Warburton, as thinking that the offering up of Isaac by Abraham, was an information by actions instead of words of the great sacrifice for the redemption of mankind, given at the earnest request of Abraham, who longed impatiently to see Christ's day; and in connexion with this it is observed, that, as the temple was built upon Mount Moriah, Calvary must have, at least, been adjacent to the hill upon which Isaac was offered. In regard to this event, Mr. Neale remarks, "History cannot produce anything parallel to this, where events buried in the womb of distant futurity were portrayed so faithfully, and made typically to pass under review of the patriarch—events which would reconcile God to His creatures, and His creatures to their God. Near to the spot, or perhaps on the very spot, where the Messiah afterwards suffered, Abraham was commanded to slay his son, and actually in intention did so. Three days the son was dead in the firm resolve and unshaken purpose of the father whilst travelling to the place of the intended sacrifice. The same endearing relation was sustained by type and antitype: Christ was the Son, the only begotten Son, the well-beloved Son of God, as Isaac was of Abraham: Isaac carried the wood for the sacrifice, and our Saviour carried his cross," &c.

Mr. Neale also gives a sketch of the character and teaching of each of the prophets, and brings out in a very strong light the prophecies which refer to the Messiah. We would recommend this part especially to those who have no access to larger works which enter more deeply into the history and times of the prophets. There are, besides, very useful tables, which show how often the book of Job is quoted or alluded to in Scripture; and the same is the case in reference to the Psalms and the Prophet Isaiah. While, however, we commend, we must also say a word on the other side, and express a hope that when a second edition is required, Mr. Neale will omit some words of familiarity which he applies to the sacred, and, be it remembered, *inspired* writers; and perhaps, also, in one or two instances, to God Himself. To the writer of this work such phrases may not be injurious; but to many they would necessarily be so; and we are sure that our author will have no desire to offend his brethren in Christ. We will give references to several passages or expressions which seem objectionable: P. 109, l. 7; p. 110, l. 15; p. 129, l. 11; p. 135, l. 3; p. 164, l. 13; p. 211, ls. 7, 8, 9; p. 286, l. 25. We will not give any other instances; but we wish writers to feel that when they are elucidating the Bible they are on holy ground, and we have no wish that Scripture characters should be brought before us otherwise than in a Scripture dress. Men inspired by God's Spirit are not common men. But this is a mere blemish in the work before us. One wish more we have, which is this—that the work were in the way of a more general circulation: but Mr. Neale will perceive that at present the cost must deter many, to whom otherwise it might be very useful. We will conclude by giving an extract, that Mr. Neale may speak for himself:

"The inhabitants of the antediluvian world were favourably circumstanced as to religious privileges. The patriarchs, who, with their pious offspring, discharged the duties of instruction and warning, were remarkable for longevity. Adam, for nine hundred and thirty-eight years, was a witness of the power and providence of his Maker: he knew what occurred in Paradise, and could instruct his descendants in all points relating to creation, his state of probation, and the fall, together with full particulars of that victorious seed who should bruise the serpent's head, and restore to them the lost inheritance. The doctrine which fell from his lips must have been peculiarly impressive, and reviving as the dew upon the grass. Adding Methuselah, who lived nine hundred and sixty-nine years, even to the commencement of the year when the deluge came upon the earth, their privileges were great. Had there been any desire

to know or do the will of God, the great mass of mankind might have received instruction from Adam or, by a single remove, from Methuselah; a fact which, while it shows their abundant means of grace, *exhibits more powerfully than language can depict the natural enmity of the heart to God*, and how completely man had cast off his knowledge and fear. Still the mind dwells with delight on the trophies of a Saviour's love here erected and gathered under this dispensation, who were the first-fruits of future triumphs: they are our elder brethren in one common Lord, who, together with the redeemed of all ages, will hereafter constitute one large family in the Church above, 'to the praise of the glory of His grace wherein He hath made us accepted in the Beloved.' Ephes. i. 6." P. 86.

Let us also ask the advocates of *tradition* how it failed under a dispensation most favourable to it? Shall we learn nothing from this for our own days? Tradition did not preserve the knowledge or peace of God: how shall it retain His further revelation?

CORRESPONDENCE.*

To the Editor of the Christian's Monthly Magazine and Review.

SIR,

I CONCLUDE that I have to thank *you* for the Numbers, July and August, 1844, of *The Christian's Monthly Magazine;* and I further conclude, that the *reason* of their polite transmission was the introduction of my name at p. 129, in connexion with that of Mr. Taylor.

Your review of that gentleman's work strikes me as very able and quite satisfactory: at least, however, his friends may estimate his production. The impression which his "Ancient Christianity" has left upon *your* mind, is precisely the same as that which was left upon *my own*, when, some years ago, I perused the first and (I *think*, but am not quite *certain*) the second Number of it. *Beyond* this, I must confess I was not tempted to proceed.

With respect to myself, in the matter of my two quotations from Basil, in my *Primitive Doctrine of Justification*, I can vouch for the accuracy of the quotations

* The Editor wishes it to be understood that he is not responsible for the opinions expressed in this portion of the Magazine.

themselves, which I have given in his own precise original words, extracted by myself from his works.

The references, Psalm civ. and Homily xxii., which ought to have been Psalm cxvi. and Homily xx., are, I make no doubt, mere errors of the press. I never saw my MS. after it passed into the hands of the compositor, so that I had no means of noting these typographical mishaps as errata; and I am sorry to find that they have been mechanically carried on from the first edition of my work to the second. At the same time, perhaps I spoke too strongly above in expressing *no doubt;* for it is only justice to the *compositor* to say that, very possibly, the accidental inaccuracy may be *my own*, inasmuch as all hunters into old books well know the peculiar neck-stretching and eye-straining irksomeness of copying from a folio. I do not possess Basil's works myself, and the copy which I borrowed has been long since returned; so that, yet further, I can say nothing as to the *possibility* of the errata being even in the copy itself of Basil; and I have unluckily made no memorandum of the edition. For the *words*, however, which are the only essential point of that Father's *testimony*, I can fully answer.

Mr. Taylor, by your account of his language, seems to think that, as the author of the *Homily of Salvation* could only find *one* passage in Basil to his purpose, so I could only find *two*. This is certainly a very odd mode of arriving at a conclusion; but you have *practically* shown its inconclusiveness. From most of the cited Fathers, and from Basil, among the rest, I *could* have brought many more testimonies than I *have* done, for the continuous reception of that true Scripture doctrine of Justification which our Church, appealing to antiquity, soundly inculcates against the comparatively modern figment of the schoolmen afterward laid down by the Tridentines, with a volley of blundering anathemas, as the true primeval faith: but, if such a plan of exaggerated citation had been adopted, it is easy to conceive the immoderate bulk to which an *already* sufficiently bulky work would have increased. It does not, however, quite logically follow, as Mr. Taylor apparently argues in the case of Basil, that, because more *has not* been cited, THEREFORE more *could not* be cited.

My object in adducing the Fathers in regular succession downward, from Clement of Rome to Augustine, and then, after a chronological interval of some centuries (filled up, however, in the Appendix to my Second Edition, with successive testimonies collected independently by Archbishop Usher), in citing pretty copiously Bernard of Clairvaux in his recognised character of the last of the Fathers; so that, by such a plan, the first and the last might be viewed together as perfectly symbolising in the true doctrine of Justification. My object in *thus* adducing the Fathers was, I suppose, the very same as that which led Cranmer, in the Homily, to appeal to them. By the Church of Rome they were confidently claimed as her own; and hence the charge of *unevidenced innovation upon the doctrine universally received from the beginning as the real mind of Scripture*, was confidently brought by the Papists against the illustrious Luther and the Churches of the Reformation, which all invariably symbolised with him touching the doctrine of Justification. Accordingly, the language of the strangely ignorant and imprudent Tridentines was—SEMPER *hæc fides in Ecclesia Dei fuit.* Here they claimed PERPETUITY *from the beginning*, for what, in truth, was a mere figment of the schoolmen, devised in the latter half of the twelfth century, after the death of Bernard; and, in making this unscholarlike claim, they, of course, asserted an HISTORICAL FACT—an assertion, with equal confidence, repeated in our own day, by the notoriously Romanising party within the external pale of the Church of England. When a pretended FACT was thus boldly asserted, and when the inference from it was that of the sound and rational canon of Tertullian, *Whatever is first is true, whatever is of later origin is adulterate*, it is abundantly clear that the assertion must be met, not by abstract reasoning on the sense of Scripture, but by the adduction of distinct historical COUNTER-EVIDENCE. In other words, the pretended FACT must be shown, by TESTIMONY, to have no existence.

This was the line of argument adopted by Cranmer; and the very same, both

in my *Primitive Doctrine of Justification* and in my *Difficulties of Romanism*, was that which, as a humble follower of that great man and his associate Ridley, I also ventured to adopt.

But, in making such appeals to the Fathers, we did not pledge ourselves to admit *all* that they might advance on *every* subject, as Mr. Taylor seems most strangely to charge us with. Of the *general* scheme of theology which was fashionable in the fourth and fifth centuries, no persons thought worse than our venerable and learned Reformers: in which sentiment I heartily concur with them, believing, with Mr. Mede and Sir Isaac Newton, that, during that period, commenced the great predicted Apostacy from sound scriptural Christianity; and no persons, I apprehend, less dreamed of the fancy ascribed to them by Mr. Taylor—the fancy, I mean, of industriously shaping the Reformed Church of England upon the precise doctrinal and practical model either of the Post-Nicene or of the Cyprianic Church. But, however they might and did reprobate the early rudiments of the Papal Apostacy, *that* was no reason why they should not appeal to various Fathers, even tainted with such rudiments, as affording *good testimony* to certain points of orthodox theology; when those Fathers, touching those points, perfectly, in regular succession, agreed with the *earlier* Fathers of a generally better and more scriptural age. The apostacy from the faith was not *universal* on *every* particular, as absolute infidelity would be: at its commencement it was rather a corrupt addition to, than an entire renunciation of, sound doctrine. Hence the Fathers of the fourth and fifth centuries vouched *evidentially* for the several points which they were *called upon* to vouch for. And their *evidence* was good. For a person, when his *testimony* exactly corresponds with the *testimony* of his better predecessors, is no more *an invalid witness* to the true doctrine of Justification, for instance, BECAUSE he unscripturally prayed for the dead, or idolatrously invocated the saints, or superstitiously venerated old rags and bones, or heretically deemed the Eucharist an expiatory sacrifice; than the Tridentines are *invalid witnesses, pro tanto*, to the doctrine of the Trinity, BECAUSE they delivered a novel heresy in the matter of Justification, or laid down, under a senseless anathema, the monstrous figment of Transubstantiation, unknown alike to Scripture and to the Primitive Church.

AS WITNESSES TO FACTS, the joint successive attestation of the old Fathers, from the beginning, is invaluable; for they hold a chronological position, and thence exercise an office which it is physically impossible that the greatest of modern divines *can* hold and exercise. A true Protestant defers nothing to their *personal* authority; but, as common sense teaches him, he defers a great deal to their COLLECTIVE TESTIMONY TO FACTS. This testimony is full and clear as to the vital doctrine of Justification through Faith, on account of the sole merits of Christ *(per fidem, propter merita*, as our Latin Article unambiguously expresses it), not on account of our own righteousness, whether infused into us intrinsically, or developed extrinsically, in what Papists and Papalising Tractarians deem works of satisfaction, such as fasting, and penance, and the like: and, to *this* testimony, in opposition to the Tridentine claim of SEMPER, we confidently appeal. Probably enough, *individuals*, in old times, may have been unsound on the doctrine of Justification; just as *individuals* in modern times, and even *a whole party* in the Church of England, regardless of her subscribed Articles and Homilies, have shown themselves unsound on that doctrine: but this is not the question. The joint and unvarying attestation of the Fathers, from Clement the First down to Bernard the Last, shows what the standard doctrine of the Church was, until corrupted by the schoolmen; precisely as the Article and Homily of the Church of England show what the standard doctrine of that Church is, however the Tractarian party may have laboured to corrupt it by a bold adoption, and still bolder inculcation, of the heresy of the schoolmen and the Tridentines.

Why Mr. Taylor and the gentlemen of his school should think it a matter of prime importance to show, or rather attempt to show, the complete discrepance of modern Protestant orthodoxy from the sentiments of the Primitive Church, or even of the Early Church, on all really catholic points of doctrine—such, for instance, as those which are specified in the Ancient Creeds—passes my comprehension. They

apparently hold, that the greater the difference, the more pure our faith must be. I cannot but deem this fancy a very strange paralogism. By every just law of EVIDENCE and of REASONING FROM EVIDENCE, if we declare that the primitive scriptural faith of the Church Catholic, from the very beginning, is NOT *our* faith, we so far proclaim our doctrinal position to be untenable: and thus we gratuitously put a rod into the hands of Papists and Papalisers, which, very reasonably I admit, they will not fail most strenuously to exercise upon our backs.

G. S. FABER.

Sherburn House, Sept. 18, 1844.

POPISH TREACHERY.

To the Editor of the Christian's Monthly Magazine and Review.

SIR,

AT the present moment, when it is more than surmised by some that there are secret Papists among the ministers of our Church, permitted to remain in it, the more certainly to undermine the faith of their flocks, and when it is stoutly maintained by others that the Papists of the present day would not sanction such a treachery, the following anecdote, for the particulars of which I can vouch, will not be uninteresting.

About fifteen years ago, a German Jew of the name of Drach, a man of considerable learning, became a Roman Catholic in Paris. He was married, and had two children. But his wife, instead of following him in his apostacy, left him, and fled with her children to this country. Drach, having in vain endeavoured to persuade her to return, or to give up the children to him, all of a sudden appeared in Metz before the Jewish authorities, declared himself deeply repentant for having forsaken the faith of his ancestors, offered to recant in the synagogue, and to submit to every penance the Rabbis should think proper to inflict on him, in order to make him expiate his sin. All this was admitted; and the hypocrite so completely deceived his former brethren, that his wife was written to by several, and prevailed on to receive him, on his coming to London, again as her husband. Here he lived with her for a couple of months, performing all the time all the ceremonies of Judaism with the strictest punctuality, and speaking of his former apostacy with every appearance of horror and remorse. Thus he succeeded in lulling the suspicions of his deluded wife, till she entrusted to him her children as before; when he suddenly disappeared

with them, and a short time after he was heard to have returned to Paris, where he declared himself again a Roman Catholic, and submitted his children to baptism. There can be no doubt that this had been his sole object; and for this he was permitted to deny Christ, and play the disgusting scenes of hypocrisy just described. He has had his reward too; for I understand he is now, and has been for several years, librarian in the King's Palace at Versailles.

I am, Sir,
Yours, &c.,
A CONSTANT READER.

London, Oct. 23, 1844.

ANCIENT CEREMONIES AND SUPERSTITIONS.

No. VIII.

To the Editor of the Christian's Monthly Magazine and Review.

SIR,

YOUR readers must be lenient in their condemnation of the typographical errors, which have so frequently crept in, in the course of these letters; but without impeding the progress of the writer's pen. When the author has not the opportunity of correcting the proof sheets, however carefully they may be revised by others, it is almost impossible to avoid an occasional mistake, arising very frequently from illegible handwriting: your readers must therefore excuse the occurrence of such *typographical* errors, which they can easily correct for themselves. In No. VI. there is, however, an *omission*, which destroys the sense of the context; and this I beg leave to supply in a note below.*

In my last letter I made a general statement, which requires to be qualified. After speaking of the first Nicene Council, and of the election of Hosius as President, I stated the cause of the precedency subsequently given to the Bishop of Rome, ascribing it simply to the extent of the Roman Empire, and not to its having been the see over which St. Peter bore spiritual rule. I again alluded to the importance of the historical fact of the election of Hosius as President of the first Nicene Council, and then added—"In the councils held in succeeding ages the Bishop of Rome was never elected President." I was thinking at the time of the seven *Greek* or *Eastern* Œcumenical Councils, to which that general statement must be limited. (These,

---

* In No. VI. After "twenty-ninth," in the first line, insert—"section on the origin of a Monastic Life." Also, in line 4 of No. VII., for "in either respect," read—"in either of the above respects."

however, were the *earliest* as well as the *principal* Councils.) On this point, thus restricted, I believe there does not exist a doubt; though the Papists, aware, it would seem, of the natural consequence, impudently endeavour to set aside the most satisfactory historical evidence, and to substitute traditionary falsehoods.

Before proceeding with this course, it may be useful to give, in the present letter, a brief and substantiated outline of the fact to which I have alluded.

Bishop Prideaux, in his Synopsis of Councils, (4th edition, 1664,) shows, from various writers of the early ages, that Hosius was President of the first Nicene Council; that Cyrillus, of Jerusalem, probably, "sat as chief," in the first Council of Constantinople; that, in the first Council of Ephesus, Cyrillus of Alexandria is recorded to have been President; that Anatolius, Patriarch of Constantinople, assisted by Pope Leo, presided at the Council of Chalcedon; that, at the second Council of Constantinople, Eutychus, Patriarch of Constantinople, was chosen President, while Pope Vigilius purposely absents himself from the Council, though present in Constantinople; that the Emperor Constantine Pogonatus presided at the third Council of Constantinople; and that, in the second Nicene Council, Tarasius, one of the Eastern Patriarchs, was elected President. Now, since these Councils were all considered *Œcumenical*, the conclusion is obvious: namely, that the Primitive Church knew nothing of the arrogant claims subsequently assumed by the Bishops of Rome, or, rather, that such pretensions were not recognised by them.

I have before stated that the Papists must have been aware of the powerful arguments against the supremacy of the Pope, to be deduced from these historical facts; and there have not been wanting those who have endeavoured to substitute traditionary falsehood for historical truth. Indeed, it would appear that some have even dared to impose their own lying inventions on the credulous.

The author of the "Speculum Ecclesiasticum" boldly affirms that *Pope* Sylvester presided at the first Council of Nice; *Pope* Damasus at the first Council of Constantinople: *Pope* Celestine at the first Council of Ephesus; *Pope* Leo at the Council of Chalcedon; *Pope* Vigilius at the second of Constantinople; *Pope* Agatho at the third of Constantinople; and *Pope* Adrian I. at the second Council of Nice."

The impudent falsehoods here so confidently affirmed, are exposed in "an Answer" to the author of the "Speculum Ecclesiasticum," published in 1688. I quote from the first edition, 4to., London, pages 70, 71, 72.

"There remains only to consider our author's catalogue of general Councils; wherein he has committed many gross, and, as I fear, wilful mistakes. He makes Pope Sylvester preside over the Council of *Nice;* but Eusebius and Socrates, whom he citeth, say no such thing. Baronius, indeed, saith it: but all the world know the contrary. For Hosius, Bishop of Corduba, presided, and subscribed in his own name before the Legates of Pope Sylvester. That Damasus presided over the *first Council of Constantinople* is so egregiously false, that that Council was both begun and ended without so much as the knowledge of the Pope, or any other Western Bishops. That Cyril, Patriarch of Alexandria, not Pope Celestin presided over *the Council of Ephesus*, is manifest from the acts of that Council, from the commission given to him by the Emperor for that purpose, and from all the historians of those times: Cyril, indeed, acted for Pope Celestin, but not as President, but as one Fellow-Bishop manageth the proxy of another here in England in the House of Lords. In *the Council of Chalcedon* Pope Leo's Legates were so far from presiding, that all the Canons of the Council were made in their absence, and not only without, but against, their consent. For when the Legates in the next Session, protested against the Canons, they were overruled by the Council, and forced to submit. That Pope Vigilius presided over the *Fifth General Council, or second of Constantinople*, is so impudent a falsehood, that it might with equal reason be pretended that Luther or Calvin presided over the Council of Trent: for Vigilius, who was then at Constantinople, gathered an opposite convention of Western Bishops; wherein, publishing a long constitution or decree in favour of *Tria Capitula*, he concludes with a severe censure and condemnation of all who should hereafter write, teach, or propose anything contrary to his decree, which he knew was then in doing in the

general Council. The Pope's constitution was read in the Council, and notwithstanding it was decreed, *Can.* 12, 13, 14, that whosoever defended the *Tria Capitula*, or even did not anathematise them, should be himself anathematised. After the conclusion of the Council, and not till then, Vigilius submitted, and writing an Epistle to Eutychius, Patriarch of Constantinople, who had presided over the Council, professeth he was now very sorry that by the instigation of the devil he had dissented from the Council, and, in contempt of brotherly charity, had openly disagreed from them and contended with them; that now he was convinced of his errors, and therefore retracted his former actions, ratified and submitted to the decrees of the Council. In the *Seventh General Council*, our author, reckoning up the heretics condemned by it, as *Paulus*, *Sergius*, *Cyrus*, *Theodosius*, comes off with an &c., the meaning of which may easily be discovered; for this &c. was invented to save the reputation of Pope Honorius, who, together with the rest, was anathematised by the Council as a notorious and pestilent heretic. *The second Council of Nice* was formerly denied to be general by Theodorus Studites, although a great patron of image-worship, and was condemned, in the same age, by the great Council of Francfort. The *fourth Council of Constantinople*, in the year 869, was ever accounted a schismatical conventicle by the Greek Church. *All the following Councils were confined to the West, and wanted both the presence and suffrage of the Eastern patriarchs, and consequently were not Œcumenical:* many of them are not, at this day, universally received in the Church of Rome; and others are rejected and condemned by the Gallican Church, as the first, second, third, and fourth of *Lateran*, first and second of *Lyons:* as to the constitutions and canons injurious to the civil right of princes, the Councils of *Florence*, and fifth of *Lateran*, are wholly rejected by her, and the Council of *Trent* but in part received. Our author pretendeth that in the Council of *Florence* the Greeks were united to the Church of Rome, and subscribed the union. If a forced compliance of a few bishops, compelled by the threats and force of their emperor, can be called a union, this was, indeed, one; but many of them subscribed for fear of death, and most for fear of starving, as Sylvester Sguropulus, an eye-witness, assureth us; and all of them, when returning home, were so detested and hated by their countrymen, that they were esteemed worse than infidels, and not permitted to be buried in holy ground."

"I might make some further observations upon our author's paper, as why he left *that of Constance* out of the number of General Councils, and yet afterwards produced its authority; how disagreeing the forms of recantation, prescribed to Berengarius, are to the present belief of the Church of Rome, and how little the testimonies produced by him in favour of apostolical traditions concern the Romish doctrine of traditions. But what I have already said is enough to show that *there is a generation of men in the world, who, adding a profound ignorance to a false zeal, fear not to sacrifice all considerations of shame and honesty, of truth and reason, to a present interest and the poor advantage of a short-lived imposture.*"

I must apologise for the length of this extract. It is, however, from a very scarce pamphlet, and, I think, fully bears out the strong statement made in my last letter; while, at the same time, it prevents any attack on the correctness of my conclusion, *that the supremacy of Rome was not acknowledged by the Christian Church of the first centuries.* In former letters I have clothed historical facts in my own language, but the nature of the present communication requires that I should give a literal transcript, in support of a most important conclusion.

Believe me to be
Your faithful Servant,
Δόκιμος.

Haselbury, 15th Oct. 1844.

MISCELLANEA.

THE following letter, affording a good specimen of Tractarian tactics, has been circulated among many of the members of Convocation, and testifies so clearly to the good sense and orthodox views of the Warden of Wadham, and the want of both on the part of an ex-fellow of his college, that we think ourselves warranted in reprinting it.

Wadham College, October 5, 1844.

In the Times newspaper of Friday, October 4, there appeared a letter signed "A LATE FELLOW OF WADHAM COLLEGE," and dated "Oxford, Oct. 2."

To the other charges and inuendos therein made against the Warden of Wadham I give no other answer than the printed circular addressed to the Members of the College, and signed by the four resident Tutors and Officers. But there are two passages which require a direct and immediate notice.

1. "Dr. Symons's true recommendation to Convocation is this:—'I have cordially approved and advised every measure of Dr. Wynter. I have ever been one of his secret conclave. I was one of the seven who judge without hearing, and punish without stating the crime. I counselled Dr. Wynter to veto Mr. Macmullen's degree as a Puseyite, and I will do the like in my own person when an enemy of sufficient importance is to be crushed.' This, I say, is the true feeling which Dr. Symons ought to avow, and which he will, if allowed, carry into action."

Now, it is morally impossible that any ex-Fellow of Wadham College, being non-resident as this writer must be, should have any personal knowledge on these points. I myself, though constantly resident, and likely to have such information, if any were to be had, have but little knowledge respecting them. What I do possess is all the other way, and fully warrants the belief that the insinuations of this passage are scandalously groundless.

2. "I affirm positively that Dr. Symons, where he was not at all called upon to express an opinion, has been known to apply terms to the belief and practice of the most eminent living name in English theology, and Dr. Pusey's most intimate friend, such as, after reflection, I think could only be applied with propriety to a convicted heretic."

This second passage refers, I have reason to believe, to a letter adressed by the Warden of Wadham to an ex-Fellow of his College, one of his former pupils, on receiving from him a presentation copy of a volume of Sermons dedicated to Mr. Newman. This letter I am permitted to publish, and I do so with the full persuasion that the character of the Warden will not suffer in the estimation of any calm and reflecting mind from the perusal of it.

"My dear Sir,

"Your volume of sermons has reached me; and I beg very sincerely to say, that I am truly sensible of your kindness in such a remembrance of me. The dedication, however, has caught my eye, and it would be uncandid not to acknowledge that it has awakened some painful apprehensions. For I cannot but deplore 'the teaching' for which you express yourself thankful, and I believe it to be really obnoxious to the

grave charges which three-fourths of our Spiritual Governors have pronounced upon it. Of 'the example' I will not trust myself to speak, as I have no wish to give you pain, or to exercise an uncalled-for judgement on a fellow-Christian, however erring he may appear to me.

"Believe me,
"My dear Sir,
"Yours faithfully,
"B. P. SYMONS.

"Wadham College, 18th April, 1844."

This letter was addressed by the Warden to the Rev. Thomas William Allies, Rector of Launton, near Bicester, Oxon: and though I been engaged for some time in tracing to their origin a number of rumours of a similar kind, which have been circulated to the Warden's disadvantage, the only authority, which I have found to be alleged for any of them, is this letter.

JOHN GRIFFITHS,
Subwarden of Wadham College.

WE quote the following from the *Birmingham Advertiser*:

Several of the local journals have lengthened details of the said-to-be "imposing ceremonies" and "splendid processions" consequent upon the opening of the Abbey Church and Monastery of Mount St. Bernard, Charnwood Forest, Leicestershire; and the consecration of the Roman Catholic "Cathedral" of St. Barnabas, at Nottingham. We might have allowed those things to pass subject to ordinary notice in a cursory paragraph; but there is a point or two in an after-dinner address of the officiating "Bishop," Dr. Wiseman, which suggest matter for serious observation. This address we find in the *Nottingham Mercury* of Friday last, and we deem it our duty at this critical crisis to record it in our *Monitor*. Protestants! read and mark the passages *italicised*:

"The Right Rev. Dr. Wiseman, in a speech of great length, of which we cannot give more than the leading features, began by regretting the absence of Mr. Pugin, of whom he spoke in a highly eulogistic strain. He then said, in allusion to the increase of Catholicism, *that certain causes, to which he would more particularly allude, had excited in the Church of England a more favourable feeling towards Catholicism*, which, at the time, it was thought would soon relapse; but they could not any longer retain that opinion, as the result had shown that facts speak to the contrary. It was not above five years since attention was drawn to religious architecture—not simply to Gothic architecture or churches, but to their appurtenances. (Cheers.) Mr. Pugin was the first to call attention to it, and others followed in his footsteps, and have succeeded; but he has enkindled a light to throw its glorious rays around our holy religion: he has done more—he has formed a school in which

futurity may learn; he has, within a brief period, built thirty-four new churches, dedicated to the Holy Catholic religion—as many churches as he has lived years; *and I fervently hope to see England covered with them.* He and others have, in little more than six years, built fifty-four churches upon *true principles.* (Cheers.) The one we have this day opened is the largest built since the Reformation. (Cheers.) We have also built seven Religious Houses in three years; and, within a short period, nine houses for religious men (Cheers): making altogether thirty new Religious Houses in six years. (Loud cheers.) Within the last two years, two millions of our publications have been issued from the press at Derby. (Cheers.) This has not been the case for fifteen or sixteen years before. (Cheers.) And you must remember we have no Bible Societies, with the rich and noble at their head, for the gratuitous distribution of publications, as the Church of England have; our press is in the hands of a man who looks upon it only as a commercial speculation. (Cheers.) Numbers of these books are caught at eagerly by our fellow-countrymen *who do not belong to us, and thus the good seed is sown.* (Cheers.) *It is to me a matter of joy and consolation that we have been joined by no less than* NINE CLERGYMEN OF THE CHURCH OF ENGLAND, *in consequence of the recent movement in that Church.* (Tremendous cheers.) He then alluded to the fact of Dr. Pusey writing Tracts (although an antagonist), *which led to a communion with their Church,* and dwelt forcibly upon the advantage *likely to accrue* from the continued publication of 'Tracts for the Times.' (Cheers.) *A few years ago they would not have ventured to meet in such numbers as on this day, or to have gone in solemn procession, as they did yesterday, without fear of insult or annoyance.* (Cheers.) And how are we to account for this? It is not the result of the Oxford doctrines, or the circulation of our books, or our architecture; but it is a spontaneous feeling—it is the yearning of the child for its mother. (Immense cheering.)"

London: Printed by D. Cahn, 6, Exmouth Street, Clerkenwell.

THE

CHRISTIAN'S MONTHLY MAGAZINE.

ARCHDEACON BROWNE'S CHARGE.

"An Enquiry into the predicted Character of Antichrist; or, the Antichristianism of the Church of Rome investigated." Charge to the Clergy of the Archdeaconry of Ely. By J. H. Browne, M.A. April, 1844.

Because Archdeacon Browne has ventured to speak of Rome as Antichrist, he has not escaped the virulence of a Tractarian organ; and we are not surprised at it: for, at the times of the Reformation, it was the turning-point. The Reformers did not hesitate to rebel against the usurpations of Popery, on this very ground, as a summary of all others—because, if they could demonstrate that Roman Popery had the characteristic marks of the Man of Sin, it would simplify the question. We do not think that Tractarians can ever shake this foundation; and it is desirable that it should be at once asserted against Romanists and Romanisers. There are, however, reasons which make it especially necessary in these days: for, by a combination of acuteness and boldness in Tractarians, men are almost induced to think that Rome and England are not so diverse as some would have it. We had lived so long in an inherited scorn of Popery, and, therefore, had contented ourselves, as a nation, with the assurance that our fathers had settled these points for ever, until our defences had fallen into decay, and our battlements needed repairing and examining—our arms needed furbishing. Some few discussions in

remote parts of the kingdom had taught us that much might be *said* on both sides; but nothing was able to teach Protestants that Rome was still living, and slumbering on, perchance, in her Antichristianism. The disturbance within our walls has done more to undeceive us, than all the energy and power of Rome could have done from without. And we are therefore inclined, in some sense, to thank Mr. Ward and Mr. Newman, *cum multis aliis*, for having given strength to a controversy which alarms the sleepers, evokes the peaceful, and compels them to have resort, more and more, to arms drawn from the panoply of the Reformation, and made brighter and brighter by such theological giants as Usher, Hall, and Davenant. Nay, we confess that we are doing injustice to every divine of our Church, in omitting their names from the holy band of Protestants; for all entered their solemn protest, and cried, "No peace with Rome." Laud himself professed to have no desire to put our Church under Rome; for he was too worldly a man, and had too much political knowledge, to surrender the Church of England to any other than himself. He was its lord and master: and, if he wished for Popery and a Pope, it was one at Canterbury, and not on the seven hills. Perhaps the Tractarian young gentlemen will cry out against our assertion, and say that, at least, Montagu was a bishop in our Church, and we will not deny it. Shame, shame has it been to nature, in her perversion, that she could present us with a Montagu—that one single precedent should be found which robs Littlemore of its novelty, and the great leader of the first claim to originality—that any one can supply a precedent for remaining in a Church which is abhorred, and in the use of formularies which are slighted! Let Montagu and Popery ever be put side by side; and let all recall to mind that Romish principles allowed a man to die and live in a Church which denounced the doctrines he held as "dangerous deceits" and "blasphemous fables." It is a melancholy justice which we must pay Montagu, and also a justice which we must pay the bishops with whom he was set over God's heritage, that he did Romanise, and that he *alone* Romanised. But having given Montagu all that he can claim at our hands, we must return to the nature of that Church to which he apostatised. There was no heavy cloud of doubt which hung upon the minds of our Reformers.

"The arguments from prophecy, by which they vindicated their "secession, were plain, definite, and intelligible. They, with unanimous "consent, regarded her as the mystical Babylon, from which the "people of God were commanded to withdraw: and they considered "the Church of Rome herself, or, rather, each successive Pope, by "virtue of his being the official head and representative of this corrupt "ecclesiastical incorporation, as the Man of Sin foretold by St. Paul, "and the Antichrist predicted by St. John."

The subject is not only tangible and deeply important in itself—which are quite sufficient reasons for bringing it prominently forward—but the Archdeacon brings before us an additional reason for

discussing it—a reason as strange, as it is fraught with teaching, for those who wish to understand Tractarianism in its spirit, as well as in its fruits:

"The palpable sophistries and perversions, which have recently been "employed for the purpose of unsettling and disturbing the interpre- "tations which were uniformly adopted at the period of the Reforma- "tion, have been fraught with manifold evils. They have tended "greatly to disparage the prophetic parts of the New Testament—to "introduce doubt, hesitation, and perplexity into the minds of serious "enquirers,—to derogate materially from one important branch of the "evidences of Christianity—and to afford a triumph to the enemies of "the Protestant faith."

We believe, with Archdeacon Browne, that it is impossible that the converts to Rome could have been made, if the brand of Antichristianism had been indelibly stamped upon Rome by their teachers and leaders: and it is natural that, when the authority of the Church is daily magnified into undue importance, we should raise a barrier against it, and boldly assert that the true Church alone has authority, and that Rome is Antichrist; and, therefore, not only one which cannot entice our sympathies, but must provoke our truthful and plain-speaking accusation. We confess that Antichrist is our abhorrence, and we desire to follow our Church herein. We agree with Bishop Hurd in declaring—

"That when the Reformation was set on foot, in the 16th century, "this great work was everywhere justified and conducted on the "general principle that the Pope, or at least the Church of Rome, "was Antichrist."

Archdeacon Browne illustrates this by a quotation from Cranmer, who thus writes of the Pope:

"He sitteth in the temple of God as if he were a God, and nameth "himself God's vicar, and yet he dispenseth against God. If this be "not to play Antichrist's part, I cannot tell what is Antichrist; which "is no more to say but Christ's enemy and adversary, who shall sit in "the temple of God, advancing himself above all other, yet by "hypocrisy and feigned religion shall subvert the true religion of Christ, "and, under pretence and colour of Christian religion, shall work "against Christ, and, therefore, hath the name of Antichrist."

But Cranmer lived at a time when the fatal errors of Rome had reached their climax—when the practical corruptions were forced upon his consideration by the very profaneness of them—when apostacy had reached its climax—when the errors and corauptions of the Mystery of Iniquity were under the eyes of all. Popery was not then filtered through the Latin of the canons of Trent, or compressed in the creed of Pius IV. It was a gigantic system, which overwhelmed every visible good. It was a deadly Upas tree, under which vegetation was destroyed. It had not learned so completely the policy of exhibiting itself under different guises, according to the character of the individual people to which it brought its Protean self. When Luther

first denounced indulgences, Pope Leo X. smiled, and did not attempt to allay the storm, until men had their minds drawn to investigate the giant greatness of Rome's corruptions. A depraved clergy, dissolute and debauched monastic orders, a careless laity, had daily increased, until all were one mass of evil, and the truth, that Rome was Antichrist, *was forced* upon the few who had come out of it. Now-of-days we hear men deny that Rome can be the great Antichrist, because it was so long being discovered. The very circumstance that men were so long asserting its apostacy, should lead us to reverence their opinion as careful, and forced from them by the truth. There is, also, somewhat else which it may teach us, which is this—that it must have been the great Mystery of Iniquity which could so long lull and deceive men as to its real character and native corruptions. Trace out the history of the Reformation, and clearly will be discerned the judicial blindness of Rome. The Bull of Leo was an error which identified Papal Rome with the licentious system of the sale of pardons. Shall the gift of God be bought with money? Has God so lavished His mercy as to place it at the absolute fiat of a hireling priesthood? Have repentance and forgiveness no real connexion? Did the apostles invent such a hard and difficult path to heaven, that man can improve upon it and save every trouble, by the outlay of perishing and filthy lucre? "Thy money perish with thee," said Luther, and his noble and holy band: "ye have no part or lot in this matter. The Gospel is the only saving system. Tradition is the scheme of men who, having no divine authority, desire to shift off with human. There is the key-stone to the system: for it is a successive developement of Antichristianism. Wherewith shall we appear before God? was the truth which made itself a question of the heart. Where shall we be when He shall appear, who is of purer eyes than to behold iniquity?" And these are no dreams of what Luther should have been, but we behold them in that circumstance of his history, which tells us that comfort dawned to him from hearing the words of the Creed read—"*The forgiveness of sins.*" At that moment he knew not that Rome was the great Antichrist, but he knew that the priest could not stand between him and his God. This had become a part of his teaching; and there was no standing as he was. So, also, our Reformers; for they had no sluggard rollings, but one onward progress. Theirs was not only motion, as the door on its hinges; but it was progress, real progress. They knew that Rome had studiously locked up a treasure which it dare not destroy; and they, therefore, unlocked it, and truth became free. They made a discovery—yes, a *discovery*—that Rome had placed a barrier of iron between the Church and the Saviour, while it had all along pretended to be merely screening it from the brightness of God's majesty. Could the brightness of God's revealed truth injure those for whom it was so revealed? So they said, and so many believed; but all this was of no avail. Reason might have overthrown the fallacy, but the Spirit MUST overthrow it. The huge fabric fell: and when a mighty

rent was made, and the "prisoners of hope" could be no longer restrained—then we hear, after three centuries of deep thought and searching for apologies, that Rome did not set itself in direct opposition to Christ. Is it not direct opposition to the king of any country to shut up his liege subjects, and hinder them from crowning him as their lawful sovereign? We have yet to learn that the word αντι, by which Antichrist is partly made, either asserts or implies a *confessed* opposition. If it did mean an open opposition—such as that of any infidel power—how were the Gnostics followers of an Antichrist; as St. John says, "Even now are there many Antichrists?" But αντι does not imply open opposition; nor will all the arguments in the world prove this. The question allows no discussion. "It is," as our author says, "quite unnecessary for me to remind you, my reverend brethren, "that the preposition αντι in composition implies either supplantation "and substitution, or antagonism and contrariety. Whatever eccle- "siastical power, therefore, under the guise of the Christian name, "either supersedes and supplants the Lord Jesus Christ in His saving "offices, or thwarts and counteracts the great design for which He came "into the world, may be denominated Antichrist. Accordingly, in this "view the papal system may be shown to be essentially Antichristian, "both in its principles and its practices."

The Archdeacon proceeds to notice each text which has the word in St. John, and from each passage shows that it refers to the opposition to Christ—not openly, but under the guise of several erroneous systems, of which each professed themselves Christian; and sums it up in the following words:

"Comparing these passages together, must we not arrive at the "conclusion that the term 'Antichrist' is of a complex generic nature, "including different varieties of heretical opinion—but all directly or "indirectly subversive of the Gospel of Christ? Must we not infer, by "analogy, that any system of errors, which has a manifest tendency, "though in a different way, to defeat the great end for which Christ "died, and rose again, and sitteth at the right hand of God, may truly "and appropriately be termed Antichristian—and, further, that he "who is at the head of such a system, and imparts energy and vitality "to it, may be denominated Antichrist? May we not also trace from "this point the series of remarkable antagonisms which are unfolded "in the prophetic history of the present dispensation?—We have "Christ, the head of the true Church;—and Antichrist, the head of "the false or apostate Church. We have the *mystery of godliness;*— "and the *mystery of iniquity*. We have those who received the *seal* "*of God in their foreheads;*—and those who received *the mark of the* "*Beast*. We have the *holy city;*—and *that great city Babylon*. "Finally, we have the *woman clothed with the sun, and the moon under* "*her feet, and upon her head a crown of twelve stars;*—and, on the "other hand, the *woman arrayed in purple and scarlet colour, and* "*decked with gold, and precious stones, and pearls, having a golden*

"*cup in her hand, full of abominations, and filthiness of her "fornications.*"

With a view to establish the identity of the Pope, as the supreme head of the Apostate Church of Rome, with Antichristianism, Archdeacon Browne shows the connexion of the passages of St. John with previous prophecies, and also discusses and proves that the corruptions, errors, and superstitions interwoven with that ecclesiastical system, of which the Pope is the acknowledged head and representative, partake of that spirit of Antichrist "*whereof ye have heard that it should come.*" We will lay before our readers one part of the argument:

"Two links may be detected, in the passages above quoted, which "manifestly connect them with the remarkable prophecy contained in "2 Thess. ii., and through the medium of the latter with Dan. vii., "and 1 Tim. iv. St. John, speaking both of *the Antichrist*, and of "*that Spirit of Antichrist*, observes, with regard to each, that the "Christians to whom he wrote, had *heard that it should come*. How, "then, had they heard this? And from what source had they derived "their information?—We have no evidence of their having received it "from any other than that to which I have referred. It appears from "some expressions which St. Paul had made use of in his first epistle "to the Thessalonians, that the Christians of Thessalonica had been led "to anticipate the speedy approach of the second advent of the Lord "Jesus Christ. To correct this erroneous impression, and to tran-"quillise their fears, he assures them that an extraordinary defection "was to take place before that solemn event, and that the *man of Sin* "should *be revealed*, who would lay claim to a universal supremacy, "an uncontrolled dominion, and a power of dispensing with all laws "human and divine. Under the two-fold description of *ο αντικειμενος "και υπεραιρομενος*, he would sustain the two-fold character of Anti-"christ, both as implying antagonism and supplantation.

"But, taking into consideration the perfect unity and harmony of "the prophetic scheme, we cannot avoid the supposition that St. John, "writing under the guidance of the same Spirit that dictated the "wonderful predictions of the *man greatly beloved*, (Dan. x. 2,) "referred to a much more ancient prophecy than that of St Paul, "though indissolubly connected with it. In the symbol of the *Little "Horn* (Dan. vii.) *speaking great words against the Most High, and "wearing out the saints of the Most High, and thinking to change "times and laws*, he would lead the Christians whom he addressed, to "recognise the appropriate emblem of the Man of Sin, *who opposeth "and exalteth himself above all that is called God, or that is wor-"shipped*, and of the Antichrist, who, like his precursors, would "virtually and constructively deny the Father and the Son.

"But, if the passages cited from 1 John stand thus connected with "2 Thess. ii., through the medium of the latter, they are also "associated with 1 Tim. iv. In 2 Thess. ii. 3, St. Paul says, that day "(viz., the day of Christ) shall not come, *except there come a falling*

" *away first* (η αποστασια). In 1 Tim. iv. 1, he thus writes: *Now,* " *the Spirit speaketh expressly, that in the latter times some shall* " *depart from the faith,* (αποστησονται,) *giving heed to seducing spirits* " *and doctrines of devils.* When, therefore, the similarity, not only of " the nature of the predictions, but also of the phraseology of the " Apostle in these two passages is considered, it seems to me absolutely " impossible not to conclude that he refers in each to *that spirit* of " *Antichrist,* of which St. John speaks as having been announced to " the world before he wrote, and one extensive branch of which was to " consist of an Antichristian dæmonolatry, framed and upheld by the " hypocrisy of liars.

" There is, however, another link which connects the testimony of " St. John with that of St. Paul. When the former alleges that even " now are there *many Antichrists,* and that the *spirit of Antichrist* is " even now already in the world; and when the latter declares that " *the mystery of iniquity doth already work;* the inference is irresis- " tibly pressed upon us, that they must be speaking of the same " incipient corruptions of Christian faith and practice, which were to " issue in the great Apostacy. If, therefore, the Antichrists of St. John " were to merge in the great Antichrist; by parity of reason, the fully " developed mystery of iniquity would be concentrated, or, if I may so " speak, embodied in the Man of Sin, or the Lawless One.

" The Identity of Antichrist with the Man of Sin is admitted even by " the Rhemish Annotators. But they, as well as the Romanists and " their partisans of the present day, maintain, for very obvious reasons, " that he has not yet appeared, and that his manifestation is deferred " till near the end of the world, when he is to continue for three literal " years and a half, and at the expiration of this brief period to be " destroyed.

" The notion of the appearance of Antichrist being so long delayed, " when the *mystery of iniquity,* which was to give birth to the Man of " Sin, or Antichrist, had begun to work even in the days of St. Paul, " is an hypothesis so inconceivably improbable, that unless the " prophetic epochs which I shall have occasion presently to notice, " were as much in its favour, as they are opposed to it, one should " have thought that the bare mention of such an idea would have been " sufficient to ensure its instant rejection.—What! Does the history " of man warrant the supposition that the process of declension and " deterioration is so tardy as to require more than eighteen centuries to " produce their final results?—Is the progress of evil so slow, that it " demands such an extended period for its full developement?—Let the " brief records which the Bible gives us of the Antediluvian race,—let " the history of the world after the flood,—let the history of God's " peculiar people,—let the history of the Christian Church itself " during the first four or five centuries, answer these questions. All " historical analogy is adverse to such a theory."

The new theory of an entirely literal interpretation is well exposed by the Archdeacon, who refers to a treatise on the subject as entirely

satisfactory.* Space will not allow us to enter into this question; but we hope to lay before our readers, at a future period, quite enough to show them that this new theory of literal days is as absurd in reality, as it is dangerous in theory. It is one of those straws at which drowning men catch; and, naturally enough, Romanists will grasp any theory which can throw even a doubt upon the wonderful application of prophecy to their corruptions. We may well say, with Bishop Saunderson, "The Apostle thought it needful to point out those *Antichristian doctors* more distinctly, by specifying some particulars of their devilish doctrines. For which purpose he giveth instance in two of their doctrines, whereof he maketh choice, not as being simply the *worst* of all the rest (though bad enough), but as being more easily *discernible* than most of the rest—viz., a prohibition of *marriage*, and an injunction of abstinence from certain meats. Which particulars, being so agreeable to the present *tenets* of the *Romish* synagogue, do give, even of themselves alone, a strong suspicion that there is the seat of Antichrist: but, joined unto the other prophecies of St. Paul and St. John, in other places, *make it so unquestionable*, that they who will needs be *unreasonably charitable* as to think the Pope is not Antichrist, may, at the least, wonder (as one† saith well) by what strange chance it fell out that these apostles should draw the picture of Antichrist in *every point* and *limb*, so just like the Pope, and yet never think of him."‡ It is, surely, a very strange coincidence, that the Man of Sin and Antichrist, when the chief marks of each are thrown together, should produce an image so similar to the largest Church in Christendom, and one which lays claim to the character of "mother and mistress of all Churches." When men shut their eyes, it is very easy not to see in the natural world; and it is no uncommon process in theological sentiments. Even if Rome be not Antichrist, it is so very similar, that it might well feel shame in having made, what was once Christ's Church, so Antichristian. What fellowship hath light with darkness? But the days of Rome's shame are past long since. The face of that painting is too much dyed with unhallowed boldness, to allow any shadow of remorse. "Methinks the Church of Rome should blush (if her forehead, dyed red with the blood of God's saints, were capable of any tincture of shame) at the discovery of her manifold impostures, in counterfeiting of *relics*, coining of *miracles*, compiling of *legends*,"§ &c. But these are trifles, when compared with others, as Saunderson remarks: for nothing can be added to the shame of men who change the truth of God into a lie, and name fraud and falsehood piety, and call hypocrisy and deceit holy. "Pise fraudes" and "sancta hypocrisis," as if truth, were only true when their Gregories and Leos wished it, and as if falsehood

---

* Birks's Year-day Theory.
† Moulin.
‡ Sermo ad Populum xi. on 1 Tim. iv. 4, p. 424. Ed. 1632.
§ Ad. Clerum ii.; Rom. iii. 8; p. 64.

was sanctified by the fiat of a feeble and withered autocrat. Why shall not such men be given over to a strong delusion, that they should believe a lie? They that love cursing, shall receive it into their bosom: and why have we hesitated to believe that men who, by a moral obliquity, dare to support a false system by a systematic plan of falsehood, have, in other points, been given over to the same deceit which they exerted against others? Antichrist must sit on his throne at any cost, and the system must be propped, even by the rotten and splintering beams of cunning and deceit. We confess, therefore, that we have no sympathy with those who soften down the colouring of Rome, which the acts of her councils and her history have given her. We have no desire to mitigate our feelings towards a *system* which practically adapts itself to the worst passions of a people. The Church of Rome must conquer, even if it stoops to the lowest and most unseemly violence of an ignorant people. Let any one regard the developement in Ireland, where the priests, with the fullest power, have done nothing which could intercept the flood of crime and rebellion. Let those who doubt that Rome is Antichristian, examine the state of Spain, as well as Ireland. What, we ask, are the fruits of the Spirit, but love, joy, peace, long-suffering? We pass over Ireland, and look into Spain; and fearlessly assert that the virulence of infidelity, in all its unbridled license, could not have injured that nation more than Popery. Painfully do we feel this duty of comparison: but Spain is, as a nation, enfeebled and wasted; her people combine infidel licentiousness with a debasing ignorance. Where is the Church? Not in the hearts of the people, but secretly plotting the restoration of a man whose hands are dyed with blood. What sweet streams of love have flowed upon Spain from her priests? The answer must show that, if Popery is not "the utmost degree of Antichristianism,"* then Antichrist never can exist. And we are sure that the worshippers of Popery are in a dilemma when they direct their unwilling eyes to Spain. Either her power has fallen from internal causes or from external; but if from internal, then it has lost its power by causes which her priesthood might have controlled: if from external, surely God has punished it for its sins and its idolatry; and has, on the other hand, exalted Protestant England. What could any Antichrist do worse than Papal Rome has done? What chimera, or monstrous shape, shall Antichrist be, if Rome and her seven hills are not bad enough and dark enough for its colouring? If our Tractarian opponents hesitate or deny, we bid them mark well an evidence in an author much applauded by them, Dean Field, "Of the Church," who speaks of tyrannical usurpations, and calls Rome plainly Antichrist:† nor does he stay there; but he gives us an evidence which can convince the enquirer after truth that the Pope has

* Dr. T. Jackson.
† Field, "Of the Church." Ed. Oxford. 1628. P. 812.

actually received worship as God.* Let Gerson's (Chancellor of the University of Paris) testimony be received on the vaunted sanctity of that Church which dares to confine to itself the name of Catholic, and let us not shut up all the writings of men who have preceded us, but learn somewhat from their research and learning. Catenæ Patrum sound well; but if we know any point of unanimity in our Anglican Church, it may be found in this, that Romish *faith* is Antichristianism. Why, therefore, shall we close our eyes to all preceding centuries and all commentators on prophecy, and be led in the toils of such men as Newman, and Maitland, and Todd? It would be passing strange if prophecy was a sealed book, until such interpreters arose. It would be very astounding if Newton were inferior to these his critics, and Mede had fallen into a vain delusion. Where is your Catholic consent, is our demand; and why shall we believe that all have dreamed until 1830, or a few years since that period? If this new view is, at last, sound and safe, we have one less reason for reviling the age in which we live. These are, surely, strange days; and strange things may be said by the future ecclesiastical historian, if he shall be fortunate enough to fall upon a record of these invented interpretations. We have, however, more confidence; and we believe that the writers whose names we have mentioned will never produce any view which shall outlive Newton and the standard authorities of our Church.

The remaining part of the Charge is occupied in showing the leading corruptions of Rome: and here, we think, the Archdeacon laboured under great disadvantages, for a few pages can scarcely give an adequate idea of the Papal sorceries; but there is quite enough adduced to show that Rome has perverted the Gospel to its own traditions, and that the doctrines which it maintains are the essence of Antichristianism. The argument is well maintained; but especially in regard to miracles, or lying wonders:

"The view of this branch of my subject, which has here been taken, "is fully corroborated by the sure word of prophecy. It was pre- "dicted by St. Paul, that the coming of the *Man of Sin* was to be "*after the working of Satan with all power, and signs, and lying* "*wonders, and with all deceivableness of unrighteousness.*—In what "what way, it may be asked, could the energetic agency of Satan, in "his character as father of lies, be more signally and emphatically dis- "played, than in the fabrication of the most incredible fictions for the "maintenance of a system of error and superstition?—'Does it require "'any particular proof,' observes Bishop Newton, "or is it not too "'generally known that the pretensions of the Pope, and the corrup- "'tions of the Church of Rome are all supported and authorised by '"feigned visions and miracles, by pious frauds and impostures of every "'kind?—Bellarmine reckons the glory of miracles as the eleventh note

* Field, "Of the Church." Appendix, p. 812.

"of the Catholic Church; but the Apostle assigns them as a "distinguishing mark and character of the Man of Sin.'"

But there is, also, a point of confusion in relation to Antichrist which affects many persons, and causes them to hesitate in applying the name to the Pope. We refer to the want of a clear distinction between the great Antichrist and the many inferior Antichrists—between the many sinners and the Man of Sin: for here is, in reality, the turning-point of this argument. The prophecy as to the Man of Sin adapts itself so well, and clears up so satisfactorily any doubt which possibly might have involved the subject, that we are surprised that any person can view them unconnectedly. The parallelism is so accurate both in character and position, that we are compelled to apply them to one thing or power. The application of the term to one of many Antichrists, entirely separates the one to which it is applied from all other principles and powers of Antichristianism: it gives it a distinctive prominency, an eminence in delusion, a superiority in the *evirtuating* of Christianity. When, therefore, Rome practically measures to the full proportions which St. Paul gave it and St. John gave it, it is at once made *special*, and can have no longer a place among its comrades; for it has outgrown them in sin, and demands a place and position for itself as much removed, as the malicious and huge giant is from the vicious schoolboy. Its distinctive marks satisfy the beholder that it does transcend all previous errors in such a degree, that, if all error is Antichristian, even so Popery merits the article, and is "the Antichrist." ὁ Αντιχριστος.

We will give the words of our author:

"It seems to me to be a circumstance peculiarly deserving of "attention, as illustrative of the harmony and consistency which "pervade the grand scheme of prophecy, that as there were, even in the "time of St. John, Αντιχριστοι πολλοι, and at a future time there was "to arise ὁ Αντιχριστος; so likewise in his time there were πολλοι "ψευδοπροφηται, and afterwards there was to arise ὁ ψευδοπροφητης.— "And what was to be the office of this great propagator of error?—Like "St. Paul's *Man of Sin* he was to work miracles (σημεια) in the "*presence of the Beast*, and thus to deceive those who had *the mark of* "*the Beast*. So that the ecclesiastical power was to maintain its "ascendancy over the civil power, and employ that power in subservi- "ency to the purposes of its own aggrandisement, by an extraordinary "exhibition of fraud and imposture. Thus we may perceive the "wonderful concatenation by which the False Prophet, the Man of "Sin, and the Antichrist are linked together, and how the characters "of each are exemplified in the Pope, as the accredited head and "representative of the Church of Rome, guiding, superintending, and "regulating all its affairs."

"The bloodstained annals of the Church of Rome exhibit a spirit altogether incompatible with the genius of Christianity and the precepts and examples of its Divine Author." God is love. Is the Roman apostacy one characterised by love? Can anything be essen-

tially more Antichristian than the persecutions of Rome? Witness the valleys of Piedmont and the Vaudois crimsoned with blood; call to mind the Third Council of the Lateran; and say whether Popery be not Antichristian to the highest degree. The history of Popery is a store of weapons for the infidel disputant; and, as Bishop Berkeley remarks, the "Free-thinkers" are very fond of the Jesuits, and naturally enough, for they are enchanted to find so much which is dark in the pages of nominal religion. The history of Rome, written in the blood of the saints, and engraved indelibly by the burning irons of her tyranny, mark her as utterly diverse from the Gospel of Jesus, which is traced in letters of love upon every particle of creation. Let us not, therefore, look to the fair side which Popery presents, but look deeper, and remember the iron arm of the Inquisition, the hateful oppression of kings by popes, the debased and debasing lives of the clergy, the claim of infallibility—which is clearly an assumption of one of the Divine attributes. "By their fruits shall ye know them," said our Lord; and we are bound to enquire whether they have the fruits of the Spirit in the clergy and in the laity? Love, joy, peace, longsuffering, flourish not in that Church; but anarchy attends it, slavery and superstition follow it. There is, therefore, a withering blight upon countries which profess its tenets, and God puts His stamp upon them; while He has exalted, and will exalt, those which maintain His truth in its glorious Protestant fulness. We will not, we cannot, believe that the mark of the beast shall ever be upon our land, or that God will allow us to be bewitched by its sorceries. Those who cleave to Antichrist, from our own ranks, go out from us, because they are not of us; that it may be made manifest that they are not all of us. Nor is the movement new; for Bishop Saunderson speaks of Popery as an ulcer, eating its way rapidly; and others, in later times, have feared its strides: but the Lord has kept the city, and its watchmen have not awaked in vain. We have now the new and unheard-of phenomenon of a body of men within the camp, treacherously plotting against truth, but wearing the regimentals of the truth; and if open, honest opposition, has failed, how is it possible that secret, wicked treachery, should advance? God will not permit the machinery of Satan to oversway or undermine His Church. The plot shall recoil upon its contrivers, and the impulse of reaction shall cause to totter the very basis of the system of falsehood. We hear of men who are *advised* that they may retain their livings, and yet their Popish belief; but this dissimulation can never effect more than this: that we have in this our day a manifest token that the principles which actuate the followers of Roman apostacy are essentially Antichristian, whether in England or in Italy, in Austria or the Pacific. We must, in conclusion, refer our readers to the Archdeacon's valuable Appendix, in which he has brought forward very much that is important for these times. We can warmly recommend it to our readers.

HENRY HOMEWARD.

CHAP. IV. HENRY HOMEWARD AND HIS FRIENDS.

HOMEWARD'S first curacy was in Sussex; and in the pleasant little village which I have styled Stilsea, he lived upwards of ten years, in the midst of a happy family, consisting of his wife, his brother-in-law, and two children, Henry and Emma. When in his thirty-third year, he was presented to the living of Thornley in Craven, and on a fine autumnal morning he set out on his journey to his new residence in the north-west of England.

Henry and Emma were in high expectations of the mountainous scenery of the North; and the country in which Thornley was situated did not disappoint them. It was of that diversified character which provides for the resident numerous prospects more permanently delightful than can be found in more celebrated scenery, monotonous either in its grandeur or its beauty. Here were hills, valleys, rich pastures, heathy moorlands intersected with many streams, plantations, villages on the sides of the hills, old churches and ruins; and you might wander in the course of a summer's day, from wild, heathy and rocky prospects into sweetly sheltered and verdant nooks, recalling the favourite idea of Old England's beauty in the olden time. They found the parish church pleasantly situated just at the opening of a valley, so that from the porch you might look along the windings of a stream which flowed down from the moorlands through that narrow green valley, while on the north side ample pastures extended until the gaze was lost in a woody horizon. The church was a fine old cruciform building, beautified with clerestory windows, upon which the glow of the setting sun fell gloriously in the evening. How many of the best thoughts and feelings of which human nature is capable, were awakened by the calm aspect of that old church! How many refining emotions even in the bosoms of the rudest of the surrounding people were associated with that venerable building! It told not tales of the changing fortunes of war, but of steadfastness, and the still strength of our holy religion. It had beauty, not that which is transitory, but beauty chastened always by the presence of truth, and devoted to the worship of God. It told of holy services maintained therein from generation to generation; of sweet voices that oft had awakened the echoes from its walls, now silent—no, not silent, but still heard, blent with the songs of the living worshippers; and, when the sunlight bathed the grey walls, the tower, the windows, and all the white tombs around the silent and contemplative spectator seemed to partake in the calmly happy feelings of those whom we call the dead.

Homeward stood long and gazed upon the peaceful church with a deep feeling of love to all the beautiful truths it so well symbolised. About a quarter of a mile from the church stood the Rectory, on the hill, well screened from the north-east by a grove of firs.

The village of Thornley consisted of two rows of houses, with many interruptions of the unpicturesque regularity of a street: one of these rows extended along the ridge which separated the wider eastern valley from the narrow valley to the west, at the opening of which stood the church; while the other row of houses reached down the side of the hill as far as the stream which ran through the eastern valley. As the Rectory was situated at the angle formed by these two lines of houses, it commanded a view over the two valleys, and the ridges of the distant blue hills of Lancashire.

"The only thing that we shall miss here," said young Henry, "will be the sea; but never mind, there are rivers and good fishing within a few hours' walk of Thornley, if I am not mistaken, and I am not; for I have read the Gazetteer right well, about all the places within twenty miles—the source of the Aire, Bolton Priory, Skipton Castle, and many wonders beside."

Homeward had taken care to enrich the scenery of the neighbourhood with the associations of history and tradition, and, for this purpose, had read over to his family, from several ancient tomes, the most interesting narratives of the olden time, which gave a spirit and a meaning to many of the hills and the vales of Craven.

"Here," said he, as he entered the Rectory, "here we will take root and grow. And now our first care must be to enrich our home with friends."

The most conspicuous house in Thornley was a large plain building of stone, with a plot of grass in the front, and a large garden of the ancient style behind it: from the garden wall, down to the stream in the western valley, the field was ornamented with beech-trees. Here, an excellent old man, Stephen Hale, conducted a school. The good old schoolmaster was a man whose countenance bore no trace of the pedagogue's frown. His fine head, open and well-rounded brow, cheerful eye, and benevolent smile, bespoke a soul heartily in love with all things honest, good, and true. In his school he had long been accustomed to depart from that absurd and irksome routine of mechanical discipline, which has been dignified with the name of education. He loved every pupil committed to his care, and so made the end and object of all the means he employed continually apparent to the mind that due labour was bestowed upon the necessary means as a cheerful and reasonable sacrifice.

Some envious little souls, such as are found in every neighbourhood to set their faces against all smiles and other signs of happiness, professed to wonder how Stephen Hale brought his youths forward in their studies, since he was at play with them on the moors half the summer, and would even take a tour with them, and be away from home for two or three days at a time, and during all the while the boys were neglect-

ing all such weighty matters as "propria quæ maribus," and "bills of parcels," and learning nothing more than such foolish trifles as climbing mountains, exploring streams, gathering herbs and flowers, sketching old ruins, singing in the sunshine, eating heartily in green dells, chanting even-songs together, and gaining strength of love for each other, for all mankind, and for God. And the same invidious gossips expressed, likewise, their wonder how Stephen Hale's daughter could manage the concerns of the household, since she so frequently accompanied her father and his pupils in their far-and-wide rambles—yea, and was even devoted to the pursuit of angling! However they might wonder, one thing was certain, that Stephen Hale's dwelling seemed always pervaded by the purest element of order, beauty, and repose; and all flowing from the mind of his daughter. It was a house in which you might rest without a wish to travel farther; for all things that a reasonable mind could desire were there. In Mary Hale's economy the industry of Martha was ever kept under the control and pacifying influence of the wisdom and the love of Mary. The *end* was always kept in view, and was present in all the means, to maintain a reasonable and happy life.

How many devotees of fashionable misery might have received lessons of divine wisdom from the practice of Mary Hale! Her mind would have evolved a beautiful and self-consistent system of life out of the chaos in which they live.

Stephen Hale had, indeed, a daughter worthy of such a sire; for you might travel far, not only in Craven, but with all Yorkshire open to you, and not find another maiden like Mary Hale. She had a stout figure, well fitted to bear the wildest wind and rain that could beat upon the hills; her brow was a feminine and polished copy of her father's; and her countenance was full of moral and mental sunshine; but could look as serious and determined as the face of any martyr, whenever an occasion for such a change might come. But Mary had no wilful changes of humour. Duty was the smiling, upholding, and encouraging angel always at her side. She was never ill either in mind or body; for, having to serve God, her father, and the poor people of the parish, she could find no spare time for complaints.

She loved reading, and could read almost anything, from the dullest book of topography to the lightest story; but no one ever found Mary so buried in her book as to forget the meanest task of her household management. She moved about lightly and cheerfully among all her little cares, continually "in that blessed mood which with the lofty sanctifies the low." She could play well; but you could seldom find her at her piano. When she did play she had a spirit and a meaning in it; but she said that to sit and play music all day long might do very well for Utopia if we ever get there; but it is not true and right in the present state of men and women all around us. Mary was a sound Realist in her piety, and talked less about it than on any other subject in the world. She would laugh most heartily at the fantastic

and, as she called it, fidgetty religion of an old widow lady in the village—Mrs. Warknaught.

I have given this short sketch of Mary's character because she became one of the best of Homeward's friends. It was no slight happiness for him to find in his new parish such people as Stephen Hale and his daughter. On the evening of his arrival, Mary came down to the Rectory to hail her pastor and his wife, and to assist them in the work of making themselves at home in their new residence.

"I can tell that I shall love them well," said Mary, as soon as she had fixed her eyes upon the Rector's face, for it had just that union of seriousness and good humour in its expression which she approved. "With such a Rector," said Mary to her father, "we shall have all the stray sheep turned into the fold again;" for Mary was a most zealous lover of the Church. Her firmness could only be equalled by her loving spirit and constant good humour.

After a few days, when all the necessary arrangements of the domestic sanctuary at Thornley Rectory were completed, Homeward set out to survey his parish; prepared by the prudent counsel of Stephen Hale, with the addition of a few hints from Mary about the peculiarities of the ladies of the parish.

As he walked down the hill and glanced at the houses, he noticed one neat dwelling described by the schoolmaster, and determined that this should be the starting-point of his kindly enquiries. An air of cleanliness and order characterised the front of this dwelling; but the closely curtained windows indicated some defect of openness and good confidence in society on the part of the respectable inmates.

A very cautious-looking servant, always on her guard against the Pope and all other housebreakers, opened the door and led the Rector into Mrs. Warknaught's drawing-room on the right hand of the passage. Here he found the window-seat decked with flowers, and the table covered with books; but no music, no paintings! As he glanced over the books and found them polemical treatises on such subjects as "The Vanity of Water-baptism," and "The Perfect Invisibility of the True Church from the Beginning of the World," he judged that the young lady must preside over the flowers, and the old lady over the books. He was looking over the quaint titles of various tracts against everything visible and intelligible in the universe, when the door was opened, and the first face that entered the room was that of a most sectarian dog, educated in the stanchest principles of Protestantism against all the world excepting his mistress, who had absurdly bestowed upon him the name of a good man—Latimer. This cur saluted the Rector with a most disdainful upcurling of the nose, and instantly commenced such a violent protestation against him, that, when the old lady made her appearance, leaning upon the servant's arm, Homeward was compelled to go through the ceremony of self-introduction by pantomime; for not one word would Latimer allow him to speak, while Mrs. Warknaught, with an approving smile, said, "Down, Latimer! down! Have done, sir. Fie! for shame!"

Mrs. Warknaught was a lady of very portly figure, with a full florid face, and eyes somewhat beclouded with anxiety. Her forehead was rather narrow, and her eyebrows were rather too much elevated; but there was something of a humorous expression now and then about her mouth, when she said anything especially absurd, as she often did. Conversation had not proceeded far (chiefly sustained by the old lady, for Latimer loudly protested against all interruptions by the Rector) before Homeward discovered all the leading ideas of the good lady. He found, firstly, that she entertained an exceeding great horror of all Papists; secondly, of all housebreakers; and, thirdly, of all careless maid-servants. These three negatives had their counterpart likings, upon which the old lady would charmingly expatiate when in a good humour; viz., a delight in all extempore preachers and clever platform speakers; an admiration of her faithful, snappish dog; and a devout belief in the wisdom of her son Josiah, a tradesman of Manchester.

Though living far away from all the care and bustle of the world in a retired valley, and sure of a comfortable income all the days of her life, she contrived to keep her mind in a perpetual ferment with all the speeches of Exeter Hall and other great religious meetings, and a numerous supply of controversial pamphlets which her gifted son, Josiah, had the kindness to send.

"I am sure, my dear sir," said she, "though I never get down to the church, I am glad to see you here, for these are times when every one who preaches the truth is precious—very precious: error, my dear sir, Babylonish error is making rapid progress again among the people. The faithful are few—very few; and Mr. Heavysides, in his excellent tract here—that is it, sir!—predicts a total apostacy of many centuries before the Millennium; and really it seems likely to be the case—but for all that—Down, Latimer, down! You will take a glass of wine, and—Oh! here comes Elizabeth—no, it is Abraham—good Abraham! This is the new Rector—that is, the preacher of the Gospel, just come Thornley, Abraham."

This was addressed to a tall man of gaunt appearance, but with an honest and thoughtful face, dressed in the Sunday garb of an agricultural labourer, who entered the room to say good day to the excellent lady before leaving her hospitable dwelling. He was followed by Miss Warknaught, a diminutive person with an amiable but timid countenance.

Homeward kindly received the gentleman, and then bestowed his attentions on the young lady, who could not refrain from a very slight smile at the awkwardness of the introduction.

Mrs. Warknaught, after composing the anger of Latimer at this new interruption, begged affectionately to introduce her friend Abraham, "a helper in the word and doctrine," as she styled him, to the Rector. "In these days," said she, "all good men should be acquainted." But honest Abraham, the preacher, seemed in haste to withdraw, and speedily made his escape.

"A very blessed man!" exclaimed Mrs. Warknaught, as he left the

room—"simple as a child," a day-labourer, and endowed with a wonderful gift of extemporary speech! He was labouring in the word and doctrine among the people yesterday, and I always give him a prophet's honour and reward when he comes here, though I do not get out to hear him myself. But, thanks to a kind Providence! I have plenty of books—plenty of good books—and it is a comfort to have the truth in any way. But I was going to tell you about this blessed man Abraham; I feel it, sir, quite a preservation to have him in the house. Really, I think we ought to trust Providence, when we are in the way of Providence, more than we do. I really do not think, Elizabeth—do you?—that any harm could happen to us after such a prayer as he put up for us last night. Our servant, sir, is but a careless girl off the moors, and very sleepy; and I feel it quite a comfort to have a good man now and then in the house, especially since the great fright I had last winter from a band of men—Irish labourers—Papists, sir, I believe; but I was going to tell you about Abraham, sir, who is really a man of extraordinary gifts—a natural genius, refined by grace, sir, who can speak well from almost any text you may lay before him."

Here Elizabeth smiled quietly and respectfully; but her mother observed it and proceeded in her discourse.

"I hardly know, Mr. Homeward, what to make of Elizabeth. I do not know what her good father would say to her were he only alive—dear man! I am afraid she takes too many of her notions about religion from Miss Hale at the school yonder—a very strange young woman, Mr. Homeward. She will even laugh when I talk to her about the serious perils of these times, and says there is no greater peril than in staying away from Church. Now, Mr. Homeward, with all due respect for the Church, I trust you will agree with me, that it matters little *where* we worship, so that we worship sincerely—that is all.

"But, poor thing! she is all for the outside work in matters of religion. 'Tis true she is very active in visiting the poor; but I have heard, and, from all I know of her, I fear it is too true, that, instead of pious tracts, she gives the boys and girls "Robinson Crusoe," and such light things, and gives the poor women books of cookery and housekeeping, and family recipes for medicine, all very well so far as the poor perishable body is concerned—but—"

"Nay, mother," said Elizabeth, "you must not talk against Mary Hale. You and she can never exactly agree, but she is surely a good young lady."

"Well, sir," continued Mrs. Warknaught, "I lent her a choice collection of tracts on the most important subjects by the most eminent men of our day, and when she returned them she confessed she had found them 'very tiresome, with very little meaning in them.' But what can you expect? she actually goes a-fishing, and with gentlemen!"

"Oh, fie! mother," said Elizabeth, "no tales about friends!" and, to give a turn to the conversation, she enquired how the Rector liked his garden.

This led to her favourite theme, and Homeward was glad to follow when she invited him to walk out of the atmosphere of the tract-room into her garden.

"Ah," ejaculated Mrs. Warknaught, "if Elizabeth would but spend the time over good books, which she bestows upon those perishable flowers!"

"Oh dear, mother! I can never understand the books, I am sure; but the flowers are so cheerful!"

This was true: for, between her good mother, her brother Josiah, and all their acquaintances of various sects, poor Elizabeth was so confused amid a world of absurd contradictions, that she hardly knew whether it was right or wrong to go to Church; but in the garden she could, all scepticism apart, rejoice and be thankful for the loveliness of flowers; and this was the delight of the gentle maiden.

Homeward had a long and pleasing conversation with her and invited her to the Rectory. "And we will see," said he, "if we cannot make a convert of your good mother."

"Oh, sir!" said Elizabeth, "it will be a wonder if you do!"

"Well, we shall see," said Homeward; "time and kindly patience often work wonders."

And now we must enrich the circle of friends about Thornley Rectory by the introduction of the Rector's old college friend, Thomas Gleaming. Homeward had determined to invite his old friend to refresh himself in Craven, after his long and lonely residence among the fertile but unromantic fields of Buckinghamshire.

Mr. Gleaming had the misfortune to be an only child, and was spoiled by bad training, of which he became painfully conscious in riper age. In early life he gave promise of a superiority of mind which was never realised for any practical purpose. He was a melancholy specimen of a thoughtful mind, destitute of practical energy and application. At college, he was remarkable for professing a vast amount of heterogeneous articles of knowledge, and for his devotion to obsolete writers, such as Proclus, Plotinus, and authors of the middle ages; but was never signalised for his success in the regular studies. His literary enterprises consisted of a great number of beginnings of great works which he committed to the flames, and then regretted their loss, believing that he had lost the faculties which had produced them. After his time at college, he was prevented from applying himself to a profession by a complication of bodily infirmities, real or imaginary, which rendered him, as he thought, unfit for actual service, and destined him to be the designer of plans to be carried into execution by others.

He therefore retired to reside with his cousins at Whitchurch, in Buckinghamshire; where he passed a monotonous kind of existence, smoking his pipe, and reading and writing metaphysics. After many vain endeavours to find a publisher for his works, he renounced the world of letters in despair, and gave himself up to a very narrow circle of ideas, which he renovated about once in a quarter.

To win him from his solitude and monotony of existence, the Rector

invited him to make his home awhile at Thornley; and, with many fears respecting the dangers of such a long journey, and with a plentiful supply of medicines for all kinds of calamities, he complied with the request, and arrived in the north, in the "Hyperborean region" as he called it, almost smothered in coats, cloaks, and shawls, one fine evening in the latter part of autumn.

After providing for the comfort of his friend, by securing for him a neat little cottage next door to Mrs. Warknaught (who was well pleased to regard the gentleman as an additional protection to her premises), the Rector commenced the task of renovating the mental habits of his philosophical friend by bringing his abstracted thoughts into contact with the realities of the life of the people around him. Homeward, in a humorous way, but with a serious meaning, was accustomed to call all mere poets of amusement, all thinkers for the luxury of thought, all solitary pietists and egotistic religionists, "runaways and idlers," "members of the good-for-nothing family"—meaning thereby that they expended on themselves the faculties required to raise the human family into a holy and happy communion; and Mr. Gleaming was surprised to find himself classified with such unprofitable characters. In the Rector's great object—to bring the poor scattered people home from vain disputes and sectarian animosities, to unity of faith and sound realising Christian practice—Mr. Gleaming cordially concurred: but all his subtile arguments and plans had been hitherto levelled against metaphysical ghosts, rather than against the real errors of real people.

Mr. Newland had obtained a curacy at Barrywick, only a few miles from Thornley; and Homeward secured his co-operation in the important task of leading out Mr. Gleaming's mind into the field of practical utility. At this time, Mr. Gleaming's favourite idea, which awoke with him in the morning and went to bed with him at night, was of a *universal reconciliation* of all opposite extremes of thought by the process of taking the positive and good on both sides, and casting away the negative and bad, so as to preserve a friendly distinction of thought where there had been a hostile opposition. This, just now, was the recipe for Mr. Gleaming's panacea for all the evils of the intellectual and moral universe. On this theme he would expatiate for hours by the fireside; and sometimes, with the prospect of a reconciled heaven and earth before his mental vision, would forget all his complaints and all the sad contradictions of his life and education, brighten up from the mists of metaphysics into the sunshine of poetry and prophecy, and almost imitate, in his enthusiasm, the magniloquence and suaviloquence of a Coleridge.

Homeward was well pleased with some of the philosophical views of his friend; but would often remind him of the difference between the progress of the work of reconciliation in the individual mind, and in the more extended sphere of society at large. And the Rector would also dilate upon the contrast between the mind which merely conceives an ideal reconciliation, without application to the real condition of the

the mind which truly assists society in advancing one step
and permanent reconciliation.

remark Mr. Gleaming would endeavour to defend him-
at the vocation of one mind must be to survey the
a, while that of another must be to work out the
part, he chose the former—the more elevated,
easier part of the work. He would be the master-
ould lay down the plan of the beautiful temple; but
a stone would he hew.

ıe his speculative mind thus could grasp every object, and
ıte it into harmony with its ruling idea, his practical life
ped nothing, but left the world around him untouched, unaltered,
y all his refined meditations. His peaceful philosophy was like the dream of a sailor, whose imagination is in his quiet cottage, in some green vale, while his body is tossed upon the stormy waves. Of this inconsistency between his solitary meditations and the actual state of human society, Homeward endeavoured to convince his friend. He pointed out to him the vast difference between his beautiful, ideal, peaceful, and happy Church, and the defectiveness of Christian communion in the real Church.

"Now, here is an opposition, indeed," said he; "and, according to your plan, we must set about to remove it, so that the obstacles around us shall afford an unceasing call to activity, while the progress of our idea, through the difficulties of the surrounding state of society, will be an unceasing source of satisfaction."

The result of many similar arguments was, that Mr. Gleaming set about to reduce his philosophy into a form of common intelligibility, began to write Tracts for the people, and gave several lectures at Mr. Newland's Tuesday evening meetings for the young men of Barrywick and the surrounding neighbourhood. These symptoms of amendment greatly delighted Homeward.

"A little of the heavenly plan really wrought out here," said he, "is better than the whole, when viewed only as an indolent dream. If we can only have the thought and the poetry of the age brought into communion with the life of the people, we shall see happy days in store for many generations. This happy issue, I am sure, must arrive; for it is in the truth of things that it should, and I shall be happy, indeed, to find such a glorious consummation predicted and prepared, and, on a small scale, typified in my own little parish. Let me take you, Gleaming, as the impersonation of the genius of philosophy—dull and gloomy so long as it is severed from our practical life; but healthy, vigorous, and happy, when brought into exercise as an ameliorating and elevating influence amid the realities of life. And Newland shall be my poet; for he has the spirit. But he shall write no long epics, no dreadful tragedies, no tedious didactics: the time for all such heavy matters is past and gone. But I will make him write songs for the children—songs that they cannot forget, when they have once sung them: and we will have sweet little meetings of truth, and

poetry, and music, in the school-room, and we will make this little parish the type of a happy harmonised Christian world. We will not *think* and *talk* above all that we really *are*, and all that we are *doing*. We will not be living idly here, and doing wonders of imagination in Utopia; we will not turn our eyes, in selfish aspirations, to the skies, while we are thoughtlessly treading down the flowers of earth. Let us remember that the earth is in the heavens, and as high as any other planet; that heaven is here, if we are in tune for heaven. Let all our thoughts come home, and this parish of Thornley shall be our Utopia!"

"Agreed!" exclaimed Mr. Gleaming.

He was a frequent visitor at Mrs. Warknaught's, and made himself always welcome and agreeable to that respectable widow by the ready sympathy which he afforded to her long statements of sundry anonymous indispositions; as her health was, like her creed, anomalous; for she isolated her bodily frame as much from the fresh air, as her mind was isolated from the element of Christian communion. All her fellowship was with the "dear departed ones" escaped to a better world than this, and her stay in this miserable state of existence was certainly, according to her own doctrine, a mere absurdity. From talking of bodily complaints, she generally proceeded to expatiate upon the spiritual complaints of the age; and on this theme Mr. Gleaming would expand her observations, and say many things which puzzled the good lady profoundly. But her gentle and excellent daughter, Elizabeth, whom she reckoned a mere child (though she was nearly thirty years old), seemed to understand them, and always esteemed Mr. Gleaming as a very pleasant and sensible gentleman.

"Mrs. Warknaught," said Mr. Gleaming, "it is not your duty to trouble yourself concerning all these evils and inconsistencies which you seem to find in the Christian world, any further than may serve to urge you to counteract them, according to the rule, 'Overcome evil WITH GOOD.' If the errors of men who have given cause of offence, and of those who have been too easily offended, have interrupted that full communion of Christians which ought to prevail, we must still faithfully hold fast to all that remains of that communion, and we shall best tend to restore the reign of the good in the world by acting with hearty faith in the power of the good that remains among us. It surely is good to hold communion with all who do not, by wilful errors, exclude us from their society: and if the Church has retained the essential principles of Christian communion, and is open to receive you, I cannot see how you will defend yourself from the charge of offending against the welfare of the Church, if you refuse her fellowship."

And thus Mr. Gleaming expostulated with the old lady, until she was really a little frightened, and began to suspect that the separatistic tracts upon her table were not quite so good and true as they ought to be.

Meanwhile, encouraged by her new allies, Mary Hale redoubled her

attacks upon Mrs. Warknaught, and yet conducted her arguments against the errors of that lady with such perfect, sincere good humour, that she won her esteem and affection. In vain did Mrs. Warknaught oppose to her kindly antagonist the subtleties of the choice tracts sent by her son and his friends; for Mary promptly replied to them—

"Oh, all that is very foolish and mischievous!" and then she would proceed with her plain statement of the numerous evils which, even in the little village of Thornley, attended religious divisions and sectarian rancour, arising from ignorance of the essential principles of Christian communion and of the only true religion which consists in unity, obedience, teachableness, and charity. She would describe the condition of one family which she visited, where the minds of the poor children were all turbid and confused—where the common humanities of society were disregarded, while the heads of the family were borne away from the sphere of all Christian and domestic duties by the wild flights of fanaticism. She argued that such a state of dissipation, self-will, and eccentricity, must impress upon the minds of the young the opinion that religion was more a matter of fancy and passion than of truth and authority, and must lead them, as miserable victims, into the grossest irreverence and impiety. And then she would point at the drunken blacksmith, who lived just opposite to Mrs. Warknaught's house, who would beat his wife and children most cruelly, and then would thumb over the Scriptures indecently in the midst of the rabble collected around his shop, and disprove, out of them, the tenets of every party excepting his own. She would ask Mrs. W. whether such men as Billy Wickham, or Abraham Ashton (honest man as he might be), or such women as Susan Straysheep, were suitable guides for the people? And, after depicting the disorders induced by sectarian practices, she would urge that every one must be accounted as accessary to them who refuses to tread in the path of unity and reverence, charity and peace.

"You may break the outward communion of the visible Church, Mrs. Warknaught," said Mary Hale, "to indulge your peculiar views and feelings on some points of doctrine and practice; and these, your peculiar views, may be far more reasonable than many others: but you cannot thus indulge yourself without giving your full sanction to others who may follow your example, and break loose from all authority and guidance to indulge the wildest fancies, and to follow the most erroneous practice."

Against all this plain speaking Mrs. W. had very little to say, for Mary soon swept away the quibbles and wilful perversions of truth with which the choice tracts on the table were filled; and there was great earnestness in her expression, when she contended that no sound education for the children—no good measures of domestic improvement—no cultivation of the beautiful in art, in literature, and in daily life—could be promoted during the contentions of the disobedient, ignorant, and misled people, on matters miscalled religious; while the name that should express all that is true, permanent, and

pacific, was abused, to sanction every wilful extravagance of thought, feeling, and action.

On such plain matters, Mary earnestly declared that plain, honest declamation was more suitable than subtile argumentation; and she concluded her homily by exhorting Mrs. W. to exert her good sense and good feeling, throw off all her injurious peculiarities, put the tracts into the fire, and set a good example to the village by coming to church.

Meek Elizabeth took courage from Mary's boldness; and, though she could not argue—for she had never been accustomed to talk fluently—she was, in her quietude, as deeply assured of all that was true and good in the argument as Mary could desire. And her quiet demeanour had some effect upon the old lady; for, when Mrs. W. endeavoured to rally her old arguments, and make her fortress of self-isolation good again, after the breaches which Mary had made in it, Elizabeth would only smile, as if she thought such matters too foolish to talk about.

"Really," said her mother, "I believe you think the growth of your flowers of more importance than all the clever things I read to you by some of the first intellects of the age."

And in this suspicion Mrs. W. was perfectly right: for, though Elizabeth did not tell her meditations, she *did* think that the hand of a little maiden, who only rears up a rose-bush, was better than the intellect of a controvertist, who builds nothing, makes nothing grow, but only dissects and tears to pieces the work of others.

Meanwhile, Mrs. Warknaught's clever son, Josiah, arrived on his visit to Thornley, and was quite surprised to find his excellent mother wavering in her faith, and still more surprised to find his meek sister, Elizabeth, wavering no longer, but firm, though quiet, as a rock. He was astonished at the determined style in which she concisely replied to many of his old arguments and railleries, with such expressions as, "Very wrong, Josiah!" "Very thoughtless, Josiah!" "Quite frivolous, Josiah!"

He enquired about the new Rector; and when he heard of his plain and simple way of preaching, and his kind, uncontroversial career, among the parishioners, he was quite unable to account for the effect produced upon the minds of his mother and his sister, in disturbing the ancient prejudices of the former, and in confirming and encouraging the quietly cherished principles of the latter.

A few evenings passed in conversation with Mr. Gleaming served, in a great measure, to explain the mystery; and Josiah himself was a little puzzled when he found that many things could be said by his opponent to which neither his ready wit nor his tracts furnished him with any just reply.

"Only be serious and think a little," said Mr. Gleaming to his young pupil, "and I have no doubt that you will get right."

Josiah was light and frivolous in the habitual tone of his remarks even upon very important subjects. Other matters he would con-

descend to study, but of Christianity he imagined himself to possess an intuitive and perfect understanding, or, at least, a sufficient knowledge, gained by a very easy course of reading of pamphlets, by writers of several denominations. He had even taken the pains, before he entered business, of drawing out a synopsis of the leading arguments of Robert Barclay; and, with this, he imagined himself established as a true Christian philosopher. But he had nothing like malevolent bigotry in his constitution of mind: so he listened respectfully to Mr. Gleaming; read, as well as he could, the books, and also the manuscripts, put into his hands by that gentleman; and really found his mind capable of more expansion and clearness in the quiet village of Thornley, than he had ever known among the orations of his favourite great men in the town.

As he read and meditated in the old study which looked out upon the garden, he had the delight of feeling that his mind was expanding towards a new world of thought which lay before him. He had been shut up in a very narrow creed, and had experienced no purer Christian joy than that of supposing a few others like himself, scattered here and there, in possession of the secret truth which the visible Church could never realise. Now, for the first time, his mind began to take an interest in the lore of antiquity, and in the history of the Church he began to see traces of the operations of Providence towards the establishment of the kingdom of heaven upon earth. His thoughts began to unite themselves with realities; he began to feel that truth was far greater than his own thoughts, and experienced the happiness of finding himself a learner, with a wide expanse of study before him.

"Well, you have set me to study here," said he to Elizabeth; "and in what character you will send me home to my friends, I cannot tell."

Mrs. Warknaught's first husband had been a Particular Baptist; her second husband was an exemplary Quaker; and both died in the prime of life. Her son grew up a lively youth, without any strict education; for the good lady's notions of religion were more than a little confused: and this confusion was aptly symbolised in the arrangement of the two libraries left by her husbands, where books of opposite tenets stood together, with their outsides in more friendly contact than their insides were ever intended to be. Perhaps Elizabeth, who loved a quiet joke, took pleasure in arranging the volumes in this humorous style. Curiosity had often led Josiah to glance through the contents of the library; and, unfortunately, he collected all the negatives out of the books: so that, when required to state what he *did* believe, he was sometimes in great difficulty; but, when called upon to describe what he did *not* believe, his superficial declamation was copious enough. Indeed, he sometimes felt a little perplexed when he considered that his belief greatly resembled what the world usually calls *nothing*.

However deficient he had been in seriousness and firmness of persuasion, he had not renounced all candour and teachableness; and the

conversations of Mr. Gleaming led him to take the first step towards wisdom: for he began to suspect that, after all his reading and talking, he was still an ignorant young man, and, at length, he more than suspected this—he was fully convinced of the fact, and acted accordingly; so that he became modest and studious. He began to think that Truth must be a subject widely different from that hasty, thoughtless spirit of scorn and negation, which, in intellectual dissipation, flies over the world of thought and reality, and finds no place where to settle and be at peace.

Meanwhile, the kind and persevering attention of the Rector to his parishioners, gained a reception for his principles of truth and peace, and an expectation was raised in the village that some great improvement in its religious condition was about to take place. Mary Hale was the Rector's best coadjutor in the work, and was as happy in bringing a poor woman to the Church, or a child to the school, as if she had won a fortune. It greatly delighted her to see Mrs. Warknaught and her son awaking as if from a dream, and beginning to feel a new state of things about them.

But Mr. Gleaming, who had now fairly come out of his metaphysical mist to contend, with good strong sense, against the sectarian errors of Thornley, found a much more difficult case of chronic error than that of Josiah, in the shape of a little mathematical and land-surveying schoolmaster, who taught his own theology in his own school-room on Sundays. This Jeremiah Hobbeling was really a good accountant, and very respectable and trustworthy as a land-surveyor. In these departments let him have due praise; but when he applied himself to his theological studies, with his arithmetic and Gunter's chain, he laid aside every trace of common sense, and abandoned himself to the wildest vagaries of imagination that ever were indulged by a self-constituted interpreter of the Apocalypse. Not a word of Hebrew did he understand; but the obscurest places in the prophecies were his favourite haunts. All dark spots invited his gaze, and he peered into the gloom till gleams of light seemed to hover over about it, as trustworthy as the *ignis fatuus*. A grand difficulty that had posed all previous commentators was just meat and drink to his intellect. Here he could have it all his own way. In his mathematics, he was tied to thinking according to rule; but here he could think as he pleased. In measuring a real earthly field, he was confined to the facts of the case; but in laying down his plan of the valley of Armageddon, he could give full scope to the exercise of his imagination. Everything clear, cheerful, and intelligible, and also everything homely, real, and practical, he scouted from his theological sublimities; and his favourite themes were "The Battle of Gog and Magog," "The Return of the Jews to their Land," "The Flight of the Woman into the Wilderness," and the mysterious number—666.

In conversation with this irregular genius, Mr. Gleaming judged it best to begin by touching on that quarter of his mind where was most light—the mathematical department—a kind of Goshen, compared with

which the other part of his mind was an Egypt of darkness and confusion.

"Mr. Hobbeling," said our philosophical friend, "I am thankful for mathematics: in a certain way, I could wish that all men were mathematicians."

"A grand study, sir," replied Mr. Hobbeling; "and I believe that, when applied to the prophecies, it will be found to bring out their meaning in a wonderful way."

"Nay, everything in its due order," said Mr. Gleaming: "so to apply the mathematics, Mr. Hobbeling, would be like measuring wine by land-measure; but of that we shall not dispute now. I was about to say that I admire the mathematics because, though their contents are poor, their form is perfect. They do not tell us much; but the little they tell us is true. There is a sublimity in the demonstrations of old Euclid; for while opinions have restlessly changed among men, and have sometimes wrought out their revolutions by involving nations in warfare, the truths of geometry have remained in perfect peace, and have never raised dissension among the families of mankind. Could we but arrive at such certainty and peacefulness in more important matters!"

"I believe we can come to such an agreement," said Mr. Hobbeling; "I have great faith in the power of mathematics."

"I am glad to hear you say so," said Mr. Gleaming, "for hope is the first step towards the attainment of any good thing. Little children first learn to walk across the nursery floor, then learn to climb the hill. And that we have arrived at truth and common consent in the lower department of the mathematics, is a promise that we shall, if we duly endeavour, arrive at a common understanding of more important subjects. But the nature of all delusion is to expect an end without fulfilling its conditions, like those who expect the kingdom of heaven without cultivating those tempers and practices which *must* prepare its way. But to return to the mathematics—let us examine the difference between these and other studies in which you engage."

"Very well, sir," said Mr. Hobbeling.

"There is, Mr. Hobbeling, you know, a peculiar pleasure in indulging our own thoughts irrespective of any rule or outward standard. The boy who is idle when he should be learning his grammar, is enjoying this luxury. The early student of penmanship who deviates from his copy, makes his letters after his own mind, and finds a *pleasure* in doing so; but you correct him, to teach him that this is not the *true pleasure* which should arise from a conformity between his writing and the copy before him. This pleasure, therefore, of indulging our own thoughts is accompanied by a pain which declares it to be a false pleasure. It has a contradiction in it. You understand me, Mr. Hobbeling."

"Certainly, sir."

"And so long as we fail of arriving at the universal truth, we must be involved in contradictions and painful passions. We cannot think,

and speak, and act as we *would;* because we do not think, and speak, and act as we *should.* For instance, Mr. Hobbeling, if you and I should sit down to study geometry all this day, I have no doubt we should agree perfectly, and pass the time very peaceably; but, perhaps, on some other subjects, such as politics, or the explanation of that mystical number 666, we should disagree and interrupt each other's thoughts very unpleasantly. The reason is, that in geometry our minds are *true;* but I dare not say so of everything that we study. Now, Mr. Hobbeling, what is your object in teaching boys mathematics? Is it not to make them think alike, and speak alike, with regard to figures and numbers?"

"Certainly, sir."

"But why should they think alike on these subjects? Why not every boy follow his own plan?"

"Why, sir, one boy would say that 2 and 2 make 5, and another might say that 2 and 2 make 9. It would all come to nothing."

"Very good, Mr. Hobbeling; and to that end all things false tend. Music, I think, you do not teach."

"No, sir."

"But you teach drawing. Now, what do you call false drawing? Is it not when the drawing which should be *true* to something outward and real, answers only to the boy's fancy—to that which *he cannot prove* to any one else?"

"I agree with you, sir."

"Certainly: now, Mr. Hobbeling, the consequences of self-will and disagreement among men in any department of mathematics—for instance, in land-measuring—would be very inconvenient and injurious, would they not?"

"That they would, sir."

"But happily all such disagreements are easily adjusted by rule. In some of the abstruser parts of the mathematics students have disagreed; but, as these matters are of no great interest, and do not concern our practical life, they have not caused any serious bad consequence."

"Just so, sir."

"In metaphysics we find questions which are more closely related to human life and conduct, and therefore, even in this abstruse study, the disagreement of minds has caused bad effects; for, as perhaps you know, the dispute of the middle ages, between the Nominalists and the Realists, caused more misery and even bloodshed than many political quarrels."

"A very foolish business, sir."

"Yes; Truth does not fight and destroy, but heals and saves. But, if disputes in these abstract and unimportant matters have proved so injurious, what must they be in questions of religion, which affect every human being in every relation of his life? Have not these disputes proved the torture of the world in all ages?"

"They have, sir."

"Then, if religion be intended to perpetuate this misery, of course

we must take the path which leads to it: but if, otherwise, religion is to be the power of bringing mankind to union, and order, and happiness, then we must avoid the ways of error and enmity with our utmost care."

"Yes; I would persecute no man."

"Then you would assist in the work of union and peace. So let us consider what means are to be employed. Now let us take an example. When you teach grammar, your object is to make your pupils think alike and speak alike on that subject—is it not?"

"Certainly, sir."

"For if all common rules were abandoned, and every one would speak after his own whim, speech would be unintelligible, and there might as well be no language at all?"

"I understand you, sir."

"Yes; and I need not give other instances. But, Mr. Hobbeling, can that which is wrong and false in every art, in mathematics, in mechanics, in language, in science of every kind, be right and true in the study of religion?"

"No, certainly it cannot, sir."

"Now, it is the nature of our intelligence, that it must undertsand the low before the high, the little before the great; but *the same way* leads to both. Let us see, now, what are the means which you employ, when you would teach your children grammar, in order to make them speak their mother-tongue in one way. You first set before them common rules. But why should they be required to attend to these common rules? Because it is more reasonable to suppose that the universal habit of speech from which they are derived is true, than that the private caprice of a boy should be true. Your design is *union;* and although you cannot at once fully *unite* the *mind* of the pupil with the *rules*, as he cannot at first see the particular *reason* of every one of them, the general reason that he should submit to the study of the rules holds good. Now, if there be a fault in grammar, how do you prove it to be a fault? Not by just saying that it disagrees with your opinion; but, by showing that the faulty rule disagrees with a rule *more general.* If a whole language be faulty in it construction, how do you prove it to be so but by showing that it offends against the universal laws of language? You see, then, that if we desire to keep peace and good order, we must follow the *general law;* but, if we desire enmity and contention, we must contend for particular 'exceptions.'"

"Yes; I think I understand all that, sir."

"Well, then, Mr. Hobbeling, I hope you will accompany me in the application of these simple remarks to the study of religious truth. I do not say that I can point out the way of leading men to a perfect agreement in this, as in the subject of grammar or mathematics; but I *do* delieve still that *there is such a way* for us, when we are wise enough to seek it. And even now I think that we may see clearly how to take the first few steps towards union. *We must begin with*

the lowly, common duties of disciples, and acquiesce in all the due claims of the Church upon our faith and obedience, and *never* abandon the *general duties* of patience, forbearance, and charity, on account of *particular opinions* of our own concerning some details of doctrine."

"But, Mr. Gleaming, is the mind to go to sleep?" asked Mr. Hobbeling. "Are we to seek nothing more than what the priest tells us? Are we to give up all *private judgement,* all *investigation* of doctrines?"

"No," replied Mr. Gleaming, "I did not say so; but I am arguing that these enquiries should be kept in due subordination, and never be allowed to offend against the *great, primal, practical duties* of a CHRISTIAN COMMUNION. It is in such investigations as those to which you have addicted yourself, that the minds of men are *necessarily* led in diverse directions, and brought into *controversy.* If, therefore, you desire the peace and unity of the Church, you *must* abandon the ways of disunion, you *must* sacrifice the importance which you have attached to your private speculations, you must put the *simple* and *practical* rules of GOOD CHRISTIAN FELLOWSHIP in the place of first importance which you have allowed to your *peculiar opinions.* You can never come round to the way of truth and unity, by persevering in the course of error and separation. In one way, Mr. Hobbeling, the doctrine of Christianity is *always understood;* but, in another way, it is *never understood.* I mean, that while *the mind rests in the great leading ideas of the system,* without an effort to master the numerous little difficulties which attend some of its doctrines, it is in possession of *the harmonious truth of the whole system;* but, when from this point of union the mind goes out to explore the *exterior definitions* and separations of doctrines, it may find plenty of incitement to everlasting enquiry, but can never come to rest and confidence, save by returning to the point from which it set out."

"Why so, sir, you would stop the writing of books about the Scriptures! You would seal up the books of the prophets! You would reduce us to the mere A B C of Christianity!"

"Oh, I would leave plenty of exercise for the wits of the curious *elsewhere;* but I *would* banish all such fruitless and distracting exercises from *hallowed ground.*

"But I cannot think," said Mr. Hobbeling, "that all the enquiries of men of powerful minds, for so many ages, into the more difficult parts of Scripture, are to end in disappointment, and that, at last, we shall find nothing better than to return, like little children, *to first elements.*"

"So you will find it," said Mr. Gleaming. "It is exactly so in the natural world around us. Men of science have, for many ages, been exploring the recesses of nature, and although they have gained increase of knowledge respecting some particular departments of nature, and have divided themselves into astronomers, naturalists, geologists, botanists, and chemists, yet, with regard to the ultimate and complete understanding of the *whole design* of nature, they have made *no*

advance upon the common sense of mankind, but *must return to that* for satisfaction. Meanwhile the simple and unscientific man, who walks forth into the sunshiny fields to meditate, and only knows that God made all things for the good of man, understands the meaning of creation, and, in the calm satisfaction which fills his soul, *comprehends the whole design of the universe!* So creation is *ever* and *never* understood."

"Then you would reduce us all to little children again!" said Mr. Hobbeling.

"To be sure I would," said Mr. Gleaming, earnestly; "because it is the only way of saving you. All the wisdom that is in the world on matters of religion is in the souls of such as little children; and so much as we have of their mind in us, so much we have of true religion."

Mr. Hobbeling smiled at this, and only said, "So, so!"

"You smile; but so the Gospel teaches us. Read the 18th chapter of St. Matthew, and see that you read it *clearly* and truly, and *not mystically*."

"Well," said Mr. Hobbeling, "things are come to a strange pass if the children are now to be set up for teachers and examples."

"They always were whenever the world has taken a step of improvement. God saves the world by little children, as we are told in the 8th Psalm."

"Well!" said Mr. Hobbeling again, with another grim smile.

"It is all truth," said Mr. Gleaming; "and now, if you like, I will explain a little of it to you."

"Well, sir," said Mr. Hobbeling, beginning to turn over the leaves of a black little old book about mystical Babylon.

"Now, Mr. Hobbeling, you will excuse me, I hope, if I tell you my sentiments honestly concerning your peculiar opinions of religion. Your expectation of a religious sabbath coming down upon the world by some external and miraculous means, or by insight into apocalyptic visions, is very absurd, surely! Such means have no relation to the proposed end. All that is good and true is intelligible—not at once, and to all alike; but its very nature is to make itself known—to expand itself—to be outward as well as inward—not to remain a secret, mystic principle. But you remove your religion from *all common knowledge;* you make a guess as good as an argument, a dream as good as a sound judgement. What signify all reasonable means if the kingdom of heaven is to come at last by some of your magical interpretations?"

"I hardly see what you are aiming at, sir," said Mr. Hobbeling.

"You will see soon, I hope. I wish to impress upon your mind one good thought—that *the truth* of all the doctrines we believe is that which *presents itself* and *realises itself here*. You dive into the recesses of futurity, and the falsity and nothingness of all your study is proved by this—that you come back from all your enquiries no better than you were before. There is no truth, no consistency in all your

imaginary sublimities; but *truth lodges in humble matters* which you altogether overlook. Your mysterious doctrine would make the people runaways from the sphere of duty which God gives them here. You would make the men seers and visionaries, and the women seekers after signs. But there is more truth and piety in the woman who keeps her humble cottage neat and clean, and her temper smooth, all the year round; *who makes things meet well and happily*, and thus into the humble sphere which she occupies brings down something of the harmony of heaven upon earth—there is more true holiness in this, than in all the reveries of all the disciples of prophetical visionaries, that ever preached and wrote of wonders! Come with me now, and I will show you more of the truth, than ever you will find in your prophetical researches into things to come. There, in yonder cottage, sits an old man, resting over his cup of tea and crust of bread, after the toil of the day. The light of the evening sun is upon his brow. The toil of the day is forgotten. All care for to-morrow is laid aside. He is thankful, peaceful, and happy *now*.

"I can hardly understand you now, Mr. Gleaming," said the mathematician.

"Perhaps not; but you will, if you give the attention to plain matters which you have bestowed upon useless enquiries."

"As far as I see into your meaning, you would bring religion down to the level of weak minds. If *faith*, and *contentment*, and *obedience* in the simple duties of common life, are to be the *sum* and *substance* of religion, if all the high mysteries of the prophecies are to be neglected, then our wives and children may be as good divines as the best of us, and we may lay aside our books and rest ourselves."

"No, we shall have plenty for you to do. But the Church was intended to be A HOME and RESTING-PLACE for mankind, and not a school of disputation and a *battle-field* for angry, stubborn minds! There is abundance of work for all our energies upon earth—in the cultivation of nature, the progress of true science, the civilisation of unnumbered thousands of our fellow-creatures, the pacification and improvement of society at home; and all these works will proceed well upon the foundation of settled and peaceful religion, where we can always rest *even in the midst of our labours*."

"Well, sir, you will make religion then a very simple and easy work."

"Very *simple*, but *not easy*. In the lowliness to which I would reduce it, you will find its true sublimity. It is an easier matter to buoy up the mind with a delusion than to try it, day by day, by the standard of realities, by that which *we do* for mankind. It is an easier matter to keep the mind's eye vainly gazing into a distant futurity, for the rise of a new heaven and a new earth out of nothing, than to withstand, hourly, the temper of discontent, and the temptations continually presented to make us doubt the possibility of conforming our life *here* to *the model given from heaven!* In short, mere imagination is far easier work than that which requires the united patience and

strength of the whole soul to master and achieve realities. I would have every man, Mr. Hobbeling, keep as closely to *sober, lowly,* and *sincere truth,* in his religious profession, as I believe you do in measuring a field. We *must* have every man begin *at home,* with himself, on the sure ground of *experience,* and carry on his endeavours *in his own family,* until he has formed it into a home of truth, and peace, and happiness. Then, when he has thus succeeded, let him humbly proceed, in the way of obedience and charity, to promote a knowledge of this one true religion among others, and *he will spread as much good as there is in him.* But when you would place yourselves, by imagination, on *the summit* of the hill, and point to no certain path which has conducted you there, you only confuse the minds of the people."

"There is something in all that, certainly," said Mr. Hobbeling; "but it is a depressing sort of doctrine."

"You ought to be depressed," said Mr. Gleaming. "We must not encourage delusion: we must have a true meaning restored to religious language; and lowly, sound truth must overcome false ambition. By a contrary course of conduct, which has endured long enough, that religion which ought to be a guide and a light, especially for the young, as clear as the noonday sun—which ought never to have appeared as the self-invented taper of men's imaginations, but as the universal lamp held out in heaven to lighten every man coming into the world—that religion is made so uncertain in its rays, by the obscuring fancies and dark passions of erroneous minds, that many are led from *the plain, cheerful path,* into deep gulfs of mystery; and others, for fear of being deceived, refuse to obey even the true light when it shines. *It must not* remain so. We *must* have *clearness;* and we *will* try our utmost to restore this parish to religious sunshine. Will you help us, or will you hinder us?"

"Well, I hardly know what to say," Mr. Hobbeling replied.

"I shall leave the few hints which I have thrown out," said Mr. Gleaming, "to your candid consideration, and I have no doubt that you will reflect upon the question, whether the course you adopt, as a professing religious teacher, is calculated to help us in bringing the people into that truly practical system of Christian life which we desire to see realised?"

I might fill a large book with details of the various amusing, but sometimes vexatious, contests in which Homeward and his friends were called to engage in advancing their ideas against the errors of the neighbourhood. The Rev. Peter Scare, of Stonecast, a neighbouring parish, styled Homeward's plan of conciliating the people "a daubing with untempered mortar;" but Gleaming, who walked over to Stonecast, to hear a Thursday evening lecture from this gentleman, remarked a strange something in the service which he called "an infinite distance between the people and the preacher," and declared that "there was not as much good faith in all the lecture (saving the text) as would keep alive the tiniest insect in existence."

I might mention a little controversy into which Homeward was brought by his refusal to attend an Anti-Popery meeting at S——n. But the most determined enemy of the Rector was a little, restless, preaching shoemaker, Billy Wickham, who declared that Homeward, Newland, and Gleaming, were all three disguised Jesuits, sent by the Pope to ruin the faith of old Mrs. Warknaught, and the people of Thornley in general. Against this he determined to lift up his voice; and he *did*, so that he was heard sometimes at the distance of half a mile on a Sunday afternoon.

The course pursued by Homeward, assisted by Mary Hale, in the education of the children—the pictures which he gave to them, and the "songs of daily life" which he taught them to sing—gave considerable offence to some of Billy Wickham's school, only nobody seemed to know exactly where to begin to find fault with them; but Billy discovered Popery in the pictures, as some of them were subjects from Holy Scripture. As to the songs which the Rector instilled into the souls of the poor children, to guide their daily lives, to cheer their future toils, and sanctify their sorrows, the songs which Newland wrote on such subjects as "Sunrise" and "Sunset," "Spring-time," "Harvest," and "Winter Evenings," "The Sickness of a Young Scholar," "Recovery of Health," "Love of Parents," "Friendship," &c., &c., Billy declared them to be "Pagan compositions." Everything sound and good, Billy called "heathen morality;" and everything outwardly appropriate and beautiful, was most singularly connected with the Pope! When the poor children went to church in white dresses, and with nosegays, on Easter-day, forsooth, "it must be," said Billy, "to compliment his Holiness of Rome!"

Billy used to go to Barrywick in the course of his travels, and, now and then came into contact with Mr. Newland, of whose character and views he could make nothing at all.

The curate of Barrywick most provokingly persisted in his plan of taking it for granted that Mr. Wickham was altogether wrong; and this he did without bringing forward a shadow of an argument: which provoked Billy exceedingly. Indeed, as he saw no other way of doing good in the case, he treated Mr. Wickham with a continual course of good-humoured and satirical expostulation, which ultimately drove him from the village.

In opposing the insincere and mock teaching to which the poor folk had been accustomed, Mr. Newland was sometimes inclined to the extreme; and of this a humorous example occurred, when, one Sunday, two sermons were preached to the children of Thornley: one in the morning, by the Rev. Frederick Vane; and one in the afternoon, by Mr. Newland. The morning preacher was a fine-looking young man, and had prepared a fine sermon. Such was his fame, that even Mrs. Warknaught insisted that her son should lead her to church; and the very dog, Latimer, went as far as the porch. Mrs. W. was delighted to find that the young orator had no MS. with him; but Mary Hale was quite cross with him, because he never looked at the children, and

did not seem even to know that they were in the church, though Mary declared that they looked beautiful.

This omission, however, might be excused; as the discourse which he delivered was not exactly levelled to the capacities of the children. He began by telling his audience that "faith is like an eagle in her flight; soars beyond the cloudy region of the atmosphere; bathes in sunlight, while the rest of the world lies entombed in Egyptian gloom," &c., &c. I know not how to believe it, but Emma told Mary Hale, that, during the sermon, the Rector fell asleep. But, in the afternoon, Newland read a short lecture to the parents and the children. He gave them very plain advice, suited to their actual circumstances; and, in his condescension to the real and the lowly, presented a contrast so strong, though, perhaps, unintentional, to the morning discourse, that a good-natured smile pervaded the audience, and especially the faces of the children. Mary Hale was delighted when Newland talked, in very simple language, but gravely, about order and cleanliness in the cottages, about neatness and propriety of clothing; and when he entered upon the amusements of children, and warmly commended the cultivation of flowers, Mary Hale was delighted with all this, and declared that the afternoon discourse was the "true sublime;" and even Josiah Warknaught, who had heard so many great orators, confessed "that, for a beautiful something in it—he could not say exactly what, but very much like *truth*—it excelled all the sermons that ever he had heard."

But the Rev. Frederick Vane pronounced the discourse to be "very singular," and said he "never heard the Doxology, at the close of a sermon, come in so strangely; it seemed so much too solemn to accord with the preceding discourse."

It would occupy too many pages to relate the adventures of Mr. Gleaming, in his rambles, far and wide, on the business of discovering the religious condition of the people. The quondam philosopher had now become a lover of the fresh air upon the hills; disputed with pedlars upon the roads; talked with cottage dames at their firesides; collected companies of children, and told them stories, and gave lectures on "education" in the villages; for, under that title, he could talk about any subject that he chose. The converted metaphysician, in short, became a type of the Power of Thought, which shall come forth from its abstract seclusion into the field of actual life, and exert itself for the edifying of the whole body and soul of humanity.

When, in addition to the attacks which she had to sustain from Mary Hale, Mr. Gleaming, and Elizabeth, Mrs. Warknaught found her son Josiah turning round and leaguing himself with her foes—yea, talking about things exactly like Mary Hale—she thought it time to surrender, and was duly led to church, with a kind of triumphal solemnity, by Mr. Gleaming.

It was amusing to observe the efforts of the good old lady in gradually making herself at home in the congregation, and learning to join in the responses. Elizabeth was delighted with the change.

With regard to all the foes which the Rector found remaining in the parish, he adopted the friendly plan of evening meetings in the school-room, where conversations took place upon disputed points, and several papers were read by Gleaming and Newland. And the effect of these kindly and reasonable measures was, that in the course of a little time the Rector had only one enemy left in the parish—and that was the unfortunate Billy Wickham.

I know not if it will interest the reader, but the last time that I visited Thornley I found that my eminently practical friend, Mr. Gleaming, was rebuilding the cottage which he had purchased, and that he had contrived to unite his little garden with that belonging to Mrs. Warknaught, who approves of the plan, as she thinks it will be an additional protection to the house. Elizabeth also approves of this arrangement, and has found in Mr. Gleaming an enthusiastic student in floriculture.

But I must now turn to the closing passages of Homeward's life; in which his faith was severely tried, and proved victorious.

Even Thornley Rectory was not a paradise; or, if it might have been so styled, it was still exposed to a fall.

THE VISIONS OF DANIEL.

"The Four Prophetic Empires and the Kingdom of Messiah: being an Exposition of the First Two Visions of Daniel." By the Rev. T. R. Birks, M.A., Fellow of Trinity College, Cambridge. London: Seeley. 1844.

THE revival of the study of prophecy, and especially of that portion of it which is yet unfulfilled, forms one of the most remarkable signs of the present times; and, if we may judge by the experience of the Church in former ages, is a sure indication that a new, and perhaps the last, page of prophecy is about to be unfolded to us in its fulfilment.

At the eve of the restoration of Judah from the captivity at Babylon, the mind of the prophet Daniel was occupied with the study of those predictions of Jeremiah which foretold that event. Again, as the time drew near when the Messiah was to appear in the flesh, the attention of the Jews was directed to those prophecies which spoke of His advent. Anna and Simeon were waiting in joyful expectation for the consolation of Israel, and even the chief priests and scribes were ready with the answer to the question, where Christ should be born? And

now that the Church is directing her attention with a fresh impulse to the study of unfulfilled prophecy, we seem to be warranted in drawing the conclusion, that some of those events which are yet wrapped up in mystery, are to be developed, it may be, before the eyes of the present generation.

It is also to be remarked, that the prophecies which relate to the second coming of our Saviour, and events connected with it, contain many hints which lead us to expect that, after remaining in neglect and obscurity for a long series of years, they will at length attract attention, and receive their correct interpretation, just before the period of their actual fulfilment. Such was the intimation given by the angel to the beloved Daniel, after he had received his last and fullest revelations: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."*

If men would hearken to the consenting voice of Scripture and experience, they would pause before they attempted to check the rising desire of the Church to search into unfulfilled prophecy, and they would be reluctant to bring charges of presumption or enthusiasm against those students of the Scriptures who, after much patient thought and investigation, advance new interpretations, and think that they see the outlines of coming events with greater precision and vividness than did those who have gone before them.

The Church, however, has little to fear from those who would persuade her children to regard the study of prophecy as forbidden ground. The general desire for knowledge which characterises the present age has extended to the whole compass of revelation, and men refuse to be trammeled in their examination of the large and, comparatively speaking, unexplored field of unfulfilled prophecy.

A greater danger seems to threaten us in the rise of a new school of prophetic interpreters, who, with a spirit of extreme recklessness, joined with sophistry and unfair argument, have set themselves to overthrow those first principles of interpretation which had hitherto been almost universally received as indubitable.

Among the leaders of this school are such men as Dr. Todd and Mr. Maitland, whose learning, talents, and biblical attainments no one will be inclined to dispute, although these pretensions render their efforts the more likely to be successful, and, therefore, the more dangerous.

The leading features of this new school are a bold denial of what has been called the Protestant system of interpretation, by which the little horn, in Daniel's vision, Babylon, and the woman arrayed in scarlet, in the Revelation, have been applied to the Roman Church.

These interpreters also confine the latter part of Daniel xi., which has been similarly applied to Rome, to the short period of the reign of

---

* Dan. xii. 4.

Antiochus; while they postpone the fulfilment of almost the whole of the Revelation to a future period of three and a half literal years; for so they explain the mystic time, and times, and half a time, of Daniel and the Revelation.

It is from this latter feature of their system that they have not inaptly received the designation of Futurists.

These bold assailants have not been suffered to proceed without opposition, and many learned and able men have stood forth to defend the battlements of the citadel of truth.

In this worthy band of champions for the truth, among many older men whose writings are generally known and esteemed, has lately appeared the author of "The First Two Visions of Daniel," who has deserved the praise of the Church for what he has already done, as he also gives her the promise of still greater benefits yet in store.

Mr. Birks is not one of those interpreters of prophecy who presume to come before the public with new and crude interpretations, which they find themselves compelled to abandon almost before they have sent them forth into the world. Though for a considerable time he has directed his study to the subject, and has arrived at many probable interpretations which have commended themselves to the judgement of others, he has not hastily committed them to the press, but has been content to commence his career as an author in a way which was hardly calculated to conciliate that notice and appreciation which talents like his, when devoted to a favourable subject, scarcely fail to ensure. As Hooker says, "The stateliness of houses, the goodliness of trees, when we behold them, delighteth the eye; but that foundation which beareth up the one, that root that ministereth unto the other nourishment and life, is in the bosom of the earth concealed; and if there be at any time occasion to search into it, such labour is then more necessary than pleasant both to them which undertake it and for the lookers-on." Such was the uninviting but useful employment to which Mr. B. devoted himself, in his "Elements of Prophetic Interpretation"—the first work which he has given to the public. In this work he has thoroughly vindicated the Protestant interpretation from the attacks of those members of the Anglican Church whose sympathies are so evidently enlisted in favour of Rome; and has also established, by irrefragable arguments, what he terms "the year-day theory"—that is, the doctrine that the period designated in various parts of Daniel and the Revelation, as "a time, times, and half a time," "forty and two months," and "1260 days," implies 1260 years—the length of time during which, according to Protestant interpreters, the Roman Church is to maintain her ascendancy over Christendom. This theory is closely connected with the Protestant system of interpretation; in fact, that system mainly rests upon it: and Mr. Birks has been usefully employed in bringing fresh proofs to establish so important a principle. It is to be regretted, indeed, that in this his first work Mr. Birks should sometimes have indulged in a vein of sarcasm and irony which ill befits so holy a cause, and prejudices the

minds of moderate and candid men against the arguments, which are supported by weapons which they do not need, but which rather weaken their force. We rejoice, however, to find a manifest improvement, in this respect, in the tone and spirit of the work which is now under our notice.

Partaking far less of a controversial character than its predecessor, it is not only more interesting and agreeable to the general reader, but also more congenial and profitable to the spiritual mind. In this work Mr. Birks follows up the plan which he had originally marked out for himself. Having already established the *principles* of prophetic interpretation, upon which the whole of his subsequent superstructure is to rest, he proceeds to trace out the application of these principles to prophecies which have already been fulfilled; and it is only towards the close of his work, that, led by the subject which he had chosen, he gives some general hints of his views as to that portion of prophecy which is yet unfulfilled, and which he designs to treat at greater length hereafter. The course thus adopted and patiently carried out by Mr. Birks, is the only one which can lead the student of prophecy to satisfactory results. Unless the great principles of prophetic interpretation be first laid down and tested by application to prophecies already fulfilled, all researches into unfulfilled prophecy will be little better than vague and unprofitable guesses; and Mr. Birks has done great service in pointing out to future students the right order in which they ought to prosecute their enquiries.

Nebuchadnezzar's vision of the image, and the vision of the four beasts seen by Daniel himself, as recorded, chaps. ii. and vii., are the interesting subject of Mr. Birks's examination.

He thus states the ground upon which he has made the selection: "In searching, as we are commanded, the Word of Prophecy, the four empires of Daniel must form the natural basis of the enquiry. They are a sacred calendar, which reaches through all the course of time, into the years of eternity. Every other prediction may be referred to its own place in the series, when these grand outlines of history have been fixed and ascertained." (P. 5.)

The contrast between the two visions is thus beautifully drawn out: "The empires are set forth in two visions—to the heathen monarch, and to the beloved prophet of God. The King of Babylon gazes with surprise and wonder on an image of terrible brightness—a fit emblem of the vain glory of the world, as it appears before the eye of the unbeliever. . . . . The prophet beholds the four empires, not in the false splendour of the idol of gold, but degraded into the likeness of four wild beasts of prey. The visions exhibit to us the course of the world, as it is seen by the worldling and by the devout Christian, in the sight of man, and in the sight of God." (Pp. 21, 22.)

We need not follow Mr. Birks through the abundant historical evidence which he has brought to establish the application of the four kingdoms to Babylon, Persia, Macedonia, and Rome.

The successive phases of the last empire are fully discussed and

illustrated; and, perhaps, this, on the whole, forms the most interesting and important portion of the book. Having dismissed, as palpably untenable, the opinions of Professor Lee, who applies the ten horns, or kings, to Pagan or Christian emperors of Rome ruling in *succession*—and of Dr. Todd, who maintains that they are ten kings who are to arise in some future empire—he discusses the two important varieties of opinion, which, though both assigning them to the Roman empire, assert—the one, that their existence is past; the other, that it is yet future.

The latter opinion—which is that held by most Futurists, with the exception of those just alluded to—is usually maintained by the following arguments: "Their personal or individual character; their short continuance; and the great discordance among those who believe them to have risen already." (P. 133.)

To these, it is satisfactorily answered, that the analogy of Scripture leads us to interpret the kings not in a *personal*, but in an *official* sense, as dynasties, or kingdoms. Again, that, though the kings are contemporary with the little horn, which is to continue a time, times, and a half, it is not to be taken for granted that these are three and a half literal years, and that, therefore, the ten kings are to last only so long, and are consequently future. Again, that the objection from the variety in the lists, rests merely on human ignorance, and, if carried out, would serve to overthrow every branch, not only of theology, but of natural science.

The other opinion—viz., that which assigns the ten kings to the breaking up of the Roman empire, is maintained chiefly upon the following grounds. That the ten toes, in the vision, are joined, without interval, to the undivided feet and legs of iron; that the ten horns are mentioned after the conquests and dominion of the fourth empire, and at, or before, the rise of the little horn: also, that it is probable that there is a due proportion between the length of each period and the space it fills in the prophecy. On these grounds, we should expect that the ten horns would last ten or fifteen centuries. Lastly, from the correspondence of this view with history.

Mr. Birks maintains that the ten horns are not strictly permanent, but admit of partial change; continuing more or less definitely, even to the present time. This view he defends by two apt scriptural analogies. In different lists of the tribes, Manasseh is substituted for Levi, and Levi appears again in the place of Dan; while the tribes are always regarded as twelve.

Again, in the case of the apostles, the number, twelve, was retained by the substitution of Matthias for Judas.

The list preferred by Mr. Birks is the following: "Britons, Saxons, Franks, Burgundians, Visigoths, Sueves, Vandals, Heruli, Ostrogoths, and Gepidæ." (P. 149.) Mr. Birks's view of the fulfilment of the prediction, that the little horn should subdue three kings, appears to be new, though it is ably supported. He regards the three kings as three *successive* dynasties, which ruled nearly the whole of Italy, and which were each, in suc-

cession, overthrown by the efforts of the Bishop of Rome—viz., the Heruli, under Odoacer; Theodoric, and the Gothic kings; Alboin, and his Lombard successors. Next follows a full proof, drawn from unquestionable historical testimonies, of the identity of the Papacy with the little horn, or king, that shall arise after the ten horns diverse from them, and shall subdue three of them, who has eyes like the eyes of a man, and a mouth speaking great things, whose look is more stout than his fellows; who shall speak great swelling words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws. "Every feature of the prophecy finds its full counterpart in the constitution, decrees, and history of the Roman popedom." Such is the conclusion to which the attentive study of the oracles of truth and of the pages of profane history will inevitably lead the unprejudiced enquirer; yet few consider how much is involved in this conclusion. We quote the words of Mr. Birks:

"The issues at stake are the most weighty and momentous that can well be conceived. If the high claims of the Church of Rome are solid and true, to deny them is, of itself, a fatal heresy; but to apply to that Church the symbols of the prophecy, must amount to an impious blasphemy. If, on the other hand, the prediction before us really belongs to that power, not only are the claims of the Papacy a wicked and impious delusion, but the sin of those Protestants is great, who, on light or frivolous grounds, pervert this testimony of the Holy Ghost from its true purpose, as a divine warning against a subtle and ruinous delusion." (P. 196.)

The Protestant cause is indebted to Mr. Birks for having so fully and ably drawn out the proof of the identity of the Papal Church with the little horn of Daniel; and having thus helped to give a keener edge to that weapon which was used with so much effect by the Reformers, in their attacks upon the Church of Rome.

The chapters upon the moral aspect of the prophecies, and the spiritual lessons which may be derived from them, form an interesting and refreshing break, as they occur, from time to time, in the midst of historical details and critical investigations, and afford a practical proof of the important use which the careful and prayerful study of prophecy is careful of subserving.

Having traced out the four great empires of this world in their rise, progress, and decline, Mr. Birks proceeds to give his view of the kingdom of Christ which is to succeed, when the stone cut out without hands shall smite the image upon his feet; or, as the same event is unfolded in the second vision, the beast shall be slain, and his body destroyed, and given to the burning flame.

This event, according to his view, is contemporaneous with the second coming of our Saviour, when the Millennium will commence, ushered in by the resurrection of the just, and closed by the resurrection of the wicked.

Mr. Birks adopts the view which was generally held by the Reformers, that the earth will survive the general conflagration of the

last day, and will be renewed and purified for the reception of a race of blessed inhabitants.

As this view has been sometimes regarded as the offspring of modern times, it may be well to refer our readers to the following beautiful extract from Edward the VI.th's Catechism, lately reprinted by the Parker Society:

"The heavens shall pass away like a storm: the elements shall melt away: the earth, and all the works therein, shall be consumed with fire: as though He should say, As gold is wont to be fined, so shall the whole world be purified with fire, and be brought to his full perfection. The lesser world, which is man, following the same, shall likewise be delivered from corruption and change; and so for man this greater world (which for his sake was first created) shall at length be renewed, and be clad with another hue, much more pleasant and beautiful." (Pp. 510, 511.)

It would seem that the Reformers regarded the renewed earth as the scene of the blessedness of just men made perfect. Mr. Birks, on the contrary, regards it as distinct from the heavenly city, and forming the habitation of holy generations, who shall succeed each other to eternal ages. Whence do these inhabitants spring? is a difficult question, and is met by Mr. Birks with the following conjecture—"That some, having been brought to repentance, amidst terrible judgments, shall abide unchanged when the wicked are raised at the last, and shall become, in the deep counsels of Divine wisdom, the forefathers of those nations who are to walk in the light of the New Jerusalem." (P. 326.)

Passing over these subjects of doubtful disputation, which are as yet too indistinct to allow us to pronounce upon them with any degree of certainty, we find Mr. Birks impressing upon his readers those reflections to which his subject has naturally given rise.

If the Church of Rome is really the little horn, whose character and form are painted in such awful characters by Daniel, how important is the lesson to beware of tampering with the errors of that Church, or approaching too near her frontiers! We cannot view without alarm the progress which has, within the last few years, been made towards the Church of Rome, and the sympathy which many members of our Church profess to feel towards her.

That apostate Church, doubtless, contains many who, as individuals, are amiable, devout, and even truly spiritual; but the system which holds them in bondage is most dishonourable to God, and dangerous to man.

The earnest study of prophecy, as well fulfilled as unfulfilled, which is now reviving in the Church, will supply her with most efficacious weapons for the warfare which she is waging, and probably serve, in the hands of Divine Providence, as one of the engines for the mighty and final overthrow of the fourth great empire, which, in her present professedly Christian form, has been far more injurious to the cause of Christ, than when she appeared, of old, in the garb of Paganism.

In another point of view, the visions of Daniel lead us to contrast

the exercise of the regal power under the four empires and under the kingdom of Christ and His saints; and the inference which may be drawn from this contrast is a more sober one than that which was derived from it by the Fifth Monarchy Men; for it presents us with a warning against what Mr. Birks justly calls "Political atheism," which maintains that the State, as such, has no conscience, and enjoins upon rulers the exercise of a strict neutrality in matters of religion. That must surely be an erroneous doctrine which maintains that the Government of a Christian country ought to be conducted on the same principles with those which characterised the four empires whose dominion is to be overthrown, to make way for the kingdom of the saints; for, surely, it must be in proportion as our rulers aim at a resemblance to the saints, who shall hereafter rule the earth, that they will fulfil their duties, as well towards Him by whom they rule, as towards those for whose benefit they have been entrusted with authority. To use that sacred deposit for the direct promotion of the glory of God, and for the maintenance of His worship and religion among men, must be the duty of those rulers who would have part hereafter in the kingdom of the saints.

On the whole, this interesting little work seems well calculated to arouse the attention of men to the danger of errors which are rife in the present day; for no one can rise from its perusal without feeling himself stirred up, as by a solemn call from heaven, to contend more earnestly than ever for the faith once delivered to the saints.

HAMMOND.

"As to the forms of devotion appropriate to his extremity, he took care they should not exclude the public ones, but still gave these a constant place: and when, in his sharp agonies, his friends betook themselves to their extemporary ejaculations, he composed those irregularities by saying,

'LET US CALL ON GOD IN THE VOICE OF HIS CHURCH.'"

Fell's Life of Hammond.

O TRUE and patient man! in dreary pain
Not shutting out the Church with selfish feeling,
But, thought expanding o'er her wide domain,
And praying for the universal healing,
Touched with her grief, his gentle, patient heart,
Praised for the whole of which he was a part.

Obedient pilgrim! aye averse from straying,
Keeping the ancient universal way,
In sharpest agonies, still meekly praying,
Even as the Church had taught her son to pray:
Sure that the solemn litany *for all*
Would comprehend whate'er could thee befall.

How doth thy patience on the bed of pain
Reprove our idle and self-pleasing mind,
For every changeful craving, wild and vain,
Restless some new contrivance still to find;
While in that gentle bondage we repine
Which held so peacefully great souls like thine!

J. G.

EVILS IN THE CHURCH, AND THEIR REMEDIES.

Part III.

"Sermons bearing on Subjects of the Day." By J. H. Newman, B.D., &c. 1843.

There is one evil of our condition which, more than any other, affects all the principles of Churchmen and all the forms of the Church; and, till this is remedied, nothing we can do will ever render the condition of our Church healthy and safe. This evil we regard as consisting in a great want of the original and supreme power of the Gospel, to be exercised by means of the Church.

It is necessary, in seeking for a clear idea of this *power*, to study the peculiar nature of the Gospel, as giving its character to the dispensation of mercy under which we live.

In pursuing this enquiry, let us first ascertain what are the general marks of a dispensation of Divine mercy to man, so as to enable us, in each instance, to describe its characteristic power or efficacy. This will prepare us to enquire, in the next place, into the peculiar power of the Gospel, as the *differentia* of the Christian dispensation. We scarcely need add, that we use the term dispensation as descriptive of those eras into which the history of Divine Revelation may conveniently

be divided. In this sense we speak of the Patriarchal, Mosaic or Levitical, and Christian dispensations. Revelation has always been gradual, at certain epochs discovering new doctrines, or evolving new facts, in the economy of God to man.

There are two things belonging to every dispensation, and which, by their peculiar revelation, distinguish one from another. These are, first, some peculiarity in the revelation made by God to His creatures; and secondly, some corresponding character of the religious service enjoined. We cannot distinguish any one dispensation in particular, without fixing upon something peculiar in the discoveries or instructions afforded; and we cannot conceive of any practical effect, or permanent influence, without the establishment of a service accordant to this peculiarity. We need not dwell on the particulars of such dispensations as almost all writers agree to acknowledge in the history of revelation. All, we presume, will admit that the men who lived in these different eras had different degrees of religious knowledge, and were each distinguished by a peculiar mode of religious service. This point is made peculiarly simple by the plain and simple facts of the case. We distinguish three eras in Divine Revelation. The first embraces the whole period of the primitive knowledge and worship of mankind, during which the majority of the human race lapsed into idolatry and polytheism, and when one family was specially chosen by God, and particular revelations of His purpose successively made to their patriarchs, till the epoch of a new dispensation arrived. The Mosaic economy then supervened, revealing the purpose of mercy towards the Hebrew people in their deliverance from Egypt, and connecting the fulfilment of this purpose with their maintenance of a certain religious service. This dispensation was also made by the revelation it contained temporary, typical of another, and to be introductory to it by the providential events of its history. But the revelation of God to the Jews was so restricted by its nationality, that, in comparison with the Christian revelation, it appears to us in the highest degree imperfect and obscure. We see, therefore, how, in our Christian condition, we possess a new revelation and a new service. The important reason for distinguishing, in this manner, between the different dispensations of Divine mercy, is to fix in our minds the truth, that all the importance of revealed religion centres in the peculiarity of the revelation made in any particular dispensation.

But, when we speak of the importance of revealed religion, we must clearly understand what this importance regards. Nothing worldly, and nothing less than our spiritual welfare, the salvation of man, his recovery from his sinful condition, and restoration to holiness. In short, we have a moral end presented to our view, requiring and implying the exercise of a moral power. Thus, every dispensation must be considered as bringing into exercise a characteristic moral power, operating upon the characters and condition of the men who are joined together in the service it appoints.

The next enquiry which naturally arises is, where is this moral

power to be found? In what part of any dispensation is it placed? We conceive that, if once our thoughts are put into this train, there is only one answer which can ever be given to such an enquiry—viz., *that the moral power of every dispensation resides essentially in its peculiar revelation, and is exercised by means of its appropriate service.* This is the fundamental principle on which we rest the value of those views of the Christian dispensation we shall now attempt to unfold, and from which, if we mistake not, most important conclusions may be derived in correction of many of our present errors, and in remedy of many of those evils in the Church which every devout and serious mind laments.

The Mosaic dispensation seems to us to have been very little in advance of the Patriarchal, except in those respects in which it was national. In these respects, however, its peculiarity was of the greatest importance. In the choice of the Hebrew people to be the witnesses of God in the world, a precise form and compactness were given to the religious knowledge which had long been decaying among the patriarchs, and had chiefly been preserved in the one family whence this people sprung. A knowledge of the true God, the unity of the Godhead, His providence, and the dependence of the human race, as sinners, upon His mercy; together with some strong but obscure hopes of a future manifestation of this mercy; appear to have been common to both dispensations, as derived from Divine Revelation. The power of revelation, thus considered, consisted in the communication of true views of the character and government of God, adapted to the early circumstances and capacities of mankind. The worship which was instituted took its character from these views, and owed all its significance to the degree in which they were apprehended by the mind. It was the appointed mode of expressing and exercising faith in them. The moral power of revelation, as thus contemplated, has, however, no regard to the distinction of Patriarchal and Mosaic; but it is important to distinguish its peculiarity in this respect. We have called this peculiarity national, and such it strictly was in its bearing upon the characters of men; but it possessed, at the same time, a relation to futurity, in which chiefly consisted its moral peculiarity. This regarded the destiny of the whole people of God; including the fulfilment, by the future Messiah, of the promise made to Abraham. In those respects, therefore, in which the Mosaic dispensation exceeded in efficacy the Patriarchal, we trace that peculiarity of moral power which belonged to the promise of a future dispensation. The faith which raised the ancient Israelitish saint above the level of his fellow-worshippers, and his religion above the standard of patriarchal piety, was his faith in the glory of the Messiah. Abundant illustrations of this are to be found in the Book of Psalms and the writings of the prophets, supported by what is most notorious in the religious history of the Jews. Even now, the most devout Jew is the man whose faith is most intensely exercised in the hope of his Messiah, as yet to come—as still the διἐρχόμενος of His people.

It is instructive, in relation to our present purpose, to study this aspect of the Mosaic economy; because we have, at this point, presented to our view an elaborate ceremonial, splendid and impressive, according to the age to which it belonged. No one, however, will venture to make the moral power, imparted by Divine Revelation to the Jews, to consist in this ceremonial. As inwrought with their civil constitution, and adapted to their social condition and the character of their civilisation, their established service answered various purposes, and was a system of means perfectly suited to attract and awe the mind, and bind a people together in the worship and fear of God. But this service was the mere exterior of their religion. This system was subordinated to a moral power, independent in its nature, the original of their religion, and creative of a piety of which their ceremonial supplied only the means of exercise and growth. The peculiarities of Divine Revelation, as continued from the patriarchs to them, and the great peculiarity which was added to these in those promises and predictions which carried on their views to the day of Christ, constituted the power of their religion, in dependence upon which all the value of their service was placed. The *typical* character of this service is a proof and illustration of this particular, and plainly shows how its greatest benefit could be realised only in the elevation of faith to the highest truths their revelation contained. In speaking of the Jewish ceremonial in this way, we are not anxious to reduce its value as such: let this be as great as the strongest advocate for forms can wish; only let it be admitted that the moral power of the dispensation to which it belonged was derived from the truths of the revelation this dispensation contained, as clearly apprehended and devoutly believed by the Jewish worshipper. The possible objection that the service availed where the revelation could not be understood, is sufficiently answered by observing, that this is only a question of degree; since the full scope of a typical dispensation might not have been comprehended, while some faith in a portion of revealed truth is always necessary to the sincere performance of any religious service. An ignorant worshipper must believe something, or his worship is hypocrisy. Where ignorance is identical with unbelief, a religious service is impossible. So that, admitting the ground of objection as far as the question can be made one of degree, the position remains untouched—that a full experience of the power of revelation must always belong to a clear and distinct faith in its discoveries.

We are now in a position to consider how the moral power of the Christian dispensation consists in the peculiarity of the revelation it contains.

The dispensation established by Christ is practically an institution—the Church: this is its formal character. But of what is it a dispensation? We are in no way instructed by the reply, that it is the dispensation of Christ, or of the Church. In the same way, it would be a vain statement to say of the Jewish economy, that it was the dispensation of Moses, or of the law. The question would then return in

this form—what was Moses commissioned to reveal, or what did the law teach? We can obtain no definite idea, and cannot speak on the subject with any intelligence, unless we fix on the peculiarity revealed by Christ, the knowledge and effect of which the Church is appointed to subserve. There is something, therefore, in which the Christian dispensation essentially consists, of more importance than the historical fact from which it takes its name, or than the institution of the Church as seen in the world. This peculiarity is styled Εὐαγγελιον—*Evangelium*—*Gospel*, or *good tidings;* and consists in the appointment of *salvation for sinners by their faith in Christ.* The Gospel, therefore, is not a name, but a thing. It is something added to the religion of former ages, as our peculiar privilege and blessing. It is not the Christian institution, but the revelation on which the institution is founded. And, though we often speak of the Gospel and Christianity as synonymous, it is more accurate, perhaps, to speak of the latter as the aggregate of that religious knowledge and means which we derive from various sources and all ages, and at the same time including this; but of this particularly—as the truth of truths, the soul of religion, the sun of our system, the life and power of what would be no better than Patriarchism, or Judaism, without it; and that which Christianity contains, as the body contains the soul—or, as in the person of Christ, the humanity contained the divinity. In giving this form to a familiar doctrine—and it is necessary, in the present day, that this doctrine be reproduced again and again, in every possible variety of statement, to adapt it to the subtle and changing forms of error—our anxiety is to show how elementary, or fundamental, is the idea of something in Christianity greater than the Church—something of a previous and independent importance, and which the Church, as a subsequent appointment, comes in to subserve by her obligation to proclaim it throughout the world, and to form, for those who believe it, a complete and holy discipline.

We might here insist on many considerations to prove that the success of Christianity in the world has always been owing to this peculiarity—to the one central truth of the Gospel—revelation: not so much to various and general views of its agency, as to a particular reception of the "good tidings" made known by Christ; or, in other words, to the evangelical character of its ministrations. But we confine ourselves to the manner in which this point is insisted on in the New Testament itself.

We have, in the first place, to consider the manner in which the revelation of Christianity is made to consist in the evangelical announcement of salvation by faith in Christ. The following words of the Saviour Himself not only contain the statement of this truth, but give it in the substantive form of *the Gospel*, as the particular of grace and power, in which all the peculiarity of the new dispensation centred: "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life: for God so loved the world, that He

gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life: for God sent not His Son into the world to condemn the world, but that the world through Him might be saved."* Of the same character are the words of St. John, when he speaks of the Christian revelation as the witness or record of God concerning Christ—making it to consist in what God "hath testified of His Son:" "He that believeth on the Son of God, hath the witness in himself; he that believeth not God, hath made Him a liar—because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."† We quote these passages at length, because our particular statements are derived from the precise and significant modes of expression such texts contain. We are required by them not merely to believe in the truth of the Christian religion, or in religion generally, as taught by Christ and preserved in His Church, but to believe in *the Gospel*, or the evangelical revelation of Christianity, as the great means of realising its benefits in personal experience.

Among the particular modes of expression to which every careful reader of the New Testament learns the necessity of attaching great importance, is the manner in which *the truth* of the Gospel is mentioned. This expression, when used with the article, *as it is in all the passages we shall quote*, must mean something more than the truth of Christianity, in opposition to falsehood or delusion, or, abstractly, the true relations of things; in which sense it would be no more than a metaphrasis for Christianity itself. It cannot be made to express any significance in particular instances, unless it be interpreted as a term of peculiarity, specifying the evangelical truth upon which, in the dispensation of Christ, everything is made to depend. Thus, St. John describes the incarnation of the Word as "full of grace and truth;" and then, either in his own words or those of the Baptist, according as we explain the context, adds—"The law was given by Moses, but the grace and *the truth* came by Jesus Christ."‡ If it be objected that the truth, in this place, means substance, in opposition to the shadows of the law; we answer, that this gloss implies something substantive and peculiar, as the excellence of the Christian dispensation: which is precisely that for which we contend. This may, therefore, be admitted as accounting for the Christian use of the term; since the great evangelical doctrine of Christianity may be called the truth—not so much in opposition to the falsehood of infidelity, or in the philosophical sense of the term, as in contrast to the typical character of the

* John iii. 14—17. † 1 John v. 10—13.
‡ John i. 17.

Mosaic economy. So that, if the precise shade of meaning belonging to the text be that of antitype or substance, it not only agrees with our conceptions of the precise nature of the evangelical doctrine, but also furnishes a reason why it should be designated "the truth;" and thus corroborates our conclusions from other texts.

Christ, speaking to those among the Jews who were the first to believe on Him, promised them, on the condition of their stedfastness as His disciples, "Ye shall know *the truth*, and *the truth* shall make you free."* We have a still more remarkable instance of this expression, when, promising the Comforter after His removal, he adds—"When He, the Spirit of the truth, is come, He will guide you into all the truth:" the peculiarity of which truth is plainly shown by the words following—"For He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He shall show you things to come."† Again—"Sanctify them through *the truth* of thine."‡ And in the next chapter—"To this end was I born, and for this cause came I into the world, that I should bear witness unto *the truth*: every one that is of *the truth*, heareth My voice."§ In the Epistle to the Galatians, St. Paul speaks most precisely of the evangelical peculiarity of faith, as opposed to the circumcision of Gentile converts; and says—"To whom we gave place by subjection, no, not for an hour; that *the truth* of the Gospel—or the Gospel truth—might continue with you."—"When I saw that they walked not uprightly, according to *the truth* of the Gospel, I said unto Peter," &c.‖—"O, foolish Galatians, who hath bewitched you, that ye should not obey *the truth*?"¶ In the Epistle to the Ephesians, the new man is described as created in righteousness and holiness of *the truth*"—ὁσιότητι τῆς ἀληθείας.** And, in another place, he describes the victims of "the Man of Sin" as receiving not the love of *the truth*, that they might be saved; and adds—"For this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believeth not *the truth*, but had pleasure in unrighteousness."†† When giving to Timothy a peculiarly evangelical account of the future rewards of the faithful adherents of Christ, he exhorts him plainly, in this particular respect, to show himself "a workman that needeth not to be ashamed, rightly dividing the word of *the truth*:" and, speaking of men whose errors were opposed to such views as he had just been inculcating, he says—"Who, concerning *the truth*, have erred."‡‡ Our construction upon the use of this term may also help to interpret the text in the Epistle to the Hebrews, where the Apostle says—"If we sin wilfully after that we have received the

---

* John viii. 32.
† John xvi. 13.
‡ John xvii. 17.
§ John xviii. 37.
‖ Gal. ii. 5—14.
¶ Gal. iii. 1.
** Ephes. iv. 24.
†† 2 Thess. ii. 10—12.
‡‡ 2 Tim. ii. 15—18.

knowledge of *the truth*, there remaineth no more sacrifice for sins;"* since some peculiar knowledge, or the reception of some peculiar truth, seems necessary to account for the awful result there described. And since the sin spoken of appears from the context, verse 29, as well as from the penalty adjudged, to have been a renunciation of faith in the atoning death of Christ, there is a peculiar significance in the use of the term in this place. If this be denied, we see no reason for rejecting the conclusion of Novatus, refusing the hope of pardon to all who fall after baptism. This reminds us of a passage in St. James, bearing, probably, on the same case of sin and danger: "Brethren, if any of you do err from *the truth*, and one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."† Here, to err from the truth, is fatal, if not repaired; while the manner in which this error is spoken of, as occurring among the "brethren," seems to imply some marked deviation from the true faith, as the one truth of the Gospel, rather than a renunciation of Christianity altogether. In contrast to the awful consequences of rejecting the great evangelical truth, we find St. Peter ascribing the purity and affection of the Christian character to its reception: "Ye have purified your souls in obeying *the truth*, through the Spirit, unto unfeigned love of the brethren."‡ And, when he speaks of the false teachers of fatal heresies, he opposes the way of the truth to their ways: "And many shall follow their pernicious ways, by reason of whom the way of *the truth* shall be evil spoken of."§ The Epistles of St. John abound with instances too numerous for quotation; and we direct the particular attention of the reader to them, because the argument for love—the great lesson of this Apostle—is explicitly drawn from the one evangelical topic of divine love in Christ, and thus renders his frequent use of the term in question clearly illustrative of its inspired meaning.

There are many other passages which, if our principle of interpretation be admitted, will be elucidated by its application, but to employ which, for our present purpose, would require critical explanations beyond our limits. A complete examination of the language of the New Testament in this particular, will amply repay, we are sure, all the trouble incurred, and, as including a comparison of the different texts in which the article is omitted or inserted, would confirm Dr. Middleton's theory of criticism, and render, we think, the critical evidence for our principle irrefragable. In passing, therefore, from this topic, we merely observe, that what we are contending for is, that the language of the New Testament contains a precise reference to one fundamental position, as the Gospel, or good tidings of Christianity; and that, when *the truth* is spoken of, it is not the general moral truth supposed to be contained in our religion, and of whose particular nature

* Heb. x. 26.
† James v. 19, 20.
‡ 1 Pet. i. 22.
§ 2 Pet. ii. 2.

men form very different opinions, but it is one particular doctrine, the distinct apprehension and cordial belief of which are necessary to the efficiency of Christianity in the world.

Another mode of expression which illustrates our position is the manner in which the Gospel—or, under some periphrasis, the evangelical principle—is made the exponent of Divine power, or the source of the moral efficiency belonging to the Christian dispensation. Thus, St. Paul declares—"I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth."* And again—"The preaching of the Cross is to them that perish, foolishness; but unto us which are saved, it is the power of God."† The subsequent reasoning of the Apostle, in the chapter whence this last text is taken, and the following one, clearly connects the power of the Gospel with faith in the death of Christ, in the sense in which His crucifixion was regarded as the means by which salvation was procured for man: "For, after that, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe." Does not this expression teach us that, great as is the work of personal salvation, it turns upon the simple process of believing in a certain truth proclaimed to men? "But the Jews (he adds) require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."‡ And when, in the next chapter, power, and the power of God, are mentioned, (verses 4, 5,) the connexion of thought requires the same interpretation of these terms. When the Apostle describes the peculiar subject of his teaching, as chosen with the design that the faith of his converts might be "not in the wisdom of men, but in the power of God," he must be understood to speak not of the instrumentality by which faith is produced, but of the object of faith; contrasting the philosophy or ancient sophism of the Greeks, with the truth of Christ crucified as the power of God. This interpretation is compelled by the manner in which human wisdom and divine power are opposed, though obscured, perhaps, at least to many minds, by the substitution, in our translation, of the verb, *to stand*, for the mere verb of existence. In the same sense we understand the Apostle's reference to his success among the

---

* Rom. i. 16.

† 1 Cor. i. 18. In the connexion of this text, St. Paul makes this power to reside in the evangelical announcement, and not in baptism. "Christ (he says) sent me not to baptise, but to evangelise—εὐαγγελίζεσθαι; not with wisdom of words, ἐν σοφίᾳ λογου, lest the Cross of Christ should be made of none effect: for the doctrine of the Cross, ὁ λόγος τοῦ σταυροῦ, is to them that perish, foolishness," &c. This passage, therefore, separates the efficiency of Christianity from baptism, by the mode of argument which makes it to flow from the evangelical principle.

‡ 1 Cor. i. 21—24.

Thessalonians: "For our Gospel came not unto you in word only, but also *in power*, in the Holy Ghost, and in much assurance."* Some, indeed, understand the power here mentioned to be the miraculous power of the Holy Spirit accompanying the preaching of the Gospel; but this makes the verse tautological: while, to suppose this power to intend the efficiency of the evangelical truth—the power of the Gospel—gives a distinct pertinency and weight to every expression, In short, the more closely we examine the different modes of expression employed in the New Testament, the more plainly we shall discover that the moral power of the Christian dispensation, consisting in its peculiar revelation, is made to centre in the Gospel, or the evangelical principle, which it contains. Where the Gospel is prominently developed, this moral power is experienced; Christianity triumphs in the world, and the Church is prosperous and holy. But where the contrary is, from any cause, the case, the sphere of our Christian profession will abound with evils. Christianity, then, being the mere expression of the religious principle, in opposition to infidelity, and, as such, being little in advance of natural religion, will exhibit a hopeless inefficiency. And the Church, in attempting to supply the deficiencies of this state of things, will develope only the evils of formality and superstition, and, after seasons of excitement in violent action, relapse into utter impotency. Galvanised by powers different from the vitalising power of the Gospel, the credulous and inexperienced may sometimes imagine a resurrection at hand, when the powerlessness of death remains as entire as ever.† The action which science may impart to a dead body is useless, and, perhaps, frightful: and so is much of that activity in the Church in which the vital energy of the Gospel acts no part. To him who understands it while he beholds it, it may present a painful spectacle, from which he turns away hopeless, at least, of any direct good, though instructed by the evil—"a sadder and a wiser man."

Having ascertained that the Gospel, or the evangelical principle of Christianity, viewed as its peculiar revelation, contains its characteristic power, our next enquiry should be into its mode of operation.

Here, it is necessary, first, to place the enquiry in its true relation to the doctrine of Divine influence. It may, possibly, be objected to what we have already said, that we are arguing for a power in the letter of Divine Revelation which supersedes the necessity of this influence. Now, we regard this objection as resting on such a representation of the doctrine alleged as is unscriptural and false. We are fully aware that many evangelical men allow themselves to speak of the necessity of this influence in conversion and sanctification, as if no other agency

---

* 1 Thess. i. 5.

† "Galvanised Puseyisms" is, we believe, the expression of Mr. Carlyle in his Preface to Emerson's Essays. And in another place—"The life of most else (but Protestantism) that one meets with is a galvanic one merely; not a pleasant, not a lasting, sort of life."—On Heroes, &c., p. 222.

wrought in the production of these results. And every day proves that those who are the most unevangelical in their system, take advantage of this view of the subject, in insisting upon their mysticism in general, and their sacramental efficacy in particular. If, however, we attend to such expressions in the New Testament as we have just quoted, we shall learn that the actual energy, the power in act, by which men were regarded as changed and sanctified, was not more precisely the power of the Spirit, than the power of the Gospel. Thus, the Saviour prayed for His disciples, that they might be sanctified "through the truth."* As, just before, He had said—"Now ye are clean through the word which I have spoken unto you."† And St. Paul speaks of himself as thanking God without ceasing because the Thessalonians had received from him the word he preached, not as the word of men, but (as it is in truth) the word of God, which (he adds) effectually worketh also in you that believe."‡ And again, St. James says, in words which prove, if any can, the direct and efficient instrumentality of the Gospel—"Of His own will begat He us with the word of truth, that we should be a kind of first-fruits of His creatures."§ In short, every one who reads the New Testament will perceive that the whole of its phraseology relating to this subject, implies that the most direct and highest instrumentality existed in the power of the Gospel.

But then, men resist the truth, deny the power, and reject the counsel of God. An antagonism of mind, therefore, primarily exists, which must be overcome before the Gospel can be received: that is, some influence must be exerted on the mind of man before the power of the Gospel produces its characteristic results. When the term Gospel, indeed, is used as synonymous with Christianity, intending the whole system of Divine Grace, we ascribe this initiatory and subsequently auxiliary influence to it; but it is plain that, if it were the same power, it would in this case operate by distinct acts, as adapted to different moral conditions of the mind. It will be found, therefore, as useful as true, in the elucidation of important truths connected with this particular, to distinguish the influence primarily exerted on the mind, from that peculiar power of the Gospel we have been endeavouring to explain. If the power belonging to the peculiar revelation of Christianity reside, as we have shown, in the Gospel, or evangelical principle, its efficient action must be exerted on *the mind* of man, by way of conviction, impression, or persuasion. This is the only way in which we can conceive of the exercise of moral truth as ever affecting our characters and conduct. But, to this effect, the depravity of our nature, as taught in the Scriptures, presents an alarming obstacle. And this is illustrated by the whole history of revelation. However impressive and awful, or benign and attractive, the depravity of man

---

* John xvii. 17.
† John xv. 3.
‡ 1 Thess. ii. 13.
§ James i. 18.

has always opposed its power. We need not dwell on the inefficiency of human reasonings in general, and the state of the heathen world under the light of a wonderful philosophy, whose moral speculations even now assist us in our reflections on this subject: we have the history of God's chosen people, and daily scenes of wickedness in Christian lands, to instruct us on the real nature of the case. The conclusion to which we are led is this—that no appeal of truth to the mind can, by itself, overcome this depravity. The highest and most divine truth—the greatest revelation which Divinity can make to man—must fail before this depravity, if there be no influence to dispose the human mind to its reception. It is not in the nature of the case that even such a revelation should be enough; for every revelation requires a certain condition of the mind, before its persuasive power can influence its determinations and acts. This is the case, the *nodus*, the point of difficulty, for which the Christian dispensation provides by the agency of the Holy Ghost. Here all the mysticism, and what is called the sacramentality, of our religion centres. And here *is* mystery; here *is* the communication of grace unrecognisable but in its results, and incomprehensible in its mode of operation: here is the occasion for that profound awe and silent adoration which, as meeting us at the point where enquiry ceases of itself, and a necessity is still felt for something else, takes a ready possession of the mind: here is a point where philosophy feels itself at fault—where the understanding is put to shame—and reason, "leaning upon God," is exalted into faith. To make every process in Christianity mystical and sacramental, and to refuse every explanation—yea, and reject every statement, which satisfies the mind by intelligible doctrine as rationalistic—is not the safest way to produce submission and awe. Where the mind is taught the necessity for something beyond the reach of its enquiries, it is satisfied with mysteries, and is awed in the presence of a greater power, and by the belief of a more sublime truth than it comprehends; but when required to renounce the intelligible, and believe the impossible—where the one meets us in the process of enquiry as a natural sequency, and the other is forcibly interpolated, for no other reason than because it is a trial of faith—it becomes perplexed and pained, and, except among the credulous and superstitious, contempt takes the place of awe, and unbelief mocks at faith. The faith which is united with reason, to the utmost limit of her capacities, is strong and manly; but the faith which, from first to last, is divorced from reason, and which makes its worth to consist in the multiplication of mysteries, must, we fear, be generally despised, as weak and infantile. Revelation, we believe, is so framed, and the economy of grace so adapted to its form, that it invites the former, and condemns, as spurious, the latter kind of faith. And the reason of this is, that *it is divinely adapted to the mind of man*. Revelation, we can never believe, was given us to create such a warfare between reason and faith, as Mr. Newman, in some of the earlier sermons in this volume,

describes; but to teach the one, and, as far as is possible in the present state, to perfect it by the addition of the other.

In thus insisting on the necessity and maintaining the magnitude of Divine influence, in the formation of Christian character, we make it an essential position that this influence does not supersede the power of the Gospel; as, on the other hand, it is to be considered that the power of the Gospel cannot destroy the necessity for this influence. God has made man to act by his mind in the great work of his salvation; and, therefore, the Gospel is appointed as a persuasive power, to influence his mind, to present suitable subjects to his contemplation; and thus to impart motives to him, in the way in which the faculty of thought determines the will. But all this implies a corresponding condition of thought, and a potential goodness in the will, which are solely the result of the Holy Spirit's influence. And let it be observed, that we are not separating these two agencies, so as to assign their operation to different times and places. They are concurrent. The Holy Spirit works by the Word, or in the Word, or as accompanying its ministration. It is in this respect the agent, and that is the instrument: so that we shut out the mysticism of the schools, and the wild imaginations of the fanatic, by confining our views of this Divine agency to the dispensation of the Word, except in such cases of inspiration and miracles as come under laws of their own. What, then, we are most anxious to make plain in this place is, that the peculiar efficiency of Christianity rests in the power over the mind of evangelical truth, concurrent with Divine influence. We lose this efficiency if we separate the Holy Spirit's agency from evangelical truth, and make it wholly mystical and sacramental: yea, we lose this agency itself, by looking for its operations apart from the chosen instrument of its grace.

The agreement of Scripture with these statements is as complete as can be required. Thus, we find the reception given to the preaching of the apostles placed in connexion with the disposition, or renewed condition, produced by a distinct and divine power: "And the hand of the Lord was with them; and a great number believed, and turned to the Lord."*—"As many as were ordained (τεταγμενοι—disposed or prepared) to eternal life, believed."† In the same way we read of Lydia as one "whose heart the Lord opened, that she attended unto the things which were spoken of by Paul."‡ And, in the Epistles, we find the peculiar agency of the Spirit joined with an experience of the power of the Gospel, in a way which clearly proves a distinction of influences and a unity of operation. Thus, St. Paul speaks of the Thessalonians as chosen to salvation "through sanctification of the Spirit and belief of the truth."§ And St. Peter writes—"Ye have

---

* Acts xi. 21.
† Acts xiii. 48.
‡ Acts xvi. 48.
§ 2 Thess. ii. 13.

purified your souls in obeying the truth, through the Spirit." Such texts appear to us to prove the direct instrumentality of the Gospel in the sense we have explained, and the agency of the Spirit in removing the previous obstacle of depravity. So far, therefore, from adopting views on this subject subversive of the Holy Spirit's agency, we recognise its necessity in the highest form of which it is possible to conceive: and thus, placing it in harmony with the moral power of the Gospel, rather than in an exclusive mysticism and sacramentalism, we consider ourselves as only adopting the teaching of the Scriptures.

When, therefore, we ask, without any evasion or qualification of the Holy Spirit's agency, what mode of operation can we attribute to the peculiar power of the Gospel? we reply, a moral or mental one. *As any truth in which we recognise a moral power, acts upon the mind, so does the highest truth of revelation.* This is the simple principle of God's procedure towards us. He treats us as we are; He adapts His grace to us as He made us. Religion, as coming directly from Him, does not regard us as unintelligent and irrational creatures. How can it? Where would be the note of its divine origin, if it did? The corruptions of religion do so; and in this we have the proof of their corruption. But God deals with us, as we know and feel we are to be dealt with. He speaks to us that we may hear; He speaks so that we may understand; He suits His measures to the faculties He has bestowed, by first rectifying them by His Spirit, and then calling them into appropriate exercises. In what thus takes place, we are neither endowed, while on earth, with the faculties of angels, nor reduced to machines. Of the change which originates in this manner, we are conscious; and we are conscious that it is a divine work. We feel that the hand of God, who created us, is at work in the nature He gave us; we feel that it is no less than the Original Power whence we sprung, which is directing our minds; we are sure that it is this which is searching our consciences, probing our souls to the quick, touching the hidden springs of character; and so reforming and renewing our nature, by making such a power to act upon our minds, as we were at first fitted to receive. Indeed, upon what other principle can a man ever possess any internal evidence of the truth of religion? Without it, what can his trust in a Church avail? However useful this trust may have been in bringing him within the range of the power of religious truth, he cannot hold this truth—it can never become a reality and vitality in his experience, without his consciousness of its consonancy with his intellectual nature and action thereon.

On this principle, we also perceive how the universally required action of religion on the mind is made to act most efficiently. However certain writers may condemn this view of the case, as rationalistic, what do we do more than place at a point where it possesses the greatest advantages, a power which none of their systems can pretend to exclude? Who dares to leave religion to the mystical action of sacramental grace? That particular theories on this subject tend to

this result, we clearly perceive; and that it is produced in certain minds, we make a practical objection to them: but this tendency their advocates will promptly acknowledge to be evil, and these results they know must be immoral, and fatal to the safety of the soul. They, therefore, endeavour to act upon the mind by warnings and threatenings. In the present day, the most impressive preaching of those who oppose the evangelical system, is founded on a system of alarm and terror the most discouraging to young, enquiring, and feeble minds. The awful consequences of neglecting sacramental grace, and that as originally received in baptism, are frequently exhibited in a manner calculated powerfully to affect the mind. In this way there is an avowed and systematic aim to bring the mind under the power of religious truth. Thus, the beneficial and saving results of sacramental grace are made to depend as much on rationalism—the moral power of principles—the action of doctrines upon the mind—as the results of religion can be on any other system. This view of the case is a triumphant proof of the truth of our principle. However men reject the evangelical power in Christianity, they cannot get rid of the practical principle according to which it operates on the mind. When we reason for its efficiency, they affect to despise us as rationalists, scorners of mystery, and disparagers of Divine influence; and yet, at a certain point, they make the efficiency of their own system to rest on the same principle! This is the only way, indeed, in which their system becomes practical, producing any tenderness of conscience or religious conduct. But for this, they would make salvation an affair of the most awful presumption. Their sacramental principle would then take from guilt its terrors, and even from the most hideous depravity all its guilt. Those would act only consistently, who, confident of the grace of baptism, and frequent partakers of the eucharistical sacrament, should fiercely exult in their safety throughout an unholy and profligate career. To save men from such fatal delusions, it is felt necessary to teach them a certain class of truths, and to surround them with warnings and threatenings, that, reasoning from these, they may be kept within the circle of morality and duty. Why, then, condemn all who insist upon faith as a clear perception of certain principles, joined with that cordiality which ensures their due action on the mind? It is not only unphilosophical in our view of the general question, but also illogical; and, in this respect, miserably shortsighted on the part of many who unite in such condemnation. We only adopt a principle which must be recognised by all, at some point or other. The *ultima ratio* of every religious theory is the moral power of truth over the mind. The difference in question consists in our assertion of it where, as we believe, its universally required action is the most efficient.

It is worth noticing how essentially different our position is from all which can properly be called rationalism. If to rationalise be, according to the writers of the Tracts, to ask for reasons out of place; or, with Mr. Gladstone, to reduce Christian doctrine to the standard of

the human understanding; or again, with Mr. Ward, to exalt the claims of reason over those of conscience; we maintain that our position has no relation to such exercises or usurpations of mind. These descriptions, however, of a vice which undoubtedly taints the theology of the age, are unsatisfactory; they are made for the purpose of involving in grave censures such exercises of the mind as are perfectly compatible with submission to the authority of revelation: and they are, therefore, indefinite and lax, and are, all of them, so applied as to destroy the principle of any consonancy between reason and revelation, and the appeals which, we believe, the latter distinctly makes to the common understanding of men and the enlightened discernment of Christians. There is, however, a neglect of the province of reason, and an abuse of the human understanding, prevalent in philosophy and religion, and which, as embracing certain systems, more known in the circle of German than Anglican theology, we readily unite with others to condemn, under the name of rationalism. Now, all these systems are marked by this peculiarity—they attempt a philosophical developement of truth, without any regard to the data of revelation. The consequence of this is, that when they meet with the religious principle, as they necessarily do, in the history or analysis of the human mind, they bring it under the regulation of philosophy. Their philosophy thus takes the supreme place, which belongs to revelation, overlooking that necessity for this Divine interference, which we regard as a fundamental fact in the condition of mankind. In this manner, Christianity in particular is brought under its control; and is, therefore, dealt with as familiarly and despotically as any phenomenon of mind can be, losing, in this process, its distinctive character of an authoritative revelation from heaven. Such rationalism we abhor. But in thus tracing it to a philosophical attempt to develope a complete system of moral and religious truth, in entire disregard of the data of revelation, we raise no barrier to a developement of the same nature, proceeding upon these data. Philosophy developed from religion must always be different from a hybrid system of philosophy and religion, in which the latter is developed from the former. To pursue, however, this reflection, would carry us beyond our present design. Our aim in these remarks is to show how, in assuming an evangelical position, we abhor the spirit, and oppose the fundamental principle, of rationalism.

But, though we forbear to enlarge on that philosophy which is still to be educed from revelation, we must contrast the available nature of our principle with the danger of anti-evangelical theories, in their respective relations to the rationalism we all unite to condemn. It is common for writers of the Catholic school, in opposition to Protestant principles, to insist on the tradition of the Catholic Church, as our only security against the spread of this infidelising error. This tradition we do not undervalue, as the testimony of Providence to the truths of revelation. It is important, as a proof of the reality of truth in essential principles; since, if they be true, they must always have

had some expression in the faith of the Church. It is, in fact, a point of analogy of the highest kind; because the practical power of the Gospel in the faith of Christians, must always agree with the standard of doctrine we derive from the Scriptures. There is a unity in the succession of truth essential to its nature, the foundation of all that is valuable in eclecticism, and the central point around which all moral theories have gathered, like the primary crystal around which the mountain mass has been formed, with all its disproportions and angularities. Christian truth is of this nature in particular, and exists, from age to age, according to the same law. Once established in the Christian Church, it remains for ever. The Church must be destroyed, before its presence can be denied. Wherever the Holy Spirit works in the heart, and the power of the Gospel is exerted, it will be believed, in some one mode of apprehension or another. But we must not confound the essential unity of Christian truth with the historical tradition of the Church, as the object of our faith. If we profess to believe only what the Church believes, or all which the Church believes—and this merely because the Church believes it—we plunge ourselves into the most inextricable difficulties. The Church has passed through fearful corruptions—has been burdened with the inventions and errors of men—has been blinded and deluded by various moral influences—has misapprehended and misrepresented the truth, which, in the form of creeds and decretals, it has at the same time preserved: has thus been led to mix truth with error in the productions of its Councils—has thus introduced discrepancy and contradiction into its professions and decisions, and made its tradition a mass of inconsistencies, not only revolting to the critical reason of man, but perplexing to the humble and confiding faith of those who ask of itself what they are required to believe? If such truths as the divinity of Christ, the atonement of His death, and the restriction of Divine mercy to sinners under the Gospel by obedience to its commands, be preserved by the Catholic Church, we believe it to be impossible to ascertain from its tradition how these same truths are to be apprehended in relation to the conflicting opinions of mankind. Again, if they are to be believed on its sole authority, do we not give to many other truths an equal claim on our credence? And if so, how many are they, and which are they? Where are we to stop? Which are we to select? If we are told to look for the mark of catholicity, we ask, What is catholicity? How is it to be defined? How is it to be ascertained? We understand the value of the fact, that certain cardinal truths, derived from the Scriptures as an independent source, have always been believed by pious men; for they have thus fulfilled the necessary condition of their existence, as the truths for which we take them: but we gain nothing by being told of their catholicity. They do not possess the catholicity of a Christian profession; for they have been denied by some, while believed by others. The only catholicity they possess is within the compass of the faith that receives them. But is not this reasoning in a circle? We prove their truth by their catholicity, and define this catholicity by a

belief of them. The testimony of Providence in the history of the Church, is valuable on other grounds. We learn from this that truth is one and indestructible. We see that it has lived through the most trying conflicts, and triumphed over gigantic forms of error. And we trace all that is venerable and lovely in the Church, of past ages, to its preservation and profession. We are able to contrast truth and error in that antagonism within the sphere of Christian profession, the existence of which destroys the argumentative value of an alleged catholicism, but which proves the superiority in argument and moral influence of the truths we maintain. Thus we are strengthened in our orthodox faith by the history of Arianism, though the spread and temporary triumph of this heresy are fatal to certain theories of catholicism. And, in the same manner, we believe that the whole history of Christendom corroborates the truth and excellence of that body of doctrine which our own Church requires us to believe, not on the ground of Catholic tradition, but as what is to be "read" in Holy Scripture, and "may be proved thereby."* If, therefore, we are told that faith in Catholic tradition is our only security against rationalism, we maintain that the want of reasons for this faith, and the nature of the tradition itself, destroy the possibility of any security from this source. Could this faith be defended, or this tradition be made an intelligible object of faith, such a security might be obtained—men might be persuaded to abandon rationalistic principles, for a belief in the Church. But, unless the human mind, in the present state of English and European civilisation, can be kept in that state in which men believe from impulse or habit, without asking for reasons—and believe with an implicit faith, not wishing to understand what they believe—this is impossible.

And here, let us observe, that at this point a portentous danger is revealed to us, which the advocacy of Catholicism is preparing for the Church. All religious truth is rashly staked on the truth and authority of Catholicism: men are not only taught to undervalue the historical argument for Christianity, and the whole process of reasoning, by which it has achieved the most splendid triumphs over infidelity; but to believe, that there is no evidence, by which our faith can be accredited, but what belongs to the tradition of the Catholic Church. Attempts are not wanting to prove that German Rationalism, to the fearful extremes of Hegel or Strauss, are nothing more than the logical and consistent developements of Protestant principles, from which nothing can save us but a blind, unreasoning, and implicit reliance upon Catholicism! Instead of leading our faith to the love and service of the Church, as the results of a divine religion, capable at any stage of enquiry of establishing its claims by appropriate and independent evidence, we are taught to regard the Church in the first place as true, and religion as nothing more than the instruction it is found to convey. And since the human mind must in every relation of knowledge and

* Article VI.

faith pass from a state of pupilage to maturity, as the child grows into the man, advantage is taken of this to make the religious pupilage of the child the permanent condition of the man; and thus to risk everything in that fearful warfare of reason with faith, belonging to our maturity, which might otherwise be prevented by harmony and alliance, when the truth of revelation is learned, and the Scriptures devoutly studied. The authenticity and inspiration of Holy Scripture—the essential principles of its interpretation—the primary doctrines of dogmatic theology—and the obligations of Christians to a religious service in the Church—may all, all, it appears, be *rationally* denied and rejected. There is no evidence, no obligation, but to those who believe in a certain Catholicity! Upon Protestant principles, infidelity is truth; and Deism, or even Atheism, nothing but the most fair, honest, and honourable conclusions of the mind! What must be the consequence of reducing the whole subject of religion to the contrast of unbelief and Catholicity? How dreadful the presumption which stakes all the religion in the world upon the success of a Catholic theory! How blind and mad that confidence in itself, which leads Catholic zeal to deliver the whole system of Christian evidence over to the contempt and mockery of the infidel, and the scriptural argument for the fundamental doctrines of Christianity to the contempt and hatred of every heretic, the most rancorous and profane? And yet this is the work which Tractarianism and Catholicism are performing in our day. Their concessions to infidelity and heresy are now endangering religion and Christian doctrine more than any movement in this land since the Reformation. What, indeed, rationalism is doing abroad, they are doing at home. They are undermining the principles of evidence, and destroying the only authority in matters of doctrine, which has ever been powerful over the human mind. And all this through love of their idol, in exchanging philosophy for Catholicism! We cannot hope to convince them that their conduct is wrong if they sincerely believe their idol to be truth; but we may reasonably ask them to look abroad over the world, and over the past, and then think if the consequences upon which they are precipitating us all, do not furnish some ground for suspecting its falsehood? For ourselves, we cannot repress the deep conviction, that were they to succeed for a few years in stifling evangelicalism by their Catholicism, we should have to reap a harvest of infidelity wherever they sow their seed. They are sowing dragons' teeth, and soon we shall reap armed men. And, though among the different aspects in which we view their labours, there are some which moderate our fears and encourage hope, this is one which, separately viewed, excites dismay at the future.

We trust we have said enough to clear our principle from the imputation of heterodoxy or rationalism, and at the same time to show its great practical importance to the Church, in relation to these evils. But, in ascertaining how the greatest evil of the Church exists in the injury of this principle, it is necessary, in as few words as possible, to explain more particularly than we have yet done, its peculiar nature and influence. We have shown its place in Christianity as the peculiar

revelation given to us under the Christian dispensation, and its high import in the distinct moral power to which the Church must always owe its purity and triumph in the world; and thus regarding the GOSPEL, or EVANGELISM, as *the truth*, and *power* of Christianity, acting on the mind of man, we are led to enquire in the next place into its doctrinal form and actual operation.

We have already described the Gospel, or the evangelical truth of Christianity, as consisting in the appointment of salvation for sinners by faith in Christ. We put this proposition in general terms, because we wish to show that the principle in some form or other must be accepted by all parties. And, as far as a verbal theology is concerned, this is, indeed, the case, though with many degrees of error on the definiteness of the truth asserted. The essential and sometimes latent difference appears to be, that the evangelical principle is made by us the peculiar moral power of Christianity, and that the potential character of the principle is not apprehended by others. This essential difference, however, diverges into many mistakes. These, we think, may be reduced to two: First, many make the faith contained in the proposition identical with a belief in the veracity of Christianity, and this leads to a vague conception of salvation as an absolute safety of condition, which, God having constituted it independently of their faith, they are merely required to believe, as they do the truth of any other fact. This is the faith, we fear, of many literary and philosophical men, who have never given their minds to the study of Christianity, as well as of thousands of thoughtless men in every walk of life. It should, perhaps, be chiefly regarded as a negation of religious knowledge, or a mere recoil from a false theology, supposed to be that of the Church, and requires the presence of a sound and intelligible evangelicalism for its rebuke and correction. There are others who regard salvation with deeper views, and not as an absolute condition; but as a blessing contingent on something. They misconceive and mystify the doctrine of faith, and reduce and restrict salvation to a dependence upon certain influences conveyed by the sacrament of the Church. Now, it is with the last class of persons that our controversy is practically the most important: for, if salvation depend on the grace of the sacraments, and not on faith, the whole theory both of religious doctrine and service must include the rejection of that moral power for which we have contended. Or, if faith be said to have its important ministry in this scheme, as receiving the grace of the sacraments, instead of describing the submission of the mind to the evangelical truth of Christianity, the result is the same, as the moral agency of this truth is superseded. In short, sacramental grace, which in its proper place we do not deny, is put in opposition to the power of evangelical truth. The point of collision, therefore, between the two theories is the point of human acceptance with God. To the enquiry—"How can man be just with God?" or, "What must I do to be saved?" we have two dissonant answers: the one makes acceptance to turn upon the acceptability of a man's character as a member of the true Church; the other on the faith of the repentant sinner, consisting in a humble reliance on divine

mercy as exercised through the death of Christ. According to this doctrine, Christianity regards man as a penitent sinner seeking forgiveness; and never let it be forgotten throughout these discussions, that we regard men not merely as sinners, but as repentant, and that repentance is always the preliminary or inseparable adjunct of justifying faith; so that the whole question is made to turn on the mode of forgiveness. Does God forgive men freely for Christ's sake, when they repent and seek pardon? Or is forgiveness made to depend on a certain self-righteousness obtained by the help of sacramental grace received in this Church? We need not say we give the affirmative to the first of these questions, and in this sense we believe the doctrine of the Gospel to be, that man is justified by faith alone. Now, when we say that the moral power of the Gospel consists in the power of this truth over the mind, we insist on it as affording a more effectual exhibition of divine love than any other representation of Christianity, or any reduction of Christianity to a purely ecclesiastical energy, can ever afford. The principle on which this rests is the following: Forgiveness must be so ordered as to produce a moral effect in the place of punishment; this always being viewed as the forgiveness of the guilty, and not of men whose previous guilt is supposed to be effaced by subsequent righteousness. By the peculiar revelation Christianity contains, in the atonement of Christ, and the appointment of salvation by faith in Him, this moral effect is secured to forgiveness; so that no repentant and anxious sinner can rightly exercise faith in Christ without the interests of righteousness being as much advanced by his forgiveness as they would be by his punishment. His forgiveness is thus provided for, *instead of his punishment*, by a scheme of redemption which secures his holiness as much as his salvation, and makes, indeed, the former to be an integral part of the latter. Thus forgiveness and punishment in the government of God equally imply a regard to the principles of justice; so that he who is forgiven is said to be justified, and feels himself placed under a moral power, which renews and sanctifies his nature. In this way the moral power of the Gospel, or the evangelical principle, is primarily developed.

Every true moral principle is capable of expansion according to the nature of man and the circumstances of his life upon earth, and thus with the faith which alone justifies. "Faith (says Cranmer) does not shut out repentance, hope, love, dread, and the fear of God, but it shutteth them out from the office of justifying;" and, though maintaining that they cannot participate with faith in the work of justification, he teaches that "they be all present together in him that is justified."* Faith thus becomes the germinating principle of holiness. Or, to put the subject in another form, and one which an ardent disciple of Mr. Newman has recently brought into discussion, repentance and faith have placed the character in that condition in which the conscience of

* Homily of Salvation.

man, both rectified and relieved, gives to the truth of the Gospel its full moral power over the heart and life. The Christian is now bound to the service of Christ for ever. New motives to the discharge of ancient and unchangeable duty are implanted in the heart. New principles are imparted, though the moral nature of life is the same as ever. Every moral law, whether belonging to natural religion, or former dispensations, or growing out of an adaptation to new forms of duty, exerts its full power over the mind, and, by a "manifestation of the truth," is "commended to the conscience." DUTY, in all the extent belonging to it in ethical speculations, is apprehended by the Christian, and the sense of duty, everywhere and at all times, becomes the pulse of his Christian conscience, or the essential action of his spiritual life.

We know that attempts are made, as formerly in the British Critic, so again in Mr. Ward's "Ideal of a Christian Church," to overwhelm the evangelical principle with the discredit of a moral inefficiency. We shall not weary our readers by repeating the refutations so often given to objections of this nature, but content ourselves with showing that in the present state of the controversy no truth of a direct moral efficiency is established in the rejection of our doctrinal formula, whether this be the true one or not, but that it is opposed by a system which rests entirely on a different foundation.

And here let us observe that we have all along spoken of the evangelical principle, and not of any evangelical party; and we have put this principle in a form in which its adoption may be modified by various exceptions to the party distinguished by its assumption. This we have done solely for the sake of argumentative simplicity. But in doing so we cannot conceive how the existence of such a principle can be denied by any one, or how the essential connexion of salvation and faith can be rejected, as a general formula of the great truth of the Christian revelation. And, in fact, as we just now intimated, the principle is not denied, the formula is not rejected, by any competent theologian who writes on the subject. But then the moral power of Christianity is placed elsewhere, and the formula in question is explained away, or its significance superseded by the assumption of a contradictory principle, so that almost all the mischievous errors abounding on this point are derived from the virtual denial of any such moral power in Christianity as we have been insisting on. If it be said that the doctrine of justification by faith is an immoral one, and does not fulfil the practical design of Christianity, we ask in vain for another doctrinal representation of the Gospel, which may do so. At this point our opponents furnish a strong presumption in favour of the truth of our position by a non-compliance with this challenge; for, with the exception of those who reduce Christianity to a republication of natural religion, and evade the necessity of evangelical doctrine by lowering the standard of moral results, we are met immediately by the substitution of sacramental grace for the moral power, and the Church in her sacramental energy is made to take the place which we assign to the Gospel. Thus the model of apostolic preaching, in "testifying repentance toward God, and

faith toward our Lord Jesus Christ,"* is neglected; and what is distinctly the doctrine of our Church on Justification, is made inapplicable to the condition of men among us, since the Church has superseded the Gospel, and all which can now be required is to live according to the grace received through its sacraments. We have not space to enlarge in this paper on the system of the Church which follows from the principles we have unfolded; it may, however, be briefly explained as *the subordination of the Church to the Gospel.* This is a simple principle; but the one which we think, from whose neglect almost all our errors and misfortunes flow; and in whose clear recognition and devout restoration as the law of our condition, an early and complete remedy for our evils will certainly be found. When we think of the Church as a divine institution, founded with the specific design of regenerating the world; and of the promises of its triumph and glory with which the Scriptures abound, the many proofs of its comparative inefficiency should lead us to the anxious study of its corruptions as the explanation of these results. The Church is in a state of trial. Besides, it must be regarded in one sense as merely defining a certain human condition. It is a divine appointment by which the Almighty creates the peculiar sphere of our religious probation. Its institutions have no natural, innate efficiency. It is utter impotence in itself; for the sole efficiency of our religion must be derived from the Gospel, though exercised through the Church. It is no more to us than the brazen serpent was to the Jews. "For as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have everlasting life." And if Christians in any age or nation think of it in any other capacity than subordination to this exaltation of the Saviour, they may be rebuked like the Jews, when, through their idolatrous abuse of the brazen sign of a miraculous power, this Nehushtan was broken before their eyes. We fear that the members of our Church have now to learn humbling lessons on this subject. The Tractarians are permitted to call our attention to such, though with the mischievous tendency of bringing between us and the Gospel the thick cloud of Romish error and superstition. The divisions which have followed in the train of their efforts, have brought to light such imperfections of spirit, such discrepancies both of doctrinal and practical views, and such neglect of an instrumental power greater than the Church, to be employed in the Church, that we ought to be humbled in penitence for the absence from us of the great power of the Gospel. Political and social movements have made us tremble for the hold of our Church on the affections of the people, and for what ought to be its universal power of influencing the life of the nation. And the spirit of investigation which has of late gone into all the details of our social economy, has displayed such ignorance, irreligion—not infidelity, but heathenism—and vice; such neglect of the masses; such cruel con-

* Acts xx., 21.

tempt and oppression of the poor, such a combination of worldliness, pride, avarice, luxury, and dissipation, in contrast to squalid want, brutish degradation, and intense suffering; that we are like men awaking from a dream; we begin to ask if this, indeed, be a Christian land, or one over which some enchantment has passed, and where our senses have been cheated, while the fell enchanter has been working his will? Yet, at the same time we have had a powerful Church among us, and one which every day has been a blessing to thousands, but—for we make the facts of our condition the ground of our assertion—without that full exhibition of the moral power of the Gospel which it ought to have spread through the land.

We believe that a clear view of the subordination of the Church to the Gospel, is all that is wanting to point the way to safe and effectual remedies for our numerous and urgent evils. But let it be understood that this subordination must be studied under two aspects—first, as reducing the ecclesiastical power of religion to an acknowledged condition of subserviency; and secondly, as conferring on this subserviency, in the order of means, the highest and most indispensable importance. How is the power of the Gospel to operate, but through the Church? We know that it may have its occasional and irregular exercises, and that means may be used—themselves of an objectionable character—which may, nevertheless, subserve the agency of the Gospel among men; but it is necessary, and analogous to the government of God, that a fixed and regular system of means should exist, possessing unity, and constructed with a regard to the continuous, progressive, and complete comprehension of all religious agency. And this system we have in the Church. This is the appointed instructor of the ignorant, the preacher of repentance, the expounder of the faith; and it is only by the concurrent action of the Gospel and the Church as pervaded by the Spirit, or by the union of Christians in the Church under the Gospel, that we can expect to realise the triumphs of Christianity in the world. Do not let it be supposed that we destroy the practical importance of the Church in establishing the power of the Gospel, as the superior and supreme principle in our Christian condition. In our mode of conceiving it, it cannot have this effect. We believe that the principle from which we argue is the only one that can ensure the preservation, and ultimately the due ascendancy, of the Church, amidst the present tendencies of the human mind, and in harmony with the opening dispensations of Providence, or which can reasonably be expected to unite the devout disciples of Christ amidst the divisions of our own land, and those which any extended power of the Gospel, in opposition to false systems of the Church, is likely to multiply in other lands.

But, though we anticipate triumph for that Church which makes itself the exponent of evangelical power, we know that any zealous maintenance of this principle must, of itself, create a crisis of conflict and danger. As far as the unhumbled and unrepentant spirit of the

world pervades the Church, its manifestation will be resolutely opposed. When we make the remedy of the evils of the Church to consist in the subjugation of sin by the power of the Gospel of Christ, we rouse this sin into malignant and violent resistance.

> Haudquaquam dictis violentia Turni
> Flectitur; exsuperat magis, *aggrescitque medendo.*

This, indeed, defines the moral conflict of the Church with the world. And this conflict being waged internally, we have not the fair and open antagonism of two hostile powers, as between a Christian profession and infidelity, but an insidious spirit of evil, generating superstition, formality, false doctrine, and fruitless strife in ritual observances: for, where Christians do not agree in the fundamental principles of the Christian economy by which their Church should be regulated, they are sure to disagree on the false principles and inconsistent rules then brought into discussion. The power of the Gospel is a healing and uniting agency: it heals the depravity of men, and binds them together in the unity of love. Whatever is hostile to it, exasperates, in some form or other, the corruption of our nature, and produces inevitable and fatal dissensions. In the mean time, though the Gospel fail of the glory and triumph which would be produced by a unitedly evangelical Church, it is not destroyed by any ecclesiastical corruptions. The Scriptures remain for the instruction of the people; systems of belief unaccountably prevail; various influences are at work which aid the success of individuals: and then, more remarkably than at any other crisis, "is the kingdom of God as if a man should cast seed into the ground, and should sleep and rise, night and day, and the seed should spring and grow up, he knoweth not how."* Yea, a Church, while in the progress of her most awful corruptions, may, by her creeds and formularies, the sacred literature bequeathed by former times, and the despised efforts of the humble men who testify against her errors and sins, be diffusing a spirit around which, in every palpable and perceptible form, she condemns and resists: and thus a fearful collision is prepared between the power of the Gospel and a corrupted Church. This was the case at the Reformation. It was the Gospel against the Church of Rome: and, whenever tempted to indulge in dark forebodings concerning the English Church, we think we discern many tendencies to this result. We are persuaded of this—if ever our Church fall, it will be only when it loses the evangelical character impressed on it at the Reformation. At present it is more powerful than all the infidelity and irreligion of the land: at present it pleases

* Mark iv. 26, 27.

God to surround it with many auxiliaries, which keep it in that social position which constitutes its great privilege and responsibility: and at present almost all who reject the principles of dissent, at the same time that they adopt the evangelical principle, though it may often be with much misconception and great want of judgement, remain attached to it with a clinging fondness, of which those who scorn them are little aware. But, when they can no longer find in it a home—when, instead of bringing the evangelical power of the land, as we are confident it might do, to the acknowledgement of its authority and support of its institutions, it sets it at defiance—it will fall, as Rome has done before; a warning then in vain. If our Church be ever destroyed, it will not sink, we repeat, before the power of infidelity, or an irreligious policy, or the rampant hatred of a profligate mob: the Almighty has endowed it with a present vigour equal to any conflicts of this kind: but only when it has parted with its evangelical strength, like the Israelitish champion shorn of his locks on the lap of Delilah, and before the supremacy of that Power which it has been appointed to serve. Then a new order of things would arise; its forms would be recast; its principles, perhaps, more freely developed; and, though still with the ever-recurring admixture of evil and good, mercy would be educed from judgement, and a future Church profit by the fate of the present. Our mind, however, we confess, is not of that complexion which can look calmly on such a prospect. While we adore the mercy which would follow, we dread the judgement which must intervene. "Alas! who shall live when God doth this!" But we will not cherish dark forebodings: and, though we think it salutary to look to the rock towards which some of the strongest currents in our course are setting, we will not anticipate such a catastrophe as it is easy to imagine. We will not believe that a Church, more fitted than all other Churches in the world to unite the ecclesiastical power with that of the Gospel, in juster proportions and with more united efficiency than have been known since the early ages of Christian history, will now be so void of wisdom and discretion as to precipitate itself on destruction. We anticipate for it a bright and happy destiny, on the ground of those capabilities which, in this respect, it so remarkably possesses.

CHURCH ARCHITECTURE.

No. II.

WHEN God banished man from the garden of Eden, he henceforth made a guard encamp before it, the cherubim and flaming sword turning to keep the way of the Tree of Life. Then was there an unapproachable dwelling-place, which had been hallowed by the presence of God, but wherein, if he now deigned to descend, he would be invisible, as inaccessible to sinners. Yet thither might they turn their eyes in regret—thither, wherever they wandered, they might turn in prayer. And wherever they reared an altar, it would be to them like the tabernacle-altar of later times, built before the entrance of God's palace, from which they were shut out by sin. And we soon read of a renewal of that sacrifice which doubtless had first, and probably by the act of the Lord himself, suspended for a time the death threatened, and covered the defenceless shame of the transgressors. For at the end of days—an expression which seems naturally to signify those measured by the lights of heaven, and marked upon earth by the seasons—man's firstborn brought of the fruit of the ground an oblation to Jehovah; and his brother brought of the firstlings of his flock and of their fat. The ripe oblation and the dying victim together, constituted in after times the perfect sacrifice; and this would probably have been accepted for both the brothers, since the elder was not a feeder of flocks, nor the younger a tiller of the ground, but for the bad spirit which spoilt the oblation, as was hinted in the expostulation of the Searcher of hearts. Other views of the question of Cain's rejection are, indeed, equally deducible from the brevity of the record; but none seem equally compatible with its simplicity and its purpose. At any rate, here was a victim slain. And, since the grant of flesh for food was not yet given, the whole seems to have ascended in flame to heaven as a burnt-offering—a primary offering of all sacrificial rituals. Whence was the fire? How man, while an infant in experience, and nature still a mystery to him, first came by fire, apparently a necessary of life, has in all ages been a question. Legends, or traditions rather, have said it was from heaven; nor is the hypothesis unlikely which assents to this, assuming the victim, in whose skin Adam and Eve were clad, to have been killed at once by the fire of God. The perpetual preservation of this was natural; a sacred rite handed down in many races, and a household expedient which in places has descended to our own day. The value, or more than value, attached to the then supposed element, is testified by the names of light, fire, and flame, given (in

Sanchuniathon) to the mortal children of Genos, son of the first-begotten and of life; answering evidently to Cain, son of Adam and Eve, and characterised as a worshipper of the sun, "Baal Samen," the Lord of heaven, in time of drought; no inapt superstition for the first tiller of the ground. If, then, the first victim on earth had been devoured by fire from heaven, as the first on the altar of the tabernacle, and the first on that of the temple, little doubt that Abel's offering was burnt upon an altar; turf it might be, or built of boulder stones, but yet a structure; low it might be, but still an altar. Victim and altar, indeed, are ideas we scarcely know how to divorce. The latter, Mr. Close allows, "appears to be implied," though, as he correctly observes, it is not till after the flood that "the erection of the first altar is recorded:" the phrase had been more accurate, that then the erection of an altar is recorded first.

Thus, too, it has been stated that idolatry appears to have been unknown to the Antediluvian world, as by Barth, in that admirable work, "General History on Scriptural Principle," the translation of which by Walker is published by the Tract Society. The statement is perhaps as hard to prove, as to prove the reverse. But we will now neither question the demonstrability of the one, nor attempt to show the probability of the other; but leave altogether "the world that then was." With one of those personally delivered in the ark, Ham, the son of Noah, is generally supposed to rest the responsibility of having either revived or introduced Polytheism and Idolatry. And the names and occupation of the last of Cain's race in the sacred record, slightly modified and corrupted, have floated down to us in heathen mythologies, as those of the last generation of their earliest duties. But the principle of the sacrificial altar was too deep in the very root of religion since the fall, not to show itself more or less in all the branches, whatever were engrafted on it. Of the nations known to Herodotus, the Egyptians were considered first to have raised altars, images, and temples. (Her. ii., 4.) The opinion seems, at least, to prove that they had the first of these as soon as any nation; that the first dispersion carried the practice into all lands. And where the number of deities was only limited by man's imagination or credulity, infinite became the number of altars and variety of sacrifices. Even where the notion of a plurality of gods was abhorred, and the worship of images derived, whenever a dwelling, though but for a time, was pitched, there was the altar reared. From the time of the flood to the call of Abraham, a period of above a thousand years, according to Josephus, as well as the Septuagint version, and Samaritan copy of Moses, the Scripture records no act of worship; but Abraham's erection of an altar appears by no means mentioned as a novelty, or a primeval practice then revived. So far was it from being so among the polytheistic nations, that we find from Manethon, priest of Sebennytus, cited in Josephus, that even temples existed in Egypt long before, since they were destroyed by the shepherds on invading the country, and their invasion took place above five hundred years before their expulsion;

and that expulsion, as appears from a fragment of Diodorus, occupied the period comprised in the age of Cadmus, Moses, and Danaus; Moses being rather more than four hundred years after Abraham. Indeed, an oracle at Butis is mentioned by Herodotus as existing in the time of Mykerinus, the Men-kheres of Manethon, who, if not of shepherd race himself, appears in league with them, and seems to have built the third great pyramid rather more than a century after their invasion. And the oracles of Egypt appear likewise in Josephus's legend of Moses's life, when about thirty years old. It is sufficient to hint at these notices, because some have imagined that Solomon first set an example of temple-building to the world. It is true that oracles might there, as they have elsewhere, have existed without temples; and that the shepherd destruction of the temples might be only the expression of an after age, to designate something equivalent, as near as might be, in an earlier and different state of society: but there are still subsisting in Egypt most magnificent temple-ruins of the eighteenth dynasty, which closed near two centuries, at least, before the date of Solomon's Temple. A first temple is, in like manner, recorded to have been built by Phoroneus, at Argos, to the goddess Héré, on the decision of the question whether she, or Poseidon, should be the tutelary of that state? We, of course, take it with the limitation that he was the first of his race that built one. It might be about the middle of the nineteenth century, before our era. But still earlier, towards the close of the twentieth, the Konrétai of Crete, who hid and nursed the infant Jove, afterwards deified, appear to have built a temple to Cybele, the mother. An earlier Jove, with an Apollo and the Cabeiri, or "mighty ones," were the Phœnician gods, according to Dionysius, worshipped by the Pelasgi, and by them imported to Italy, when, towards the beginning of that century, their earlier colony were led by Tyrrhenus, under the name of Pelasgi Tyrrheni, into Etruria. To these, no doubt, altars rose and victims bled, in that ever-superstitious land. The mysteries of the Cabeiri, of the Mother Earth, and her daughter, of the King of Hell, and the Guide of Souls, worshipped in Lemnos and the Grecian Thebes, were received from the Pelasgi of Samothrace by the Pelasgi of Thrace, the race that colonised Lemnos and Attica, as appears from Herodotus and Thucydides. Whether they worshipped idols—whether they even worshipped in temples—or if so, how early—we cannot say. The earlier Pelasgi of Italy are said to have worshipped on heights, and withstood the idolatry of the more Eastern races, by Pellontier, in his "Histoire des Celtes" (i. 9), who would identify them with the giants beaten by Hercules at Phlegra, Heaven thundering over the battle just as the giant race are said to have been overthrown by that hero in Gaul, and the Titans to have warred against the gods in Spain. But upon the Palatine he found a different race—Evander's people—who had built on the foot of that hill a fane of Pan, as they called the deity of their native mount, Lyceus, whom the Romans named Lupercus. Seldom has a foreign superstition found much difficulty in seeding itself on that spot. According to Cassius, the oldest annalist of Rome, it was the Greek, Recaranus, that was the Hercules who, in driving

Geryon's noble breed of cattle to Greece, was pasturing them along the Albuca, and, where afterwards, stood the Great Circus, when some were stolen by Evander's slave, Ceacus, then a robber and outlaw, as it seems. The theft was discovered. The thief met the hero's vengeance, who was blessed both by Evander and by Faunus, and, under the Aventine, dedicated, to his father the finder, what was afterwards known as the Most Great Altar: it was hallowed by the tithe of his herd. A less equivocal benefit to Italy than the importance of Greek gods, is ascribed to Hercules: a testimony against human sacrifices. The Pelasgi, on their arrival, had built a fane, it is said, to Dis, Ades, or Hell; and an altar to Saturn; and from a Greek oracle,

ἀι κεφαλαι Αδῃ ἀι τῳ Πατρι πεμπετε φωτα,

their race believed they appeased the first power with the heads, and the second with the carcases, of human victims. Hercules persuaded them to substitute little carven bones, or images, for Dis, and lights (also expressed by φωτα) for Saturn. Hence, to the Saturnalia was added the Sigillaria, or Seven Days' Feast of Seals, when modelled seals were given by men to Saturn for Dis, to expiate for them and theirs. Such a rite, in its most customary form, as human sacrifice, it may readily be supposed, implies so savage, unintellectual a state of society, as to admit of but scattered records of its prevalence. Of this there is, however, proof enough. The offering up of Agamemnon's daughter, two generations after Hercules, occurs at once. In Hercules's time, was offered up at Athens, Erectheus's daughter, in the reign of her father's son. Sir John Marsham, treating on this subject, has given a passage from Porphyry, who cites three authors to the facts, that the Greeks commonly sacrificed men before battle, that the Laconians sacrificed one to the God of War, and that the Konretes, of old, sacrificed boys to Saturn. The fable of Lycaon's transformation to a wolf, is traced, on Pausanias's authority, to his sacrifice of a child on his new altar of Jove. He was son of Pelasgos, and of kin to the Pelasgian race, and contemporary with Cecrops, in the age of Moses. The mysteries of the Konretes were connected with Phœnicia. There, too, the rite obtained. In the Syrian Laodicea, Porphyry might be sacrificed yearly to Minerva, a hind, merely as a substitute for the ancient offering of a virgin. Sanchuniathon was full of such incidents; for the Phœnicians, in war, dearth, or plague, sacrificed one of their dearest, chosen by public vote; and that to Saturn also. Their Punic colony every year thus honoured their Hercules, whose name was Melc Karth, "king of the city:" as Malek was his name at Amathus, another Punic colony, reminding us of the Moloc to whom the Canaanites burnt their children. Their history said that Saturn or Kronos, whom they called Il, "the mighty," or "the God," before his deification in the Star, while reigning in their land, during danger from war, adorned in kingly wise and sacrificed to his father, "Heaven," His only begotten son. Jehoud, "the Beloved." In this record of the practice of tradition of the land of Abraham's sojourning, can we not trace a cogent reason

for his trial in the case of his "Beloved" Isaac: a noble confirmation to his own mind, and challenge to the creed of those around, how far different was his God Jehovah from those to whom the Gentiles sacrificed, and poured their drink-offerings of blood?" This God "provides himself a lamb for a burnt-offering," and accepts not thy child "the fruit of thy body, for the sin of thy soul." The mystic scene is acted on mount Moriah; on one hill of which in after times, for ages, the literal, but in itself unatoning, Lamb of God was offered daily in the temple; and on another the figurative, but really atoning, Lamb of God made His soul an offering for sin, once for all, on the Altar of the Cross. The prophetic mystery is immortalised in the books of the Great Prophet Moses: who had to warn his people by stigmatising that land as defiled by blood—the blood of sons and daughters; and who had just led that people from a land where in one city the horrid rite yet prevailed or was just abolished. For in the city of Joseph's father-in-law, the capital perhaps of Lower Egypt, at no very distant period the city of the Sun, men used to be sacrificed to Hévé, perhaps as the Lucin of the nation, the terror or the trust of their pregnant mothers. Three in a day were slain, as the calves sought out clean and sealed. The conqueror of the Shepherd Race, King Ahmos, did away this and substituted waxen figures. But elsewhere, and nearer his new seat of government, no such abolition took place; though the victims were peculiar. In the same Goddess's City in Upper Egypt, *red* men—of their evil spirit Typhon's colour, of the colour of the abhorred Shepherds—were also burnt alive openly in the Dog Days, at one of the Tombs of the mangled Osiris, and their ashes winnowed and scattered out of sight. The priests, after abolition of this rite, also, used for the *seal* of the substituted sacrificial bull, a man kneeling, his hands bound behind him, with a sword over his throat. Men kneeling, their hands bound behind them, are, in the Valley of Biban el Malook "Gates of Kings," near Thebes, represented as beheaded by a priest in his animal mask; while a huge serpent coils over the idol to drink the welling blood. As Sir J. G. Wilkinson endeavours to veil this portion of the religion of Egypt, reference may be made to a satisfactory note in Kitto's "Palestine," p. 583, where a copy is given of the above relief, and of another series of beheaded victims. In another, priestesses, unmasked, are holding the kneeling sacrifice, whose blood spouts as a fountain from the crown of his head; and in another, a king, mitred as priest, is inflicting this frightful wound with a javelin, loaded with an idol head. The tombs or places of Osiris were called B'Ousiris, Hence the escape of the Greek Hercules from Bousiris, nearly three centuries after Moses; which Herodotus thought a fiction, seeing in his time the Egyptian catalogue of bloody offerings was more limited than the Greek. And afterward their ritual seems to have grown more bloodless still; till, under the Ptolemies, the worship of Saturn and Sas Apis was introduced, and victimsslain to them, though without the cities only. The need of atonement by death could not utterly fail to be memorialised even among the heathen till Christ came. Neither, in spite of

the mind's ready supposition before alluded to, regarding such savage sacrifice, is it found that mere civilisation or intellect has availed utterly to abrogate a rite so barbarous. The antiquities of Etruria and the few regal remains of Rome demonstrate much intellect and civilisation; yet Tarquin the Proud restored games in the city highways, to the Lares and their mother Mania, and for some time boys were thus sacrificed to her for the safety of households, Apollo having ordered "heads" as the supplicatory offering, as in the instance of the Pelasgi; and in like manner Brutus evaded the oracle by garlic and poppy-heads. Hate and scorn of the exiles may have helped in this abolition. The wealth and empire of Rome's Punic rival above a hundred years after left her still as savage in this point. When, in the siege of Agrigentum, in the twelfth of Dionysius, the sepulchres superbly sculptured with birds and horses had been used as rubbish for the invaders, earthworks, and a plague breaking out had taken off their old commander, they saw the ghosts of the entombed abroad at night; they revered the grave, and slaughtered a child to Saturn, and drowned victims also to Neptune. At Rome it was not till the third year of the first century before Christ, that a vote of the Senate was passed for man to be sacrificed no more. "Openly till then," says Pliny, "that monstrous ritual was observed." Yet, four years after Pliny's death, in the apostolic age, on conviction of some vestals for unchastity, it was voted that the priests consult the Sibylline Books. They did. A prophecy of these crimes was produced, with the order for expiation; in obedience to which two men and two women, Greeks and Gauls, were buried alive in the Forum Boarium as victims to foreign demons. Thus, at the same city where Peter and Paul had in that generation died for the witness of God and of His Christ, the most civilised and educated of the nations revived the abolished abominations of their fathers, with an express compliment to the Druidical barbarism, a principle of which had been thus laid down by Cæsar, that expiation can only take place by the sacrifice of "the life of man, for the life of man," in the hour of danger. A dark struggle had thus been all along kept up against the tradition of the victim substituted by God for man in the beginning of the world. Who can doubt its origin? The very infidel would designate it as infernal. Yet not altogether in vain had God's Prophet-people witnessed to His ways. Just when the wrath came upon them to the uttermost, in Adrian's days, for their own rejection of the real and eternal Atonement by the life of *more than man* offered for *more than the life* of man's—that emperor again abolished human sacrifice; Pallas in that reign having written in his book on Mithra's Mysteries that already it was *almost all* done away with. Yet in their origin what were those savage sports of Rome which yet astonish us to remember them? "Lo!" said Tertullian, "in that most religious city of pious sons of Æneas is a Jupiter, whom in their games they lave with human blood. *But a Beastfighter's*—thou'lt say. The worse—because an evil man's." The great struggle between Christianity and Paganism just before the reign of Constantine, in the days of Porphyry, found the false worship still

blackened by this stain. "But yet, even now," wrote he, "who knows not that at the Great City in the Feast of the Latiarian Jove a man is sacrificed?" The profession of Christianity only banished this awful ceremonial from the empire, while in Justinian's time it lingered between the Nile and the Arabic Gulf among the Heathen Blemues, as to this day among the savage heathen. Thus, from the age of Adam, while Atonement for sin by an appointed life, provided as a substitute, was the principle of the Altar of the True God, offering a temporary expiation from present consequences as an image of the eternal expiation from future consequences, the principle of the Altars of those who were no gods, was ever, from carelessness or contradiction, a substitution or addition of every other imaginable kind of victim not appointed; and, the meaning of the appointment being forgotten in proportion as the appointment itself was slighted, and the want of an infinite atonement being lost sight of in proportion as unearthly punishment was lightly regarded, the sacrifice that seemed likely most to meet the only exigency dreaded, became the crown of the ritual. The life of the safe being substituted for that of the endangered and conscience-stricken, sin was expiated by crime. In many cases comparative sanctity in the human victim was not sought for. In all it was forgotten that positive innocence was not to be found: whence in Israel the first-born of men, as the first-born of animals, not clean for sacrifice, were to be redeemed. The God of this world blinded men's eyes by visions merely of this world: and the fear of death all their life-time held them in bondage. Abraham's Altar on Moriah was an answer to the Druid principle, that, serpent-like, insinuated itself among all nations. His faith in Jehovah's Truth as to the Promise, and in Jehovah's Power as to a Resurrection, bore him through the heartrending trial: but Jehovah substituted for Isaac what he had for Adam. Deliverance in time was granted by provision of a type of that which alone ensures salvation in eternity.

It is evident that the pure or corrupted Altar-principle runs through all the old modes of worship in the following various hallowed localities: Grove, Height, Cavern, Tabernacle, and Temple, not, of course, in all individual instances but in each of the species. At the time when Abraham's faith was tried regarding Isaac, he "dwelt at Beer Sheba." Thence he came, thither he returned; for he "dwelt" there, sojourned long there—twenty-six years, by the reckonings of the Jews. Our version says that he planted a *Grove* there and there called on the name of the Lord, the everlasting God, more literally the God of Eternity: but it is shrewdly remarked in Rabbi Cahen's French Translation, with notes, (a work which presents a singular, and, in some respects, not very cheering picture of the Jewish mind in France,) the term implies "infinitude either in time or space." If Abraham planted a grove, it was not as imagining a *local* presence of the Deity; but the fact is a matter of doubt: the Greek has it, "he planted a field;" on which Philo, taking the word (*aroura*) as an acre, has some singular mystical remarks on the dimensions of such a land. The original is *æshel*—a

word elsewhere used only of the tree in Gibeah, under which Saul kept his military court, and of that at Jabesh, under which the ashes of his bones were buried. In the later account of this last event, 1 Chron. x., that tree is called ælah, which, like ælon, answers to the evergreen turpentine, or terebinth, of Palestine; as the æshel is supposed to do to the humble tamarisk, by some. The Concordance printed by Froben identifies it with the ælah, probably on the strength of the parallelism of the accounts of Saul's burial: but, whether grove or tree, the consecration of its shade, as a customary place of worship, paid to the One True God, would be an instance singular in Scripture, because it seems planted for the purpose; which was not the case, when, before this, Abraham built an altar at the terebinth of Moreh, where God appeared to him, and another among the terebinths of Mamre, the Amorite, beneath which the patriarch so long encamped. One such tree grows there still—the last heir left of the interest once attaching to that grove, for which it is not needful to believe it contemporary with Abraham. About the close of the thirteenth century such a tree marked the spot, which, being dry with age, was, in the German of that day, called Dur-baum by the pilgrims, as we learn from the *Flowers of Times*, a chronicle, by Martin the Minorite, of Würtemburg. "At that oak, or ilex," says he, "Abraham saw Three, and worshipt One." Whether the tree, therefore, were the same now there, seems questionable: for, though the oak of Northern Europe is not found in Palestine, the "oaks of Bashan" seem still to comprise the valonidi, or prickly oak, and the ilex, or evergreen, holm-oak. The two evergreens cannot be so easily confounded as the Hebrew name of the terebinth, *ælon*, and that of the oak, *alon*. In Constantine's time, by the tree there stood a superstitious altar, which he pulled down, and built a church. Could it be Abraham's altar—misused, like the brazen serpent, in the shorter time from Moses to Hezekiah—which serpent, by-the-by, though Scripture records its destruction, has been, by the Latin Church, exhibited entire in the church of St. Ambrose, Milan. Of the grove, or tree, planted as a place of worship at Beersheba, it may be noted that the name of the planter is not given in the original. Did Abi-Melec plant it? Did he turn, as a proselyte, to call on the name of Abraham's God? Without, however, denying, what Mr. Close takes for granted, and Mr. Arnold does not object to—Abraham's worship under the tree, or in the grove—and without supposing it singular in the patriarchal age, we must observe that the idols under every green tree, and the abominations in the groves, are the points which, in Scripture, chiefly call our notice to such consecrated spots. The Saronides, named from the old word, *saron*, "an oak" (or, as they are mostly called, Druids, from its more modern Greek equivalent, *Drus*, having its synonyms in the Keltic *Drui* and Irish *Droi*, and its kindred in the Mæso-Gothic *trui* and English *tree*), seem to have rendered grove-worship more than co-extensive with the connexion of these names. The birth of the practice is traced in climes where the fountain-giving life to all around is the Eye of the Desert—and thence

derives its name 'Ain. Around it grew spontaneously, or was naturally enough planted, the grove that overshadowed the patriarchal altar. And still, in the broad plains, or in the narrow valleys between the limestone crags of Palestine, we trace the same need of shelter from the burning sun for the shepherd sojourner; and still the same primeval, houseless kind of life called for the same shelter from the piercing blasts of the north, as the religion of the altar stretched along Europe with the spreading race of Japhet: and thus the corruptions of that religion passed through all their phases, from the luxurious licentiousness of the groves of myrtle and vine, to the gloomy horrors of the oakwoods of British Druidism.

But here climate modified the arrangement of the grove of worship. Belted round by the gloom of the screening forest, a glade, glowing with sunlight, would often break upon the sight. In this "central, open space, the proper *Lucus*, or place of light" (as it is well designated in the Pictorial History of England, i. 62), was the place of worship. Hence, the throwing of these glades together, by cutting down the grove, was called by the Romans *conlucare*, the ceremonial of which is given from Cato, by Rosini. (Antiquitat. Roman. Corpus, lib. ii., c. 2.) Dempster, in his notes on this author (lib. i., c. 13), from various authorities, exhibits the consecration of groves not only among the Gallic Druids, but the Lombards, Frieslanders, Germans, Indians, and Romans. Among the Gauls, the Druid worship ascends to the most remote antiquity. Their order is said to have existed as early as the time of Hermann, son of Istævon, of Germany, father of the Hermandurs, and, perhaps, the Herminon of Tacitus. Of some hundred barrows, opened by Sir R. Colt Hoare, on the downs about Stone Henge and Avebury, not one Roman coin, urn, or even potsherd, was found, to mark a period when the Britons had been Romanised. Druids are said to have been settled in Mona, by Finan, son of Josin, King of Scots, before 108 B.C.; and, while Cæsar says the more deeply initiated went from Gaul to Britain to be trained, the Roman conquerors do not appear to have fallen in with them till they reached Mona. The place where Agricola's auxiliaries swam the Menai, and steered the Roman horse into Mona, is thought to be at Porthamel, the "gloomy ford," named from its dark Druid woods. Some vestige of the ancient consecration of the tree and grove may, perhaps, be traced in the artificial vine-training, as a type of Israel, over the temple-porch; some in the lamps of Augustus's Palatine temple of Apollo, which were fashioned like the apples hanging on a tree (P. Victor d. Regionn); and some in the ritual of Belle Isle, in Strabo's time, who reports of the small isle just opposite the Loire, on which no male set foot, that the wives of the Samnites of the mainland, inspired by Bacchus, were its inhabitants, and every year took off the temple roof, and covered it before sunset: as if no roof were worthy of the Deity but one like spring's suddenly bursting foliage, which nature renews upon the grove, without its being ever absolutely unroofed and shelterless. To the earlier Druids temples were unknown. Their ceremonial seems to

have pervaded all these isles. In an isle near Britain, mother Earth and her daughter were worshipped in the Samothracian manner; and that appears Druidical. And, as if to show us how much Romanism is indebted not only to the Paganism of Latium, but to the superstition of barbarians, Mela says that Sena (Sayn), off the coast of the Osissimi (Armoricans, near Brest), was famed for the oracle of a Gallic god (probably the moon), whose nine priests were vowed virgins for ever. These, whose power over nature was thought unbounded, were called Barri-genæ, Galli-cenæ, Cenæ, Senæ, Zenæ, or Lenæ. It has been noted that the *L* and the *S* are both sibilants in British; and that Leanes, the more modern Lleian, means a "Nun:" whence Lean Minster—Lemster. On the rise, where St. Emmeran's church now stands at Ratisbon, grew a grove of forest trees, wherein sundry idol-shapes had been worshipped, till some suburban huts took place of it; and Emmeran, Bishop of Poiton, came and dwelt there, frequenting St. George's altar, in a little, lowly house of prayer, like a turf cottage, whither, by his own wish, he was brought, and buried, after his martyrdom, at Helfendorf, in 652. (Andr. Ratisb. Chron. regn. Constans.) Within a century, Luitbrand, King of Lombards, who acceded in 713, laid a large fine on whoever should pay adoration or use enchantments at the tree called Sanctions, by the rustics. During his reign, in 729, Charles Martel, of France, sailed into Friesland, slew the Prince Possion, cut down the groves, and overthrew the temples. And so late as 741, Winfried of England, the Apostle of Germany, being sent Germanic Legate into Francia, and dignified with the name of Bonifacius, cut down Jove's Oak, of wonderful size, at Geismen, among the Hessians. In the low sombre roofing of a grove of oaks, and the lofty intersections of the gently curving branches of the linden grove, some theorists have thought they could trace the first suggestion of the lowbrowed groving of the Norman Crypts and the heaven-springing vaults of the later ecclesiastical styles. Without venturing to assent to this hypothesis of an imaginative original, one may or must think, that, the principles of such roofs being once discovered in their varied fashion, the taste and fancy of mediæval architects considerably influenced their practice of those principles, from observation of effects presented by consecrated groves.

But the grove was consecrated often, not simply by an altar—or, rather, the altar often consecrated not a simple grove. Holy-wood parish, in Dumfriesshire, derives its name from a wood surrounding a circle, about eighty yards across, of twelve very large stones. In 1791 there was a tradition of the trees "existing in the last ages," and "many of their roots had been dug up by the minister." (Pict. Hist. Engl. i. 61.) The inner circle in each of the inner temples at Ave Bury was of *twelve* stones also; and the outer circle of each was of thirty. The numbers hardly allow us to doubt that they referred to the twelve months, and the thirty days of the month. The outermost circle of all, including the two temples, was of a hundred—expressing, perhaps, a larger but indefinite number. The second number may

allude, also, to the great Druid cycle of thirty years—reckoned, like their months and years, from the sixth of the moon, according to Pliny: as time was reckoned by nights, not days, and feasts regulated by the age of the moon, and the great Hyperborean cycle of nineteen years was the cycle of the moon. Then, according to Hecatæus, and others, cited by Diodorus (ii. 47), Apollo appeared in the isle of his mother's birth—that of the Hyperboreans—large as Sicily, and opposite the Keltic mainland, "playing and dancing all the night, from the vernal equinox to the rising of the Pleiads;" for "there was Apollo's magnificent precinct, and circular temple, and holy city." Connect, then, as we will, the Druid circles with the Gilgal of twelve stones set up by the Israelite tribes after the passage of Jordan, it is plainly impossible to disconnect these heathen Gilgals, or "circles," from Sabianism. It is a wonder that Sir W. Drummond's jumble of Sabianism with Jacob's twelve sons and the twelve tribes, was not anticipated at Gilgal, by a people so readily infected with the idolatry either toward man's works or his Maker's. The Mosaic tabernacle of Jehovah abode fourteen years at the Gilgal of Israel; and yet it is not improbable that Gilgals of other nations were set up before, dedicated to the worship of the Host of Heaven, The former was a memorial structure, used judicially by Samuel, but consecrated by the earlier worship there; and it is probable that the others, though consecrated by worship, were the civil and judicial places of assembly likewise. The Hyperborean name seems proved by Adelung, to belong originally to the Highland of Central Asia. The Persic and Keltic tongues, and the Persian and Druid rites, are said to be near akin. The earliest Kumry came "from the land of the summer, Defrobani, where Constantinople is; though some identify the name with Taprobane, or Ceylon. Every hypothesis points to the East; and Stone Henge has been called a temple of Buddha, with whose worship have been associated the Irish Round Towers, having openings a top to the four cardinal points, and he is said to have lived about 1014 B.C. (or else about 500 years later!), and to have engrafted on his creed the Bali, or planetary influences. Diodorus's Apollo tallies in name rather better with these, and in other respects better with the Bel, or Belin, to whom we find either direct or indirect allusion on British coins and in such names of Druid remains as "La Rocque Belin." Baal's worship, too, as well as Moloch's, offers its parallel to the human sacrifice of Druidism, in the valley of Tophet. (Jer. xix. 5.) And, without tying ourselves down to the chronology of the legends of the line of Brut, which would date the Sun's and other temples in the ninth century, B.C., we have sufficient evidence in the remains of the Romanised Britons that they had worshipped names which their conquerors identified as belonging to their Apollo, Diana, Minerva, and others. But of this we may be sure, Bel's temples, amid the sylvan Britons, were of the order of Stone Henge, Ave Bury, and Holy-wood, rather than of that temple of Bel in which Berossus wrote that Nebuchadnezzar laid up the spoils of his wars, or even than the far less stately covered fanes of the Minerva Sulis of Bath, or the Diana of the site of

St. Paul's, London, in the time of the Roman Britons. No doubt, all beyond the simple altar had more or less the character of the rings of stones called, throughout Wales and Ireland, Astronomers' Circles. A Pelasgic remain, discovered in Gozo, near Malta, is said to furnish a more perfect specimen of a building analogous to our circular temples. (Notice of M. Gailhabaud's "Ancient and Modern Architecture," in Archæological Journal, No. 2.) By the very Britons of Britons, we may conclude, the Stone Henge, or Giant's Dance, was reared, and for the civil, judicial, and religious rites of the all-absorbing Druid order; for Merlin, however able a mathematician and stanch a patriot he was, lived in too troubled times to transport it from Ireland, as used to be believed, or even from the nearer quarries of the natural stone of this primeval piece of architecture; though it is not impossible that he, and Ambrosius, and Uther, his successor, may have designed, or even undertaken, the restoration of the wondrous remain; nor that Stone Henge became the burial-place of the last Briton, who arrogated the style of Emperor; nor that Ambres Bury records his name. All religions have consecrated the repose of the dead. The name of Carnac, in the Keltic part of France, is said to mean a field of flesh; but the stupendous work has outlived all other record of the slaughter which it may have been meant at once to memorialise and hallow. Inferior to Stone Henge in labour—for the highest of its stones, if measuring as much as fifteen feet, little exceed half the height of the other—and in art too, for they support no architraves or lintels—in extent it is unparalleled: for there are eleven rows, stretching above half a mile in a semicircular direction, simply, it has been conjectured, because the unlevel line could not all be surveyed at once. The uprights remaining are said to be above four thousand; but parts of the statement render this doubtful. If this be the remnant of a circle, how vast must the Gilgal have been! if of an avenue, to what a sanctuary must it have led! Those of Ave Bury are said to measure two miles; but they are single. The outer circle of Stone Henge is stated at three hundred feet—a circumference, perhaps, about equal to that roofed by the dome of St. Paul's. Aurelius Ambrosius, during wars, and now doubtful successes, against the then new kingdoms of Kent and Sussex, is said to have rebuilt ruined temples, and restored God's worship. If Stone Henge had become a Christian Church, and then, like the British Church at Winchester, within a quarter of a century later, on the establishment of the kingdom of Wessex, become a temple of the Saxon idols, what a chaos of associations it would have been! Yet the unchristianising of a material edifice uproots not Christianity, any more than the restoration of Becket's shrine, and the pilgrimage of 9,000 English thereto, for which some sigh and pray, even if followed by the similar desecration of every cathedral and parochial church, would ruin that Protestant Church which is built of living souls. But, alas! is this spirit of historical-romance-reading strong enough to work such mighty changes? "There is a sickly religious taste," says Mr. Close, "exemplified well in an observation once made to me by a very thought-

less man, 'that he never felt really religious but once in his life, and that was when he was gazing on *Stone Henge* by moonlight!'" This romantic regard for a "Druidical cathedral" was nothing more nor less than Mr. Arnold's "*natural feeling of reverence for holy places*"—a feeling, indeed, "*unreal*" and untrue, because it is at least as applicable to the worship of false gods as of the true!" (Reply to Remarks, p. 14.) It is well that there is in times, in aspects, and in places, a something tending to inspire, even in the thoughtless, a feeling of natural religion, or akin to it, not universally, indeed, but frequently: but these it were, indeed, sickly to mistake, and, in fact, criminal to substitute, for the deductions of reason, or the revelations of religion. It was well that, in the absence of those revelations, the meditations of reason could receive this aid from sentiment and sense; as Seneca wrote of such groves as surrounded our Druid circles, that their loftiness, and secrecy, and gloom, in the midst of noon, impress one with conviction of a present Deity; and Pliny, that "trees were temples of deities; and, by ancient custom, the simple country even now dedicates to a god any eminent tree; nor do we more adore images shining with gold and ivory, than groves, and the very silence within them." How far the din of cities, and even the more unsophisticated noise of farm-yards, might be advantageously shut out from our churches by groves, with thickets of evergreens and flowering shrubs, with overarching vistas of approach, and one or more colonnades or cloisters, in keeping with the building on which they centered, might be well considered by those who could act on such a hint. The noble squares in our metropolis show in how many cases room might easily be spared. And the healthy ventilation they occasion proves how richly this care would be repaid. One would not wish that towering trees, however, and of course not more unsightly objects, should approach a fine church nearer than its greatest dimension. The suggested arrangement has in some few cases been partially carried out. In our climate it must be different, indeed, in species, but might be the same in kind as that of which "the beauty, interest, and solemn stillness" was admired by Dr. Richardson at Jerusalem; the fine smooth level space all round the Stoa Sakhara ("in the Haram Shereef,") falling with a gentle slope toward the east, and covered with a thick sward of grass, with orange, olive, cypress, and other trees, scattered over it in different places, but nowhere forming a thicket;" where he thus describes the "flood of light that, streaming all around upon the marble pavement, mingles its softened tints in the verdant turf, and leaves nothing to compare with or admire beyond. It seems as if the glory of the temple still dwelt upon the mosque." . . . . . "The spectator forgets that it is a house of foreign devotion, and feels as if, in the radiant opalescence of its light, an inviting ray was sent forth to the heart of every returning Israelite to this ancient centre of prayer." . . . . . "There is but one spot on earth, where all things typical were done away, that sinks a deeper interest, into the heart of the Christian." Without rating at more than its worth, what is here called "an interest in the heart," let us note, that if such impressions

are at all to be encouraged, the contrast is rather unfavourable to the irregular precinct of dingy houses, environing so many of our churches: while, if such impressions are altogether to be fought against, where are we to stop in the unnatural warfare? It has been sometimes assumed that nothing of the kind existed around the Temple of Jehovah; in which case Richardson's impressions would be singularly *mal a propos*: but such an idea is opposed by the obvious construction of David's comparison in Psalm lii.: "*I am as an olive-tree green in the house of God.*" The planted lawns around the Mosque of Omar rest upon vast colonnaded crypts. Such, or the vaults of St. George's Chapel, Windsor, are at least as adapted for burial as the churchyards in and about London, and would at any rate diminish the evils resulting from such places. The isolated Cemetery, beyond the bounds of our great towns, must be regarded as an improvement in most respects. There is perhaps an offensive commercial air about the system: but the same exists, though not so openly, elsewhere. It will steal in upon every system of interment. If the Dissenter's clay be laid in the same ground with the Churchman's, we do not all feel sorry on that score. It was the mind, spirit, soul alone, which, whether right or wrong, set some bounds between their earthly intercourse. "That which letteth" now, will be taken away in death; and it seems an incoherent dream to separate the material when the immaterial is gone, and to keep apart what must stand together at the judgement-seat of Christ. If in these cemeteries, rival sects rest together, yet as though leagued only through a common insulation from the Church by law established, the latter point certainly, in Christian minds, must awaken a painful feeling: but where shall we seek that, which in this world can be surveyed in all its bearings without one?—There can be no doubt, that, where so much *is* addressed through the senses to the sentimental part of man's nature, all Architecture called for by the exigencies of the place should be in accordance with the hallowed and Christian associations that alone should enter there. Thus, also, since death is that which, if anything, must call forth so much of the religion of nature as is true; such epitaphs as outrage that solemn truth must by some means be excluded: though even churchyards and churches have not been spared their intrusion. The first Druids, as they had no covered Temple, had no Image: whether altogether from principle, we need not pretend to say: the common use of letters and the high state of Art among ourselves, are distinctions above them which should not unchristianise the Christian Sepulchral Grove, nor make the place less religious, which surely should be more so than Stonehenge or the Holy Wood around the Druid Circle. Here, if anywhere, the "Religion of Place" should be simple. But it is likely one great object of the Cemetery Grove cannot be attained by anything short of a provision, that all interments take place at a burial-ground halfway between two adjoining and separate places. The growth of London, and of other towns, as hitherto, so hereafter, will not probably embrace cemeteries at first without its limits. So it seems to have been at Rome; where,

notwithstanding the non-repeal of that law of the Twelve Tables, which forbade to bury or burn a corpse within the city, or to make either pyre or tomb within forty feet of any one's dwelling, we yet meet within the fourteen regions of later Rome, not only sepulchres of individuals on whom the privilege was conferred in honour, but also of whole Gentes or Clans. Within the Druid Circles which we have been led to discuss too lengthily for the end we have in view, but far too scantily for the topic itself, are found, sometimes at the centre, as at Averbury—sometimes at the sides, as in the Jersey—and one now at Henley upon Thames, what have been mostly considered as the Druid Altars; Crom-lechs, "leaning stones," or "bowing stones," or "vault stones," so called either from the slant of the covering slab, or the supplications paid at them, or the chamber which they form within. Under many of these, British burials are found to have taken place. Satisfactory investigations as to this sepulchral nature of the Cromlech chamber, are fully detailed in papers "On the Primeval Antiquities of the Channel Islands." (Nos. 2 & 3 of the Archæological Journal.) This, however, by no means invalidates the idea of their being altars, altar-tombs, if the term be more agreeable: nor of victims being sacrificed on the horizontal or slanting slab at top; or on the flat "hearth-stone" on the ground, as at Stonehenge, which at Avebury lies by the Cromlech. Among the Romans, with whom the *Altare* was at first reserved for the Heavenly Gods, and *Ara* for the Earthly and Infernal deities, (though the terms were soon confounded,) the place of sacrifice to the Infernals was sunk below the earth, to the Terrestrials placed on the earth, and to the Celestials built up above it. Altars were in their sepulchres or beside them. And the scene, also, was consecrated by two altars: that on the right of the Tragic scene to Bacchus, of the Comic to Apollo, while that on the left was to the deified Hero or Heroine whose *funeral* gave occasion to the Games: in all these points how strikingly opposed to modern ideas of Tragedy, Comedy, and the Drama, altogether! The sepulchre, and even the empty monument to the absent dead, is said to have been, even without deification of the dead, sometimes revered and used as a Temple, and called by that name. Let this fact be made the most of by the Paganising Church whose altars are pronounced no altars, unless they enshrine some relique of the dead. And let that Romish essential be considered by this Romanising party among ourselves, who desire the name of altar for their empty shrines. Are they set up to follow out the decree of Pope Sylvester, about 315, that stone altars be everywhere brought into use? Yet he could let the old wooden one remain, as a memorial of old usages, in the Pontifical Cathedral, St. John Lateran. In his time the Roman catacombs were inhabited; from the tombs of the martyrs there the Pagan altar had its resurrection in the Papistical, for Pope Fabius, before 251, had erected many buildings in those cemeteries; no doubt the chapel chambers at the martyrs' tombs. Such was that of Pope Calixtus, who suffered in the first quarter of the third century. And one inscription, probably Christian, occurs dated with the consulate of

the eleventh year of the second. So early were circumstances preparing for the altar-tombs of the Romish Church, which she pronounces to be the only Christian altars. The arched and vaulted niches in the catacombs are her earliest grave-altars of the martyrs. And hence come the Ciboria, on four columns, over the oldest in the Roman Basilicas, and then the Baldaquins; and then, as formerly, in most English churches, the canopy jutting from the altar-screen. Let us take the principle of the altar, in whichever way we will, as the place on which sacrifice is to be offered, or as enshrining the reliques of the dead, it has no business in a Protestant church. But let this topic be forborne for the present. It belongs particularly to the latest division of our subject. If we belong to Christ, we have an altar of which none have right to eat but those who have faith, or no other sacrifice than the one offered thereon. But we have that altar in the memory, for the cross was our altar. And thus the altar is gone. We treat its "invention" as an invention, though not, perhaps, an invention of later times than those of the imposture. The offering, however, remains but in heaven. Spiritually, therefore, we must eat of it: only spiritually can we eat of the sacrifice, even when we bodily partake of its type. It was needful for the saints of old to have their altar and their sacrifice, that they might profess, by an ordinance ordained of God, their feeling of a need for something which it palpably pointed at, but did not expressly reveal; and might quicken their meditations on what that wondrous and availing sacrifice could be, which their humbled soul was forced to trust in, though their tongue could not describe nor heart conceive it. Had we the need, we should still have the altar. But why repeat the riddle, when the greater than Solomon hath solved it? Christ hath opened His mouth in this parable, and uttered this secret of old. Our worship is the confession of faith in a sufficient sacrifice offered, not a visionary search for some sufficient sacrifice to come. Belief is substituted for Hope in this case. And the expressions of *that* hope, as a hope, it is idle to reiterate. As, abstractedly, the circle of stones, the shadow of a tree, the silence of the grove, the victim on the altar, were not unhallowed for the use of God's worship—by the abuses of false worship, and worship of false gods elsewhere—so the mere abuses of an altar service are not the narrow ground of our protest against it. He hath withdrawn His sanction from its continuance in the only land to which he ever gave it. Where, when, how hath He sanctioned any imitation (not to say mockery) of that awful rite? Had He done so indeed, idolatry, perjury, imposture, tyranny, anarchy, rebellion, and blasphemy, might have stood safe within the abused asylum of His altars, in many a land professedly belonging to Christendom; without our having to abstain from setting up some purer altar of our own with some memorial sacrifice. But this is not so. He instituted a memorial feast, and at a table. Not at the altar, not in the temple-court, not at the slaying of the victim, not at the sprinkling of the doors; but at the table in the upper chamber, he transferred the rite, from a type to a remembrance—from the sacrifice to the accessories—

from the lamb to the bread—and from the sprinked blood to the poured out wine: saying, "THIS *is My body*, . . THIS *is My blood:*" and they could not but understand it as if he had added, "no more that which is elsewhere stricken on the doorposts." The confounding of a wafer of bread with a sacrificed host or victim—the exaltation of it by that name—the adoration of it under that aspect—the language of blasphemy used regarding its consecration—the facts of imposture or fables of falsehood, which have occurred, or been reported of its bleeding, as by miracle, over and over again—all these are but the natural steps of a progressive developement of one idea; the folly of which would have been, indeed, very venial if it were not a vanity of false worship, and as such full of all the peril of idolatry. Reader! art thou "utterly purposed that thy mouth shall not offend?" Withdrawn from the lips of the faithful, by the spirit of truth, may the very name of altar now become, since the name is being made, more than a word.

THE DYING CHRISTIAN.

AH! who can tell the joys that fill
The dying Christian's breast,
While, lying on the bed of death,
He calmly sinks to rest?

His sunken eye seems lighted up
With bright celestial fire,
While dwelling on the love of Him
Whose goodness cannot tire.

"Jesus! my rock, my sure defence,
Oh, hear Thy servant's prayer;
Free me from every gloomy thought,
And every anxious care.

"Be with me in the hour of death,
Support me with Thy grace,
And take me to Thyself at last,
To see Thee face to face."

Thus prays the happy dying saint
To Him who dwells on high:
May I, like him, at last, through faith,
With resignation die.

W. S.

St. Peter's College, Cambridge, October, 1844.

BLOOMFIELD'S GREEK TESTAMENT.

"Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. The Greek Testament, with English Notes," &c., &c. By the Rev. S. T. Bloomfield, D.D., F.S.A., of Sidney College, Cambridge; and Vicar of Brisbrooke, Rutland. Fourth Edition, revised. 2 vols. London: Longman & Co. 1841.

It would appear a work of sheer supererogation to notice, either for praise or blame, an edition of the New Testament which has reached its fourth, and is probably tending fast towards its fifth, republication. Nor, indeed, is it our present object so much to deal with Dr. Bloomfield's work, as one with which we can suppose our clerical readers to be unacquainted, as to justify the opinion, pretty generally formed both at the universities and elsewhere, that a really useful and acceptable edition of the Greek Testament has yet to be published: one, we mean, which shall satisfy the wants equally of the lecture-room and the study, of the college-chamber and the retired parsonage; which shall be plain and elementary enough for the candidate for holy orders, and solid enough to become the manual companion of the Christian minister throughout life. It may be said that such a work would be either too elementary or too advanced, and that it is always an impracticable thing to combine, in one mess, food for the babe and the grown man; that it would, therefore, be a preferable way to produce two separate works—the one, elementary; the other, more deeply critical. As a general rule, we admit this principle: with reference, however, to the Greek Testament, we can safely deny its application. It is an especial point in the mental training of young men for the ministry, to lead them to the critical and exegetical study of the Word of God, and more especially the New Testament, in the original languages: and this is to be accomplished by furnishing them with an accurate digest of the results attained in each branch of sacred literature, together with a summary of the reasons by which such results have been produced. The mere *ipse dixit* of any commentator, however learned, orthodox, and famous, is certainly not the kind of authority to which our youthful candidates for Orders are to be taught implicitly to defer. In the Church of England, at least, it has never been held as an axiom that either the crisis or exegesis of the Word of God is to be so explained, whether it be in a commentary or in the lecture-room, that individuality, the use of judgement, the reasoning powers, and the conscientious conviction, should all be merged in a slavish deference to that bugbear of Rome, "authority." When the newly ordained clergyman first exercises his ministry, he meets, *practically*, with that opposition to his person, his labours, and the truths he is commissioned to teach, which

as yet he has only heard or read of, and, therefore, can know only theoretically. Just as much, then, as in the course of his preliminary studies, a sound and well-digested commentary on the New Testament should be his daily companion to inform his judgement and mould his views, so, during the whole exercise of his ministry, that same work, if properly executed, will be to him a constant source of reference, wherein he may find disputed passages critically evidenced either as to their probable genuineness, or as to their supposed spuriousness; wherein he may find satisfactory reasons alleged for interpreting this passage or that of the sacred volume, in accordance with the analogy of faith; wherein the objections of Infidels and Socinians, the misinterpretations of Romanists and Sectarians, on the one hand and on the other, are fairly met and fairly answered; wherein, lastly, the connexion is traced—briefly, indeed, but clearly—between the several portions either of the sacred narrative or of the divine teaching.

A work such as this may extend to, perhaps, three of Dr. Bloomfield's volumes; but it would be, we are persuaded, not the less acceptable to the student and the clergyman, and prove a lasting benefit to the Church. That Dr. Bloomfield's edition of the New Testament is not such a work, we have before said, and now emphatically repeat. For want, probably, of a better in our language, and from the author's high reputation in the walks of classical and sacred literature, it has stood its ground for some years. This, however, is no reason why we should be blind to its deficiencies, and not call earnestly upon some orthodox and learned divine of our Church to present his brethren with a commentary which, both in its critical and exegetical divisions, should be on the level with the wants of the clergy and the requirements of an enlightened age.

We now proceed to justify the opinion already pronounced on Dr. Bloomfield's Commentary, by the adduction of some instances of those prominent defects which render the work, upon the whole, so very *unsatisfactory*. This, however, let us premise: that with Dr. B.'s opinions as a divine, we have now nothing to do. We gather, from his exposition of St. Paul's Epistle to the Romans, that he is what might be called, for want of a better term, an Evangelical Arminian. He has a perfect right to hold this view of doctrine; as Calvin, Scott, and others, have to hold the opposite view. It is not, then, with Dr. B.'s doctrinal opinions that we have any fault to find as critics; because, whatever opinions on doubtful questions a man conscientiously holds, these, we think, are entitled to all due respect, as the results of that exercise of individual judgement which is inseparable from moral accountability.

What, then, is it which makes this commentary so imperfect, so treacherous a guide to the young candidate for the ministry—so unsatisfactory a manual for the clergy? We answer, the fault chiefly consists in the *manner* in which the commentary has throughout been composed; in the constant assumption of the author's own opinion, as

one of ultimate authority with the student; in the suppression of detailed statements, where such statements are absolutely required; and the relegation of the reader to other works—works, we admit, of authority, but still, either so voluminous or expensive, that it is not possible that they should generally form portions of a clergyman's, much less of a mere clerical student's library. These faults—which, if they occurred in solitary instances, would be reckoned simply as so many proofs of negligence or inattention—are so prominent throughout the work, that they render it one of comparatively little value to the student, or the more advanced enquirer into the original of the New Testament; and at the very commencement of their clerical education tend to give an erroneous bias to the views of the younger members of the Church.

Let us see how Dr. B. deals with the preliminary point in all exegetical research—the textual criticism of the New Testament.

He *assumes*, what we say with confidence can never be proved, that the Alexandrine family of MSS. is the worst of the whole. We find continually such expressions as these: "The Alexandrine critics," "the emendations of the Alexandrine correctors," "the correctors and critics of the Western recension," &c., &c. Now, there is not a shadow of a proof (and we are well aware of all that Scholz has written on the subject) that the Alexandrine or the Western MSS. have been tampered with by professed critics; and, in the teeth of the decided preference for that recension, by such critics as Griesbach, Lachmann, Titchsendorf, not to say Bengel and Wetstein, it requires some degree of nerve, even in such a literary veteran as Dr. B., to lay it down as an indisputable truth, that nearly the whole of the Uncial MSS., and, amongst these, the most ancient which now exist, that the best and oldest versions—such as the Peschito Syriac, the Coptic, the old Itala, and the Vulgate—all bear the impress of interpolations purposely made by a set of unknown critics, who, with their eyes wide open, spied out every apparent inelegance of the original composition, and corrected, defaced, snipped, and cut about, in fine Aristarchian style, what they knew for a certainty to be the very words and expressions of the sacred writers! Now, we do not complain at all that Dr. B. prefers, in his own mind, the Constantinopolitan to the Alexandrine recension: but what we do complain of, and what Dr. B., as a scholar and a critic, should never have permitted himself to have done, is that, from the very outset of his critical enquiry, he *starts on an assumption*, and treats that hypothesis as if it were a truth doubted by no critic of the New Testament. What can this do but mislead the student from the very first? He, of course, takes up Dr. B.'s volumes as the production of a master—one to whom he is to pay due deference, and who is going to initiate him into those critical and exegetical studies connected with the sacred text. What does he find, then, at the threshold of his enquiries? That the Alexandrine recension of MSS. is indisputably corrupt. How does he find this out? By a comparison between the two classes (if there

be, indeed, only two classes) of MSS.? by well-sustained reasoning? by, at least, the adduction of irrefragable instances? Nothing of the kind—Dr. B. does not, in one single instance, condescend to anything of the sort—but by the mere *sic volo sic jubeo* of the learned commentator, and by the whole tone of his critical notes. This, assuredly, is not the way to rear up enlightened enquirers and independent investigators. Dr. B. may be—and no one questions the fact—a very learned man; but if his learning is only to make him authoritative and dogmatic; if his word, or his preferences, are, as a matter of course, to be taken for so much axiomatic truth; then, the sooner he loses his character for scholarship, the better both for himself and his readers. But the inconsistency of the learned editor is, here, about equal to his dogmatism. Will it be believed by those unacquainted with the real fact, that in the very first twenty instances of various readings adopted by Dr. B., in preference to those of the Stephanic text, the whole of them are supported mainly by the Alexandrine Uncials and the Syriac version! This, we think, is a good refutation, *in limine*, of the assertion so confidently brought forward, at every opportunity, of the critical imperfection of the Alexandrine recension, and that, too, out of the Doctor's own mouth. How is a student to judge betwixt Dr. B.'s assertion and Dr. B.'s practice—his constant sneers against the critics of Alexandria, and his equally constant reception of their readings in text? The fact is, the Doctor does not give them the opportunity of forming a judgement.

Here, again, we are at a decided issue with him, as to the way in which he has jumbled together, in chaotic confusion, the authorities for the various readings. We have seen above that Dr. B. acknowledges at least two, if not three recensions, or, more properly speaking, families of MSS. We should have, therefore, naturally thought that he would have, in his notes, distinguished clearly between the MSS. of these various families, and in each case of importance—wherever, in fact, he had occasion to notice a various reading—have given the authorities somewhat at large. Thus only could he have enabled any thinking person to form an impartial decision. Now, what has he done? The direct reverse. One reading is received "from very many MSS., versions, and Fathers, by all the best editors;" another is supported "by the most certain of all critical canons, and almost all the MSS., versions, and Fathers;" in a third instance, "the words are not found in very many MSS., versions, and Fathers; it is cancelled by all the critical editors, from Wetstein to Scholz:" in this case, too, "the versions stand for nothing;" and why so, do our readers suppose? Because "the framers of most of them followed the Alexandrine recension!" What an exquisite piece of criticism! Another reading is rejected because "the words are found in few of the MSS., and are sanctioned by scarcely any versions or Fathers; and we can far better account for their insertion than their omission;" and so forth, *ad infinitum*, throughout the whole work. Now, is not such a hodge-podge style as this a virtual fraud upon the intellect of the student? Are our

younger clergy, and still younger candidates for orders, to be, *ab initio*, imbued with the opinion, that evidence depends upon numbers, and not upon *credit?* Are they to be taught that a reading is sound, because it is found in many MSS.; and unsound, because found in comparatively few? Yet such is the natural and necessary inference, from the way in which Dr. B. has dealt with the authorities. We really wonder how any college tutor, who knows anything of the subject, can for a moment suffer the mental perception of his pupils to be thus, perhaps irremediably, obscured in one of the main points of a student's enquiries—the integrity of the sacred text? It would have been far better if the editor had left all various readings totally untouched, than to have supported or rejected them on such very uncritical grounds as these. Why did he not do as Vater and others have done—give the authorities by their letters and symbols, and preface the work with a brief enumeration of the Uncial MSS. and versions? But it is useless to ask an author his reasons for not pursuing a course which would be so thoroughly opposed to the method he has adopted; a course, however, which, in our judgement, is the only fair one—the only just one, too, towards the text, the student, and the editor.

The text of the Apocalypse is confessedly in a worse state than that of any other book of the New Testament. A modern editor will, therefore, be required to display sound judgement and critical acumen in restoring this portion of the original to something approaching its primitive condition: yet it is in precisely this part of the sacred volume that Dr. Bloomfield outherod's himself in the style of his critical annotations. "In the above alterations in the text I am supported by the highest authority of MSS. and critics." This is a specimen of the *reasons* assigned for altering the received text; but, in the majority of cases, no notice whatsoever is taken of the emendations, in the notes. Now let us hear the Doctor's excuse for this method of dealing with the Textus Recep: "These" (the emendations of the German critics) "I have in most cases seen reason to adopt, supported, as they are generally, by the authority of the *Editio Princeps;* but, considering that the *limits prescribed to the work were already overrun*, I have been obliged to forbear, for the most part, assigning (*as I had before done!*) reasons in justification of the emendations adopted from the very eminent editors above mentioned, especially as the authorities in MSS., versions, early editions, and critics, are, in most instances, nearly the same."

If such a meagre apology for suppressing the authorities satisfy any right-minded man, then, for the future, it will be better for every editor of the New Testament to cut up the text at his sole will and pleasure, and not give the slightest notice of the affair to his readers. Better, we say, would it be to alter and amend the original, on the sole responsibility of the individual who does this, than to foist into a professedly critical edition such make-believe excuses as the above. What, too, does the Doctor mean by the "authority of the *Editio Princeps?*"

If he means the Complutensian, then we must decidedly object to the "authority" of that edition being opposed to or paralleled with the readings of the Uncial and the older versions. Nobody knows what MSS. the Complutensian editors used; but everybody knows how, on occasions, they could do without MS. authority at all. Witness their insertion, from the Vulgate, of the passage of the Three Heavenly Witnesses. The *Editio Princeps* is, throughout the two volumes, constantly appealed to by the editor as a kind of tribunal from which there can be no appeal. This single circumstance may, perhaps, more than any other, give Dr. Bloomfield's readers a notion of his critical judgement, at least as regards the text of the New Testament.

If the textual criticism of the learned Doctor is unsatisfactory, shall we say that the other department of the work is less so? Our readers may judge for themselves from a few instances, taken quite fairly, without the slightest wish to carp at this part of the commentary.

We had occasion, not long ago, to refer for explanation of the chronological difficulties which have, from time immemorial, been found to exist in the opening verses of the 3d chapter of Luke's Gospel. We thought, of course, that we should find a satisfactory elucidation in Dr. B.'s edition; and here is the sum-total of the Doctor's annotation on the subject: "On the chronological questions connected with this passage, the reader is referred to Dr. Hales, Mr. Benson, and Mr. Townsend!" It is well known, that not only the elder race of infidels, but of late Strauss especially, lay great stress upon the difficulties, and, as appears to them, the inconsistencies of the data here given. Is the reader, then, without even the most meagre analysis of the *pros* and *cons* of the case, to be driven off to works which, in nine cases out of ten, he will have no means of procuring? How is the student in his chamber, or the clergyman in some country living, to fly about to towns and libraries to procure the information which might, with a little trouble, and a little additional paper and print, have been quite satisfactorily given in its proper place, under the verse? We give another instance of the same kind. In Matt. xviii. 21, *et seq.*, occurs our Lord's conversation with Peter about the amount of forgiveness due to an offending brother. We wish clearly to understand the series, either of events or discourse, which led to Peter's question and our Lord's reply. We turn to the passage in Dr. B.'s edition, and this is his elucidation: "On the connexion here, see Mr. Greswell, Parab., vol. ii., 367, *seq.*" Certainly, this is a satisfactory way of saving oneself a deal of trouble; but we cannot imagine it to be a course quite compatible with the pretensions of Dr. B.'s work, or the duties of a New Testament editor. Take another instance. In John xix. 25, Clopas is mentioned. Who is Clopas? We turn to Dr. B.'s book, and thus have our query answered: "On Clopas, see Recens. Synop." So that, to be in any way satisfied on the point, we are to hunt for the editor's Recensio Synoptica—a work which, we venture to affirm, is in very few private hands. It would fill a volume to set down all similar cases occurring in these volumes; and we are quite sure the speci-

mens just given will convince all impartial people of the loose style in which the commentary has been formed. If Dr. B. had *first* given in the notes a succinct account of the bearings of the case in any given instance, and *after that* had referred to works wherein a more detailed exposition of the matter might be found, he would have been entitled to all praise; but this is assuredly not his usual way of proceeding. "See Chandler;" "see Rec. Synop.;" "see Fritz.;" "see my note on Thucyd.;" and so on throughout: this is the method commonly adopted by Dr. B., and a very unsatisfactory method we pronounce it to be. We give one more example of this sort, which may well end this part of our observations. Our Lord calls the commandment, To love God with all our heart, &c., "the first and great commandment." (Matt. xxii. 38.) It would have given the learned editor little additional trouble, we should have thought, to have commented on this observation of our Lord's, and shown the truth of it: but this would not be according to Dr. B.'s plan at all; we must be sent, as usual, to other authors. This is his note: "How, and in what respect this was such, see Bishop Taylor's works, vol. iii., p. 7; and Bishops Sherlock and Porteus, in D'Oyly and Mant:" then follow some parallel references. Dr. B.'s edition either is, or is not, intended to be *the one* manual commentary of the *Greek* New Testament. If it be so intended, then we can only say it very imperfectly fulfils its promise; and if it be not so intended, then we say it ought to have been. Notes such as we have now produced, are perfect monstrosities.

With respect to verbal criticism, Dr. B. is in some places very copious, in others very meagre. There is no uniformity; and, were it worth the while, we could point out several examples of just the same kind of unsatisfactory annotations under this head, as under the former one: we mean notes like the following: "Of which sense of χάρις, an example is adduced by Wetstein, from Plutarch. εἰς κενὸν, for κενῶς, as in a passage of Diod. Sic., cited by Wetstein." Are we, then, to have Wetstein's expensive edition, in two great folio volumes, constantly at our elbow, for the purpose of finding the classical references it contains, and that simply because Dr. B. has formed a note in such a loose style as the one above? What possible impediment could there be to the introduction of the quotation, *ipsissimis verbis?* Or, if this were thought needless, why not give the reference, section, and line? Why render the note quite useless to the great majority of readers by sending them to Wetstein, whose volumes are not commonly in the private possession of even critical scholars? One more instance will suffice: "The grammatical objection to the common interpretation, on the ground that the word never occurs in the comparative, has no force; for I have myself, in Rec. Syn., adduced two examples." Here, again, we must start off after Rec. Syn., when the note would have been not a whit the longer, and certainly much more to the purpose, if, instead of half the above verbiage, we had the two examples adduced. We do not mean for a moment to insinuate that, in the frequent reference to the Rec. Syn., Dr. B. wishes to puff off

that work; and that for a very sufficient reason, independent quite of the learned editor's character—namely, that the work is nearly out of print: but the sort of moral compulsion exercised to hunt up that work, as in the above-cited note, has a very suspicious look, and might quite as well have been suppressed.

Our main object in penning these strictnres has been, not to depreciate a learned work, but to point out the main defects of an edition of the Greek Testament purporting to be the *vade mecum* for the clergy and the candidates for the ministry; to show the faults which, in our opinion, render the work a very unsafe guide even to the less advanced, and a still more unsatisfactory manual to the more advanced, investigator of the Greek original. Into the merits or demerits of the strictly exegetical portion of the commentary we do not desire to enter, for reasons already stated. We may agree with part, and disagree with other portions of the doctrinal opinions of the editor; the interpretations of the text we may think here correct, there erroneous: but it would be labour in vain to attempt a commentary in the whole of whose statements a reader could agree. A work, however, like Dr. B.'s, should afford accurate data, clearly laid down, by which students and clergymen might be enabled to form an *independent* judgement on the various topics to which a commentator is bound to refer. This all-important end is almost entirely lost sight of by Dr. B.; his edition bears, therefore, more the character of a parcel of notes strung together like beads—some large, some small, some round, some flat, some black, some white—producing a motley and misshapen sort of necklace, than that of a well-digested, uniform body of annotations, which should, like the manna given to the Israelites, be food equally appropriate for the younger enquirer and the elder divine.

The best portion of Dr. B.'s work is, doubtless, that which treats on the verbal exegesis of the text. The learned editor's familiarity with the minutiæ of Greek diction, as it is observable in its several phases of the earlier and later stages of that nation's literature, renders him peculiarly able to elucidate the meaning of words and phrases as they occur in the dialectical varieties of the New Testament Greek—that Greek being, in fact, what has generally been called the Macedonian or common dialect, and consisting of a heterogeneous mixture of Ionic, earlier and later Attic, poetic and prosaic words, with a good sprinkling of individual peculiarities too numerous to mention. Dr. B.'s additional acquaintance with oriental literature, renders him a still safer expositor of the New Testament dialect; and, had he been as good a commentator as he is a learned man, we should have had an edition of the Greek Testament as generally useful and as generally approved, as, we fear, his present work is the reverse. It is true, "*non omnia possumus omnes;*" but, if a work is not to be done well, it had better not be attempted at all. Much may be gathered from Dr. B.'s annotations; but, as a *whole*, as *the one* commentary, as the lecture-room manual, as the clergyman's book of reference in cases of

difficulty, and for the purposes of mental satisfaction on a variety of points connected with the criticism and the interpretation of the sacred text, it is not, by any manner of means, the complete work it ought to have been; and we do most earnestly call upon some one or other of our "masters in Israel" to put his shoulders to the wheel, and, as a labour of love to his brethren, to furnish them more especially, but the studious laity as well, with an edition which shall combine the learning of the continental critics with the orthodox exegesis of our own Church. We are now placed in the dilemma of being obliged either to put up with works in our own language, such as Dr. B.'s or Elsley's annotations, or the crudities of Valpy's edition; or else to travel, with much useless labour and no small moral damage, into the dangerous and almost interminable regions of German mysticism and German neology. As a critical commentary on the Gospels, Kuinoel's is decidedly preferable to any we are acquainted with; but then Kuinoel was an Arian, and a German Arian, to boot. Are we, then, to be left to the tender mercies of these literary Philistines—giants, indeed, but enemies to the truth as it is in Jesus? Are we to be entangled in the maze of cloudy hypotheses, of irrational reveries, and cold-hearted tamperings with the Word of Life with which the commentaries of the rationalist school abound? And is all this evil to happen, because we really have not yet in our language a critical edition of the sacred volume which we can study with any degree of satisfaction? Or must we, on the other hand, be sent by the new school of Anglo-Romano-Catholics to the Pelion-upon-Ossa of Patristic theology; and are we to wade through the mass of frivolities with which those tomes are charged, because no man can be found in the country to produce to us the ore divorced from the dross, and set in the framework of a well-composed body of annotations? Helps to this work there are in abundance; learning and patient research we are equally certain there exist amongst us, quite adequate to the composition of such a commentary. The main question is, who will offer himself for the undertaking?

THE NEW ZEALANDERS AND THEIR LANDS.

"The Report of the Select Committee of the House of Commons on New Zealand, considered in a Letter to Lord Stanley." By Dandeson Coates. London: Hatchard, Seeley. 1844.

THERE can hardly be found a more interesting portion of the world than the islands of New Zealand; but we are far from allowing that our interest in them arises from the existence of the New Zealand Land Company. In plain truth, we have no fellow-feeling with this systematic plan for depriving natives of their rights in their own soil. We will, however, guard ourselves against any unfair attacks on individuals connected with that Company; for with them we have scarcely anything to do. They will find their excuse in the general principles of mercantile affairs, and the general right which one man has to reap advantages from his fellow-men. Certainly, merchandise does not usually depend upon the universal laws of brotherhood, although we could produce many instances in which the laws are rigidly observed: would that they were so in all cases. But to return to New Zealand: we must remark that no country draws us so much towards itself as these once Cannibal Islands. There is a feeling of astonishment and a feeling of love, of which the one has its cause in the wonderful change which has passed upon them, and the other is at least increased by the fact that the change was produced by our own countrymen. It pleases us, for it is a kind of set-off against the manifold injuries which our countrymen have inflicted upon every uncivilised nation with whom they have had dealings. For instance, if we look at India, there are floods of poison with which we have deluged it; and our countrymen a long while were deemed infidels from the character of their lives. Or, if we turn to North America, Sir Francis Head gives his testimony that friendly intercourse with Europeans is far more fatal to the aboriginal inhabitants than the most deadly hatred. So far had such ravages extended themselves, that a total destruction of the race was threatened before any long period shall have intervened. We find Lord John Russell expressing similar sentiments in a despatch, Dec. 9, 1840: "It is, however, impossible to cast the eye over the map of the globe, and to discover so much as a single spot where civilised men, brought into contact with tribes differing from themselves widely in physical structure, and greatly inferior to themselves in military prowess and social arts, have abstained from oppressions and other evil practices. In many, the process of extermination has proceeded with appalling rapidity. Even in the absence of positive injustice, the mere contiguity and intercourse of the two races would appear to induce many moral and physical evils, fatal to the

health and life of the feebler party. And it must be confessed, that after every explanation which can be found of the rapid disappearance of the aboriginal tribes in the neighbourhood of European settlements, there remains much which is obscure, and of which no well-ascertained facts afford the complete solution. Be the causes, however, of this so frequent calamity what they may, it is our duty to leave no rational experiment for the prevention of it unattempted. Indeed, the dread of exposing any part of the human race to a danger so formidable, has been shown by the Marquis of Normanby, in his original instructions to you, to have been the motive which dissuaded the occupation of New Zealand by the British Government, until the irresistible course of events had rendered the establishment of a legitimate authority there indispensable." In New Zealand, also, the atrocious crimes peculiar to civilisation were superadded to their cannibalism. The captains of *some* English vessels drew no inconsiderable profit from the barter of muskets and powder; but there was also a trade, so hideous as scarcely to gain credence unless it had been supported by the strongest evidence which was in human skulls.* It is surprising, but nevertheless true, that our settlements in New Holland caused the demand to be considerable in these things.

We may also remind our readers that this quarter is infested by our transported felons, who have found some means of escape: nor will it be necessary to dilate upon the probable effects which such visitants would have upon a sanguinary race. In many an instance these fires would kindle a great matter, and evil of every kind would be introduced. If we mistake not, it was in the evidence of Dr. Laing stated that a New Zealand chief had come to him to ask for some of the white powder which he saw in the doctor's house; and when he was interrogated as to his motives, the truth at once came out that an English captain had given him some arsenic, with a piece of satanic advice to sprinkle it upon his enemies' food and save himself the trouble of fighting in the open field. The chief had mistaken the white powder for some more of this fatal and yet simple machinery, and, thinking that his supply was too small for his purpose, had begged some more of the doctor. We do not pretend that was a general character of English or foreign captains, for we will not allow ourselves to believe it; but one thing we can affirm without any hesitation—that the trade of musket-selling was carried on to a considerable extent, at a time when the *civilised* sellers knew that the natives would use them for the destruction of their enemies, and that this would conclude with a repast of human flesh. Those men have now been stripped of their power for evil, and that this might be effected was the grand aim of the colony. It might also be added, that there were signs of its intended occupation by another power, and the interference of a system as much opposed to pure religion as Paganism itself. We need hardly remark that the Romanists were the

* Evidence before House.

main opponents of this treaty among the natives.* The tide of emigration was setting towards New Zealand, and accounts of the most extraordinary facilities of acquiring land were dispersed among us. We heard, and unfortunately heard it proved, that one Englishman had acquired as much as 1,000 acres of land for articles of barter equivalent to not more than 30*l*. We do not deny that this was condemned generally, but sure we are that a principle of envy as well as of righteous indignation was at work. Why, we ask, was it condemned in this or any individuals? Was it condemned because he had taken advantage of the natives' ignorance and robbed an uncivilised people? Let us throw a light upon this from a part of the report of the Select Committee which Mr. Coates quotes:—"Your committee have already mentioned that it is one of the fundamental principles of colonial law and policy, which they believe to have been correctly laid down by Sir G. Gipps, that '*the uncivilised inhabitants of any country have but a qualified dominion over* it, or a right of occupancy, only; and that until they establish amongst themselves a settled form of government, and *subjugate* the ground to their own uses *by the cultivation of it*, they cannot *grant* to individuals not of their own tribe any portion of it, for the *simple reason* that they have not themselves any *individual* property in it.'" We quote this to show that it is the deliberate opinion that *uncivilised* people have only a *qualified* right in their own country. Perhaps this principle was the one which influenced our settlers and some whose principles should have taught them to do as they would be done unto. Sure we are that it is only hairsplitting to allow this principle and then condemn individuals; for the only difference between a nation and individuals is simply in this: that an individual grants the right, and pays what the native deems an equivalent; while the nation denies the right and usurps the property by possession, or, in plain words, does what the individual neither dare nor can do. Comparisons are very odious, but there seems a very apt one in this instance, if we compare the individual to a pickpocket, and the nation to a highway robber. The one possesses the cunning of weakness, and the other puts in exercise the wrong of power. In the sense in which the committee understands Sir G. Gipps we condemn his declaration, but we consider that he means that none but those who have an individual property can *grant* it to others: i.e. all have an equal right; hence only all can *grant* it; but this will not justify us as a nation in taking it *without any grant*. If, as was the case, our own aggressions made it necessary that we should colonise, there was at least no necessity that we should add insult to injury, by acting as if we were lords and owners, of whom all uncivilised people held their lands as vassals and as serfs. What an immense utility there is in a name when it seems to divide nations and to apportion some as the possession of the rest. As if man had no duties

* Capt. Hobson's Letter, Parl. Papers, (New Zealand,), 1841 p. 8.

towards his fellow-men other than his own false distinctions laid down, and as if civilised nations were not bound to spread their civilisation to all the vast brotherhood of mankind. If the doctrines of the Select Committee are true, we can see no other claim of right than simple power. The thunder of our cannon and the sails of our fleet are the only allodial owners. The swiftness of our steam and the vastness of our ambition are the only means and bounds of our empire. There is no native or inherent right which can hinder us from swamping the uncivilised isles; for if we have a right of possession more than the natives, why have we not also the power to *eject* uncivilised nations? Where, also, is the definition of civlisaition which will exclude the New Zealanders from a participation in its privileges? What are its religious statistics but the most gratifying display of God's mercy even to these once savage and cannibal heathen? We will give Mr. Coates's own words on this head: "I will not occupy your lordships' time by details in evidence of the truth and extent of the prevalence of Christianity among the New Zealanders. That evidence is abundant, not only in the published records of the Church Missionary Society, but in the spontaneous testimony of many impartial and intelligent persons, in no wise connected with the Missionary bodies who have visited the island. The simple fact, that out of a population in the northern island—and of that alone I speak throughout this letter—little exceeding 100,000 souls, there should be found 35,000 *attendants* on public worship *in the Church Missionary Society's Mission alone;* upwards of 15,000 scholars in the schools; nearly 300 native teachers; and more than 2,850 communicants; demonstrates the extent to which the power of the Gospel, under the teaching of the Holy Spirit, has prevailed over this *barbarous* people."* Mr. Coates adduces the testimony of the two Anglican Bishops who have visited New Zealand, of which the first is the Bishop of Australia, and the other is Dr. Selwyn, first Bishop of New Zealand. The first is dated March 28th, 1839:—

"First, with regard to the Missionaries of the Society, I must offer a very sincere and willing testimony of their maintaining a conversation such as becomes the Gospel of Christ, and the relation in which they stand as the professed guides and instructors of those who are, by their agency, to be retrieved from the service of sin. Their habits of life are devotional: they are not puffed up with self-estimation, but appeared to me willing to learn, as well as apt to teach; and among themselves they appear to be drawn together by a spirit of harmony, which is, I hope, the sincere effusion of their hearts; prompted by that Spirit, of which love, gentleness, and goodness, are among the most delightful fruits. It is upon the continuance of this spirit among themselves that I raise the principal expectations of their continued success among the Natives. Without unanimity, there can be no successful combination of their exertions; nor is any blessing upon them to be

* Pp. 49, 50, Letter, &c.

hoped for, such as has hitherto visibly attended them, and in a very ample measure.

"At every Station which I personally visited, the converts were so numerous as to bear a very visible and considerable proportion to the entire population; and I had sufficient testimony to convince me that the same state of things prevailed at other places, which it was not in my power to reach. As the result of my inspection, I should state, that in most of the Native villages, called Pas, in which the Missionaries have a footing, there is a building containing one room, superior in fabric and dimensions to the Native residences, which appears to be set apart as their place for assembling for religious worship, or to read the Scriptures, or to receive the exhortations of the Missionaries. In these buildings generally, but sometimes in the open air, the Christian classes were assembled before me. The grey-haired man and the aged woman took their places, to read and to undergo examination, among their descendants of the second and third generations. The Chief and the Slave stood side by side, with the same Holy Volume in their hands; and exerted their endeavours each to surpass the other, in returning proper answers to the questions put to them concerning what they had been reading. These assemblages I encouraged on all occasions; not only from the pleasure which the exhibition itself afforded, but because I was thus enabled, in the most certain and satisfactory way, to probe the extent of their attainments and improvements. The experience thus acquired, has induced me to adopt the habit of applying the term "Converts" to those alone (for many such I found there were) who, in the apparent sincerity of their convictions, and in the sufficiency of their information, compared with their opportunities of acquiring it, may be considered Christians indeed."

The other testimony, three years later, is from the Bishop of New Zealand. It is extracted from a Sermon preached by his Lordship at Paihai, June 26, 1842, and subsequently published by him in the Island:—

"Christ has blessed the work of His ministers in a wonderful manner. We see here a whole nation of Pagans converted to the Faith. God has given a new heart and a new spirit to thousands after thousands of our fellow-creatures in this distant quarter of the earth. A few faithful men, by the power of the Spirit of God, have been the instruments of adding another Christian People to the family of God. Young men and maidens, old men and children, all with one heart and with one voice praising God; all offering up daily their morning and evening prayers; all searching the Scriptures, to find the way of eternal life; all valuing the Word of God above every other gift; all, in a greater or less degree, bringing forth and visibly displaying in their outward lives some fruits of the influences of the Spirit. Where will you find, throughout the Christian world, more signal manifestations of the presence of that Spirit or more living evidences of the kingdom of Christ?"

But, if our readers who have a diffiulty in appreciating the peculiar miseries of such a want of civilisation as New Zealand exhibits, will

follow us a step further, we will refer them to a passage in the Bishop of New Zealand's report to the Society for the Propagation of the Gospel:

"THE WAIMATE.—We begin now to feel quite settled at the Waimate, and *every day convinces me more and more that we are better placed here than in one of the English towns.* The *general laxity of morals*, and defect of Church principles, in the new settlements, would make them dangerous places for the education of the young, and render it almost impossible to keep up that high tone of religious character and strictness of discipline which is required both *as a protest against the prevailing state of things*, and as a training for our candidates for Holy Orders. At the Waimate, I am fettered by no usages, subject to no fashions, influenced by no expectations of other men; I can take that course which seems to be the best, and pursue it with unobtrusive perseverance. When we have been strengthened in our *entrenched* camp, (if it be God's will), we will sally forth. My vacations I hope to spend in the English towns, between which I purpose to divide the portions of the year during which I am absent from college." *

Let us enquire against what the bishop was *entrenching* his camp, but *civilisation?* He had retired to uncivilised natives, as it was impossible to live in the new settlements. We have also seen from Mr. Coates that there are 35,000 attendants on public worship, from the uncivilised native population of 100,000; and we learn from the Bishop's letter, which we have just quoted, that "in the new settlements, the congregations bore but a small proportion to the population, and that the number of the communicants was very unsatisfactory."

We are not aware how extensive the labours of the Wesleyan body have been among the New Zealanders, but it would not be fair were we to pass by without notice the general testimony, borne to the tone and character of the Church Missionary Society agents. The bishops have spoken of them in the highest terms, and scarcely has an instance occurred in which the confidence of the committee was misplaced. To the Church Missionary Society, as an instrument in God's hand, it is due that the blessed effects of Christianising a nation of cannibals should be attributed. It was not, of course, in the province of the Propagation Society, to send their missionaries there; but when we have such settlements in New Zealand as we now possess, it is a subject of sorrow, that only three of its missionaries were in the island at the date of the last report. But the agents are of small import, when compared with the importance of the work. Herein we have good cause for thanksgiving, and consequently for greater care, lest our good should be evil spoken of. It will surely, as a matter of policy, never turn out well, that our Christianity should have been the cause of their destruction; and yet it necessarily will be the case, if the select committee are the exponents of British motives. What was it but Christianity,

---

* Bishop's letter, dated July 6, 1843. St. John's College, Waimate.

which made it possible to live in New Zealand, and which caused the influx of emigrants? And what was it but the number of our settlers, which made it necessary to take it under British protection? We do not deny that there were also other causes; but the chief cause was that which we have given. Let us hear the evidence of the Treaty of Waitangi, by which the chiefs ceded the sovereignty of the Northern Island. "Her Majesty Victoria, Queen of the United Kingdom of Great Britain and Ireland, regarding with her royal favour the native chiefs and tribes of New Zealand, and *anxious* to protect their just rights and property, and to secure to them the enjoyment of peace and good order, has deemed it *necessary, in consequence of the great* number of Her Majesty's subjects, who have already settled in New Zealand, and *the rapid extension of emigration, both from Europe and Australia,* which is still in progress, to constitute and appoint a functionary, properly authorised to treat with the aborignies of New Zealand, for the recognition of Her Majesty's sovereign authority over the whole or any part of these islands." Here is the formal and specified reason, and we believe also the only reason, which would have induced this country to permit any *authorised* plan for stripping the the natives of New Zealand of their possessions. We were at that very movement perpetrating a wrong by individuals, and it was made as a pretext for regular colonisation, that by no other means could the community hold in check its unruly members. This, at least, was a tangible ground, and it went some way to lull the fears of friends of New Zealand in this country. It placed the colony upon pretexts of plilanthropy, and assigned only "public motives." It was manifest that such men as the originators were men of too high *moral* feeling to allow any other than "public motive" to sway them! Well, all this was credited, and passed current among men of the world: fortunes were henceforth to be realised in New Zealand acres, and quiet citizens counted their gains in prospectu! Events have run on with years, and shares are at a discount, dividends are scarcely in existence. In London, indeed, the scheme has no fair complexion, and the originators may flatter themselves, that under every circumstance their patriotism has not been tested by the receipt of any large return on account of private outlay. Doubtless, the expence of "public motives," from its very singularity, must have cost them dear. We fear that the Parliamentary Committee will not make the company stand upon any better basis, and that they will gradually be shown to be a bubbling system, which, having had more commercial intrigue than public principle, bursts only amidst the derision of all who happen to hear of it. It is one of those affairs which are so long in becoming defunct, that the event will only surprise men by its lateness. Well would it have been if that garden of riches had been left alone by us, except in a mild and beneficent protectorate. If we were unable to hinder thieves, from robbing men of their property under this system, a consent, unwilling indeed, might have been granted for a reasonable extent of colonisation.

When, however, the plan was authorised, we were told that Utopia had been at last discovered, and that New Zealand was henceforth to be a model colony, in which natives were to live in unity with settlers, and the uncivilised were at once to reap benefits from the proximity of so much talent and science. In a word, every forest was to be a large lecture-room, and every *park* an assembly-room, in which should be heard the dulcet notes of itinerant lecturers. The whole was to originate in a moment; and we presume that our modern literati and political economists thought that there was something in the soil which had changed the natives so suddenly, which was also to work its wonders upon the settlers. It is, therefore, not a matter of surprise that the emigrants had also extraordinary dreams upon their voyages, and even before they sailed; but which the happy shores of New Zealaud in one moment dissipated. Naturally enough, this has produced a spirit of despondency and discontent, and, in many an instance, that which is far more deplorable. Fault, then, has been both in settlers and in those specious colonisers at home whose valour consisted in discretion. But our readers will ask us what the aim of the pamphlet before us may happen to be, and also what peculiar view the author has upon New Zealand? We can assure them that Mr. Coates has one opinion, which in these days is very singular; for he appears to deem the souls of the "uncivilised natives" of more value than their lands. His great aim is, therefore, to hinder anything which trenches upon the native rights; for he knows that our honour, and the natives' independence, are bound up in one issue. In common with many an English Churchman, he trembles when he sees any body of men preferring "*convenience*" to consistency, and what is falsely called "expediency," to truth and principle. "The ground of this solicitude and alarm is, that the recommendations of the Seldct Committee's Report are considered as *unjust* and *injurious* to the natives with regard to their lands, and as involving a breach of the treaty of Waitangi, under the sanction of which the sovereignty of the island was ceded to the British Crown by the assembled chiefs in 1840." We will give the committee the privilege of a fair hearing, and let our readers judge of their principles and "public motives." "The sovereignty over these islands," says the Report, had at an earlier period been *formally disclaimed, and their independence had been distinctly recognised both by the Crown and by Parliament. This course had been pursued because it was considered* (and by no means upon light grounds) that it was not *advisable* to extend British dominion in these distant regions."

Can this be the language of a committee of English gentlemen, which thus identifies every motive of public affairs with its *advisableness?* Are we to be told that the fiat of a minister, founded upon expediency, shall make independent, or not, a people of an island as entirely independent as France or Spain? Where is the law of moral rectitude which will allow justice to be no more justice across the Line? Scarcely can such a shameful exposition of a miserable expediency be found in

modern times. It seems *advisable*, forsooth, for us, who are civilised, to degrade a people; and, therefore, it must be done. It seems advisable that New Zealand should be independent; therefore let it so remain. Happy men, if their welfare and our expediency can coexist; for if anything intervenes between that which is *advisable* for us and that which is honest and just, woe be to the weaker!

This is, indeed, an extraordinary period; for we have such startling discoveries of modern Malthusians, that independence and freedom are trifles, when it is not advisable that they should exist. We hesitate not to assert that there is no national sin which might not be excused as "*advisable*." This self-constituted tribunal of national law, of public equity, soon cuts the Gordian knot, and rails against all who cannot eqnally forget the moral responsibility which power begets. There was not the shadow of a pretext for our enslaving them, nor are we aware of any circumstances which could have warranted our country in forcibly interfering, unless we had known that they were so brutalised as to destroy each other, and have no principle of order, or no instinct of national preservation. But let it be remarked that this was further from being the case every day, and that the principles of order and peace were manifestly on the advance. This will not aid our committee; and let us see whether the preface to the Treaty of Waitangi will throw any light upon the matter. We presume that, when her Majesty is said "to regard with her royal favour the native chiefs," &c., and is "*anxious* to protect their just rights and property," &c., it is only meant under a proviso, if it be found *advisable*. We suppose that all that was once said as to averting evil consequences, and establishing an authorised colony with a view to preserve the natives from rapacious harpies, was only intended to hold good in appearance, while the mainspring of our after conduct, and the rule to judge of our previous policy, was, as the committee lay down, to be measured by its expediency. These are the poor apologies for oppression; and still the committee have no hesitation on the subject. "*There is no room for doubt*," says the Report, "*that it would have been far better* if British *dominion* over these islands had been asserted as early as 1832, or even 1825." Yet they afterwards confess that the difficulties of delay could only be got rid of by an assent of the natives. Shall we not word it in a different way, in order to make it plainer to our readers; or will it not at once occur to them that the difficulties had increased, in consequence of an advance in freedom and civilisation among the natives?

But, to proceed. The committee, after blaming the Treaty of Waitangi for guaranteeing the natives in the possession of all lands held by them "*individually or collectively*," say—"It would have been much better if no *formal* treaty whatever had been made, since it is clear that the natives were incapable of comprehending the real force and meaning of such a transaction, and it therefore amounted to little more than a legal fiction, though it has already, in practice, proved to be a very *inconvenient* one, and is likely to be still more so hereafter." Now,

here we have a most laudable imitation of an argument, and are told that the treaty had better never have been made, because, forsooth, the natives do not understand it. We could have agreed with the committee, if they had said that, clearly, the natives understood it not in the sense in which they wished it to be understood. This would have been plain and intelligible; but, as it stands, nothing can be clearer than that the natives did so understand it as any intelligent and impartial Englishman will now understand it. We do not deny that the committee have a right to say that this Treaty of Waitangi is "highly inconvenient," though we do not sympathise with them in this; but we blame them for calling it "ambiguous." But, even were this the case, how should we be justified in interpreting the treaty in our own favour, where they think the natives clearly incapable of understanding it in any other than in a sense contrary? The whole force of the treaty consisted in the assent of the natives; and, as Mr. Coates rightly observes, the ambiguity must be against the party using it. It is precisely as if a lawyer should draw up a document, and argue a counter man into signing it, and then forget the circumstances under which alone he would have signed it. All this will be made quite plain, if we read the treaty:

"Article the First.—The chiefs of the confederation of the united tribes of New Zealand, and the separate and independent chiefs who have not become members nf the confederation, cede to Her Majesty the Queen of England, absolutely, and without reservation, all the rights and powers of sovereignty which the said confederation of indidual chiefs respectively exercise or possess, or may be supposed to exercise or to possess, over their respective territories, as the sole sovereign thereof.

"Article the Second.—Her Majesty the Queen of England *confirms and guarantees* to the chiefs and tribes of New Zealand, and to the respective families and individuals thereof, *the full, exclusive, and undisturbed possession of their lands and estates, forests, fisheries, and other properties which they may collectively or individually possess, so long as it is their wish and desire to retain the same in their possession.* But the chiefs of the united tribes, and the individual chiefs, yield to Her Majesty the exclusive right of PRE-EMPTION over such lands as the proprietors thereof may be disposed to alienate, at such prices as may be agreed upon between the respective proprietors and persons appointed by Her Majesty to treat with them on that behalf.

"Article the Third.—In consideration thereof, Her Majesty the Queen of England extends to the natives of New Zealand Her royal protection, and *imparts to them all the rights and privileges of British subjects.*

"(Signed) W. HOBSON.

"Now, therefore, we, the chiefs of the confederation of the united tribes of New Zealand, being assembled in congress, at Victoria, in Waitangi, and we, the separate and independent chiefs of New Zealand, claiming authority over the tribes and territories which are specified after our respective names, having been made fully to understand the provisions

of the foregoing treaty, accept and enter into the same in the full spirit and meaning thereof.

"In witness whereof, we have attached our signatures or marks at the places and dates respectively specified.

"Done at Waitangi, this 6th day of February, in the year of our Lord 1840.

"(512 Signatures.)*

"New Zealand being at that period a dependency on the Government of New South Wales, the treaty was transmitted to the Home Government through Sir George Gipps, the Governor of that Colony. In the Letter, 5th and 6th of February, covering the transmission of the Treaty, Captain Hobson thus describes the circumstances incident to the meeting of the Chiefs at Waitangi :—

"'The business of the meeting then commenced by my announcing to the chiefs the objects of my mission, and the reasons that had induced Her Majesty to appoint me. I explained to them in the fullest manner the effect that might be hoped to result from the measure, and I assured them in the most fervent manner that *they might rely implicitly on the good faith of Her Majesty's Government in the transaction.* I then read the treaty, a copy of which I have the honour to enclose; and, in doing so, I dwelt on each article, and offered a few remarks explanatory of such passages as they might be supposed not to understand. Mr. H. Williams, of the Church Missionary Society, did me the favour to interpret, and repeated in the native tongue, sentence by sentence, all I said.

"'When I had finished reading the treaty, I invited the chiefs to ask explanations on any point they did not comprehend, and to make any observations or remarks on it they pleased. Twenty or thirty chiefs addressed the meeting, five or six of whom opposed me with great violence, and at one period with such effect, and so cleverly, that I began ta apprehend an unfavourable impression would be produced. At this crisis the Hokianga chiefs, under Neni and Patawoni, made their appearance, and nothing could have been more seasonable. It was evident, from the nature of the opposition, that some underhand influence had been at work. The chiefs Revewah and Jakahra, who are followers of the Catholic bishop, were the principal opposers, and the arguments were such as convinced me they had been prompted. Revewah, while addressing me, turned to the chiefs and said, Send the man away; do not sign the paper; if you do you will be reduced to the condition of slaves, and be obliged to break stones for the roads. Your land will be taken from you, and your dignity as chiefs will be destroyed.

"'At the first pause, Neni came forward and spoke with a degree of natural eloquence that surprised all the Europeans, and evidently turned aside the temporary feeling that had been created. He first addressed himself to his own countrymen, desiring them to reflect on their

* Parl. Papers (New Zealand), 1841, p. 9.

own condition, to recollect how much the characters of New Zealanders had been exalted by their intercourse with Europeans, and how impossible it was for them to govern themselves without frequent wars and bloodshed; and he concluded his harangue by strenuously advising them to receive us, and to place confidence in our promises. He then turned to me and said, You must be our father! You must allow us to become slaves! You must preserve our customs, and never permit our lands to be wrested from us!*

"I earnestly entreat your Lordship's careful attention to these statements of Captain Hobson, disclosing, as they do, the views and feelings under which the chiefs, on their part, entered into the engagements of the Treaty of Waitangi."

We hope our readers will excuse the length of the extract; but it shows so clearly the feelings of the natives, and also their capacity to comprehend a plain treaty, that it must, of itself, be sufficient to refute the positive assertions of the committee. The only tangible thought which the committee assert is, that the treaty is "highly inconvenient;" and surely this can never alter its meaning or its stringency, but, as the pamphlet has it,

"I do not understand how such can be the case, so long as it is not sought to acquire the lands of the Natives on other than such terms as they deem fair and equitable. If the Natives have demanded terms immoderately high, it has been probably occasioned by the too rapid influx of emigrants. At all events, the inconvenience, if it be one, is not to be rectified by the violation of a Treaty to which the national faith is pledged."

Mr. Coates comments upon the words "legal fiction," and contrasts it with the words "formal treaty;" both of which we applied to the Treaty of Waitangi. But we must leave our readers to their own conclusions, and pass on to the only document which is alleged by the committee for *their* interpretation of the Treaty of Waitangi. It is certainly singular why the committee should express so much dislike to this Treaty of Waitangi, when, in the third resolution, they profess that it does not mean anything more than they would have it assert. They say—"That the acknowledgement, by the local authorities, of a right of property on the part of the natives of New Zealand, in all wild lands in those islands, after the sovereignty had been *assumed* by her Majesty, was not essential to the true construction of the Treaty of Waitangi, and was an error which has been productive of very injurious consequences." The committee appear to us, in this instance, to have the merit of originality: but they are not anxious to claim it, for they confess that they are at issue with Captain Hobson, but claim Lord J. Russell. Now, Mr. Coates despatches this claim by irresistible arguments; but we will only produce one, which he omits. At the very time in which Lord J. Russell is said to have sanctioned their

* Parl. Papers (New Zealand), 1841, p. 8.

view, he wrote to Captain Hobson thus: "They are not mere wanderers over an extended surface, in search of a precarious subsistence; nor tribes of hunters or of herdsmen; but a people among whom the arts of government have made some progress—*who have established, by their own customs, a division and appropriation of the soil*—who are not without some measure of agricultural skill, and a certain subordination of ranks; with *usages* having the character and *authority of law*. In addition to this, they have been formerly recognised by Great Britain as an *independent State;* and even in assuming the dominion of the country, this principle was acknowledged, for it is on the *deliberate act* and *cession* of the chiefs, on behalf of the people at large, *that our title rests.*" Now, here is a plain contradiction to Sir G. Gipps' dictum in its widest sense; for Lord J. Russell rests all our claim upon the free gift of the New Zealanders, who, in the opinion of the committee, as an uncivilised people, had no right to *grant* it to any one. We wish the committee much joy of their only authority: and, if space permitted, we could multiply proofs to an indefinite extent. Mr. Coates adduces passages from Lord Normanby's Despatches, which may be used in the same way; for he speaks of them as an inoffensive people, whose "title to the *soil* and to the sovereignty is indisputable, and has been solemnly recognised by the British Government." He, also, desires him to obtain, by fair and equal contracts, the cession to the Crown of such waste lands as may be required, &c., and that "the acquisition of land by the Crown, for the future settlement of British subjects, must be confined to such districts *as the natives can alienate*, without distress or serious inconvenience to themselves." Lord J. Russell (January, 1841) orders the "*territorial rights of the natives, as owners of the soil,*" to be recognised and respected. The independence (New Zealand) is clearly shown, also, by the pamphlet before us; and, when once this is granted, the fabric of the members of the committee at once falls. Lord Normanby declared it to be binding upon the faith of this country. If this be the case, we must put up with any "inconvenience," sooner than forget principle. It may be an inconvenient thing that the New Zealand Company does not prosper: but we are simple enough to prefer even this shocking catastrophe, to a practical imitation of Pennsylvania, in repudiation of principle. But not only is it contrary to the received opinion expressed by the Treaty of Waitangi that the Crown has any territorial right, but those best acquainted with the natives deny that there is any waste land which has no distinctive owner; and, therefore, the scheme of insidious plunder falls to the ground doubly.

This, therefore, is the nature of the argument which we maintain. First, We deny that any nation of foreigners has a moral right or equitable claim upon lands or properties in New Zealand. Secondly; It is abundantly clear that England has acknowledged New Zealand's independence, both by her *authorised residents* and by her Ministers at home, and that, therefore, we should have *created* independence, even if it had not existed by *nature*. Thirdly; It is shown that there

are no *waste* lands which we could occupy, for all are under some chief; and hence we can have no pretext for exerting a right equivalent to a lord over his fiefs. Lastly; We may fearlessly assert that there is no useful end to be attained by our having what the committee desire. We have the rights of pre-emption; and this may satisfy all who are anxious for what Lord Normanby directed—a *fair* and open contract.

But we rejoice that such resolutions as those upon which we have commented have met with opposition in the committee. Mr. Hope, the Parliamentary under Colonial Secretary, and Mr. Cardwell, who is also in office, proposed resolutions, and a draft report, which were only defeated on a division by 7 to 6, and these are of a contrary tendency.

We have, therefore, every sign that Lord Stanley adheres faithfully to the treaty of Waitangi, and repudiates any measure which may tend to excite the fears of the natives, or raise any ideas among Colonists, that they will be encouraged in their aggressions upon the natives. Indeed, we see very little cause to fear, if our colonists are only desirous of *bona fide* purchases, and give up all ideas of fraudulently making themselves masters of territory, which our governments have declared only to belong to the natives. If purchases are made upon the same principles, as that unfortunate error at Waikanáe, no one can be answerable for the consequences: even the committee appear to apprehend them. Let us quote the pamphlet:

"The Committee say—'It appears to us that there has been a want of vigour and decision in the general tone of the proceedings adopted towards the natives.' Again: 'It is necessary to observe that the policy we recommend requires for its safe adoption, in the present state of affairs, that the Governor of New Zealand should have at his disposal more power than he now possesses of enforcing obedience to his authority.' And yet, while adopting this language, and seeming to apprehend resistance on the part of the Natives, they coldly remark—'We have no doubt that civilisation and intelligence, in the event of a struggle, would maintain their accustomed superiority.' The Committee add: 'Your Committee cannot offer these recommendations, tending to what may be thought a more severe enforcement of authority over the natives, without, at the same time, expressing their strong sense of the duty incumbent upon the Government of adopting the most effective measures for their welfare and improvement.' These, my Lord, are portentous and alarming sentences. A recommendation deliberately recorded by a Select Committee of the House of Commons tending to 'a more severe enforcement of authority over the natives!' My hope for the Natives is, that your Lordship is too well aware of the terrible consequences which have ensued from the 'severe enforcement of authority over the natives' of colonised countries, and that you have a too just appreciation of the responsibility of your own position, and feelings of humanity and a sense of justice too strong, ever to adopt so imprudent and dangerous a recommendation."

What words can be plainer than these, and yet what result can be

more horrible; for, knowing as we do the brave and sanguinary character of the natives, and having had a melancholy specimen of the fruits of English folly, it is impossible to shut our eyes to the necessary consequences of this ill-timed and unjustifiable oppression. We may drive them from one corner of their island to another; we may hunt them down as prey; we may shed their blood as water, and doubtless also much of our own; and at last may have the miserable gratification of thinking that no native remains to contest our claims, but that New Zealand is free for our rapacity to spead itself. And will this satisfy those who know that there is a Providence which fixes the bounds of our habitations? Is it reasonable that a title sealed in the blood of a confiding people can avail us, or that our colonists can prosper, whose every step will be set upon a spot profaned by national guilt? We envy not the feelings of men who can thus prostitute the power of their country, with a view to possess a few acres of the New Zealander's father-land, and who, to obtain his paltry end, can work by robbery and wrong. Where is our boasted civilisation, exhibited in such a defiance of the God that made the heathen as well as ourselves. And yet, says Lord John Russell, "*we owe to the aborigines of the country a debt* which will be best discharged in proportion as we can thus promote these their highest interests."* Well might the noble Lord forbode injury to the natives, and destruction to his policy; and that our duties may be well remembered, let us again refer to this document, important in every respect:

"Those ends are *the protection of the aborigines from injustice, cruelty, and wrong;* the establishment and maintenance of friendly relations with them; the diversion into useful channels of the capacities for labour, which have hitherto been lying dormant; the avoidance of every practice towards them tending to the destruction of their health or the diminution of their numbers; the education of their youth; *and the diffusion amongst the whole native population of the blessings of Christianity.* If the experience of the past compels me to look forward with anxiety to the too probable defeat of these purposes, by the sinister influence of the many passions, prejudices, and physical difficulties with which we shall have to contend, it is, on the other hand, my duty and your own to avoid yielding in any degree to that despair of success which would assuredly render success impossible. To rescue the natives of New Zealand from the *calamities of* which *the approach of civilised man to barbarous tribes has* hitherto been the almost universal herald, is a duty too sacred and important to be neglected, whatever may be the discouragements under which it may be undertaken."

These are our duties towards them, and how shall they be discharged by the bayonet and the sword, as the report appears to recommend! We will not think so evil of our country, as that it will sanction such grievous wrong; or of our ministers, that they will meditate it; but we

* Despatch, Dec. 9, 1840.

yet think that Mr. Coates has deserved well for bringing before us even the recommendation. At least, it puts persons on their guard, and teaches them not to put confidence in the judgement of a majority of a Parliamentary Committeee. The interests of the nation are too important to be hazarded by an irresponsible body. The kingdom is of more value than the New Zealand Company. There is no necessity that we should do any further injury to the natives. It is quite injury enough to have our colonies as neighbours without having one hostile and inexcusable oppression. We prefer that the forests of New Zealand should even so remain, rather than fertilise the soil with the blood of the natives. We had rather that our gold should rust and canker, than that honour and honesty should rust and be forgotten. We had rather be without paltry pelf, than condemn our country to universal excavation for her hypocrisy and perfidy. We have no ambition that Christianity should be made a stepping-stone by unchristian men to legalise wrong, and inflict the deepest injury which one people can perpetrate towards another. The Colony was, indeed, an experiment; but, if it is to become an experiment, not of good, but of unmitigated evil, woe be unto those who lend themselves for its accomplishment. We beg our readers to peruse carefully the solemn judgment of Governor Fitzroy, and in it may be found the sound principles which should actuate all our agents; and we hope that all will discern how deeply the best interests of our country are involved in the question at issue. The lives and interests of the Natives, with our national credit, stand opposed to the wishes of a few colonists. The principles of truth and sound morality are opposed by the bugbear and fallacy of expediency, and a misnamed "convenience." Surely, there can be no doubt which will preponderate in the Councils of Her Majesty, if states have any other guide than the cry of party, or statesmen any independency and principles in support of justice. Shall humanity have no sway in opposition to a private speculation; or shall we yield the lives of the Natives as an incumbrance to their island? Shall 3,500 Christianised heathens be given up to the tender mercies of civilised intruders? Or shall we not bow down in obedience to our common Creator, who hath made of one blood every nation that dwells under heaven! Away with all distinctions which narrow our love to the brethren, and open a door for every cruelty which under the canopy has been practised against fellow-men, whose fault was their security, and whose misfortune is their weakness.

SHORT LITERARY NOTICES.

Part III., Vol. I.; containing Seven Sermons of a Course of Lectures, suitable to the Times, on the Contents of the Book of Common Prayer. By the Rev. F. Dusautoy, M.A., late Fellow of Queen's College, Cambridge. London: Nisbet & Co.; Seeley & Co. 1844.

THE Part of this work which is before us contains Seven Sermons on the Lord's Prayer; but, as the author thinks that he has rather travelled beyond his record in introducing this subject for commentary, we will leave him to explain his motives:

"It was my intention to have confined these lectures to such parts of the Prayer-book as were strictly liturgical, and thus distinguished from what was literally embodied from the Scriptures. The frequent use, however, of the Lord's Prayer in the course of our services, has led me to alter this determination, and to introduce, in this place, some discourses on that *model* and summary of prayer."

We can agree with our author in this; but we think that the very *reason* why this prayer is so often introduced, is also a sufficient reason for commenting upon it, when we profess to write upon our "Common Prayer." Any commentary which passed by this, would, in our opinion, omit the most important; for it was a part of His words who spake as never man spake, and, accordingly, every head contains so much within itself, that we can scarcely dilate too much upon it. The fact that it is the Lord's Prayer, has given it such a fullness, and we presume that the same fact influenced the compilers of our Liturgy to give it its present prominency. We can have no hesitation in saying, that the only difficulty which our Liturgy presents is from the fullness of its meaning; and, if this applies to our general services, how much more is it applicable to the prayer by which Christ has commanded us to address the Father? The error of the Dissenters, in advocating an *extempore* prayer, consists mainly in that they are aiming at novelty, and forget that *fullness* should be the great criterion of sound prayer. We may hear a prayer which is diffusive and glowing, but this is no proof of its fullness; for the probability is, that it has appealed to the imagination, rather than occupied its due place, which is that of an uplifting the *heart* to God. Now, no one can say of our Lord's Prayer, "What a beautiful prayer!" for, though it has the main excellence of a prayer, which is fullness, yet it is a simple outpouring of the heart to God, and, if one may so speak, a *gathering* together of our desires, and a sign of our assurance that God is able to grant to His *children* those petitions which we ask of His mercy. Without, therefore, fixing ourselves to an entire unity of sentiment with Mr. Dusautoy, we can cordially approve of his design and his interpretation, and can clearly discern how useful an instrument his excellent and simple commentary may be to bring before the minds of his readers *some more* of that full meaning which is in the Lord's Prayer; for all its meaning no man can at once set forth. We believe, also, that this fullness of meaning is the main reason from which our services appear more and more beautiful at every spiritual service. We may, at some future time, dilate more upon the excellency of our "Common Prayer;" for it can never become the badge of a party, as if it were opposed to our Articles. This is to profane holy things, and to throw a serious impediment in the way of the true worshipper; for there can be

no contrariety between things which are true; and, besides, both are full of the catholicity of the apostles. We are sure that our readers will find very much that is valuable in these Sermons, in a practical and spiritual point of view; and, if they have not the *fault* of putting the Lord's Prayer in a novel and singular light, at least they will turn our thoughts and remembrances to some of the contents of *that inspired form*.

We will close this notice by presenting our readers with a continuation of the extract which we have previously given, and point attention to it, as "suitable to the times:"

"The Rubric, which precedes this prayer, was evidently directed against the practice of the Church of Rome, in requiring a silent following of her priests, who were rendered inaudible in consequence of turning from the congregation, and of the low tone they assumed in their forms of prayer. 'Then the minister shall kneel, and say the Lord's Prayer *with an audible voice;* the people also kneeling and *repeating it with him*, both here, and wheresoever else it is used in divine service.' It has been before observed that, in the first Prayer-book of King Edward VI., '*divine service commenced with the Lord's Prayer*,' and that the introductory part was subsequently added. From this circumstance, we perceive the reason why it is here placed; and there was, doubtless, an equally satisfactory reason for its insertion in other places. It was an ancient practice, in the Primitive Church, to commence and close their services with the Lord's Prayer. When introductory, it is a model; agreeably to the command of Jesus Christ, in the words of the text, 'After this manner, pray ye.' It is embodied in the midst of our services, to remind us how varied are our wants; while, as a closing prayer, it sums up, in a most comprehensive form, those petitions which we have offered before a throne of grace. Both of the latter designs seem to be intended by our Lord, when, on another occasion, He commanded His disciples, when they prayed, to say, 'Our Father, which art in heaven.'"

Sunday Afternoons at Home. By the Author of "The Listener." London: Seeley. 1844.

THERE is much that is excellent and attractive in this authoress's writings; and, though we do not always agree with her in opinion, we give her the credit of sincerity, and having done good in her generation. The work before us, like its predecessors, will be acceptable to many persons. It abounds in thought, good feeling, and good writing; but it partakes of that school which, although earnest and well-intentioned, we are pained to confess, carries piety too much on the lip, by a familiarity of expression, lowering the subject to the mind, instead of elevating the mind to the subject. We are no advocates for "reserve" in teaching the great truths of Christianity; still, we consider religion a *sacred thing*—a divine thing, if we may so speak—be enshrined in the heart—to pervade every thought, word, and deed; not to be irreverently exposed to the gaze of every idler, or discussed with levity by every presumptuous disputant, who not unfrequently confounds lip-service with heart-service, and magnifies the veiled sinner into a martyred saint. At the name of Jesus every knee should bow: so holily and reverently should we behold it, and feel it, and fold it in our reverential love! And recoil we as much from seeing it tossed, as it were, on the point of the pen and the tongue, as adored in the graven image—in the form of wood, of stone, or of wax—the stocks and stones of idolators. Every day, every hour, every object around us, every being we come in contact with—our very selves, so fearfully and wonderfully made, yet so powerless of ourselves to help ourselves—tell us of the immeasurable distance between man and his Maker. If David—the highly favoured, the man after God's own heart—exclaimed, in his sublime songs, "What is man, that Thou art mindful of him, and the son of man, that Thou so regardest him?"—if God appeared to His chosen people as in a cloud, and spoke to them in thunder?—if the reflection of Divine glory on the face of Moses, the meek and beloved, after talking to God on the mount, was so bright that "Aaron

and all the children of Israel were afraid to come nigh him?—above all, if He hath said, "There shall no man see Me, and live?"—how can the presumption of familiarity with God, and things appertaining to God, be justified? With this great God, is His Son mysteriously one—our alone Mediator, without whose expiatory death we must have died eternally! Beware, then, ye who trifle with, or derogate from, the dignity of what is so sublime, so awful, so transcendantly and immeasurably as are the Divine Persons of the Trinity, above the conception and appreciation of the denizens of earth. Be it ours to believe, to love, to imitate, and adore!

The Principles of the Reformation. By the Rev. J. E. Cox, M.A. London.

This little publication, intended for the promotion of Protestant principles, and containing valuable warning and advice, is especially calculated to do good, from its unpretending character, and from the simplicity with which it exposes the errors of Popery. We can recommend it as a manual for general circulation; and the popular way in which it is written will introduce it to perusal, where cost and want of time prevent the reading of heavier works. We are glad to find that true Protestants are acting upon the advice which a Tractarian some while since gave his own party, and upon which they have abundantly acted—which was, that they should fill every class of writing with their sentiments. If this course is pursued, our population in town and country will be more prepared against the open or insidious attacks of the spirit of Popery.

A Practical English Grammar; containing a complete new Class of Exercises, adapted to each Rule, and constructed on a Plan entirely new. By Marmaduke Flower, and the Rev. W. B. Flower, B.A. London: Simpkin & Marshall. 1844.

The title of this Grammar speaks for itself; but we suppose one thing may be learned from the many works of a similar character—that instruction is not yet an idle or an easy task in teacher or pupil. The authors have the idea of changing the system, having practically found its imperfections; and the main advantage in the attempt appears to be the conciseness of their plan. It may serve for a guide to those who are, with the authors, dissatisfied with those who have preceded them. We ourselves have no very sanguine expectation of even a Utopian Grammar, but some of our readers may differ from us.

MISCELLANEA.

We are so pressed for room this month, that we cannot find space for a notice of our correspondent (Mr. Ward's friend). We must therefore defer it to next month, and in the mean time present our readers with an equally choice specimen, (extracted from *The English Churchman,*) from the pen of Mr. Oakley.

REASONS FOR NOT JOINING THE ROMISH COMMUNION.

[The writer wishes to observe, that the epistolary form into which the following remarks are thrown, whether or not suggested by real circumstances, is, as here exhibited, purely imaginary, and adopted merely with a view to freedom of composition; also, it is hardly necessary to say, that the remarks themselves profess no more than to set forth, in a popular shape, an argument which has been handled with incomparably greater power, though in a more abstract way, in Mr. Ward's "Ideal of a Christian Church," and, to a certain extent, also in Mr. Newman's "Sermons on Subjects of the Day."]

To a Roman Catholic Friend.

. . . . . You ask me, why I do not at once join your Church, and you urge, that I am bound to such a course by the extent of my love and veneration to her.

I will answer your question very briefly: I *cannot*. I am, as at present minded, as incapable morally of such an act, as I am physically unequal to flying, or performing any feat of bodily strength above my powers. You will, I fear, set down this repugnance to some grievous and alarming spiritual blindness. I humbly trust, that this is not the true account of it; I think that it is not; at any rate, I am infinitely surer that I am not justified in leaving my communion, than that you, and those around you, are in the right in your estimate of my duty. And this must suffice to determine my course.

If you tell me that I am acting upon some private and groundless view, and against all the great authorities of the Church in different ages, I must reply, that my conviction is not groundless, however I may, and probably shall, fail to satisfy you of the validity of its grounds. As to the abstract theological question, How far sacramental privileges are attainable in a Church out of communion with the great body of Christendom, and especially with the Roman See, I have not learning of my own to discuss it; and am obliged, therefore, to go by the judgement of theologians. By those of your communion I am told that the actual state of the Church of England, at once claiming catholicity, and neither in active communion, nor even so much as in hearty sympathy (speaking of it as a whole)—nay, rather, as respects a large body of its members, even in hostile conflict, with Catholic Christendom, is an anomaly, which, so far as it has existed at all in former ages, has existed but to be denounced. And I cannot deny that the same opinion seems to be gaining ground among the greatest divines on our own side. Yet bear with me, if I must continue to regard such an argument as somewhat dry and technical. Every age of the Church has surely its own especial and characteristic *phenomena;* and, even supposing that the Catholic Church had formally *decided* the question at issue, one

way, with respect to the first fifteen or the first eighteen centuries, (which, I apprehend, would be a great overstatement of the fact,) still this does not prove that, until one so decision with respect to the three latter or to the present, we are at liberty to assume what her fiat would be. I say, then, that even your Church has not authoritatively determined the case of the Church of England, especially in its existing aspect. I deny not that the opinion of the majority (yet only of the majority of your clergy) is against us: still I am not bound to accept that judgement, however general, as the adequate exponent of your Church's mind, till it comes before me with a distinct authoritative *satisfaction*. Let the Holy See apply itself with its wonted vigour and profound spiritual sagacity to the wonderful and unprecedented fact which Europe has exhibited since the sixteenth century, of whole nations professing Christianity, yet apart from the Chair of St. Peter; let it investigate especially the case of the Church of England, and receive and sift the evidence presented in favour of the Christian—nay, even of the saintly graces which have thriven, and are actually thriving, within it: and a decision which should be founded on an enquiry so conducted, would undoubtedly be entitled to the gravest consideration on the part of all those who bear in mind with what breathless expectation the formal acts of the Roman See have ever been awaited, and with what dutiful attention received by the Church at large.

To confine myself, then, to one, and that the most interesting, part of this great fact to which I have just adverted. The case of the Church of England, and especially at the present moment, is surely in this respect singular; that, whatever other notes of Catholicity are lacking to us, one there is, and that of all others the most impressive to the conscience, which our Church seems to force upon us with even irresistible power—the note of Sanctity. You, at least, have not to be told, that sanctity is a quality, not merely higher in degree, but other in kind, than ordinary Christian goodness. No one, for instance, can read such a work as Butler's "Lives of the Saints," without feeling that the very best men who have been produced under merely Protestant systems, and I should be disposed to add, even in the Church of England till quite of late have exhibited, after all, a different *kind* of religious excellence, as well as an inferior degree of it, to that which appears in the "burning and shining lights" of your communion. But it is no less strongly impressed upon the hearts and consciences of many of us, that our Church, however barren of this especial and choicest product in other times, has, within our own experience at least, put forth essentially the same fruit with yours; and that in a way rendered all the more conspicuous and wonderful by those very disadvantages of our condition upon which, to *you* at least, I need not expatiate. *Now, if there be a kind of Christian goodness altogether especial, and, as it may be called, heroic, which, according to all experience is the gift of God conveyed through the Sacraments; and if, moreover, this peculiar gift and token of sanctity has been in our own age vouchsafed within the Church of England, it forces the conclusion, that, of God's immense bounty, the grace of the Sacraments has, in this instance at least, however contrary to rule and seeming precedent, been permitted to overflow the boundaries of the united Catholic Church.*

I am here, you will observe, arguing, for the moment, upon those formal, public, and strictly ecclesiastical grounds which your Church especially recognises. I am content to take upon trust that the mere patristic and historical view tells on your side.* Still, surely, it is the very prerogative of the Christian Church, as a *living* body, not to go by dry precedents, but to deal with existing facts, or at least to interpret and modify precedents according to the ever-shifting exigencies of the time being.

---

* However, such cases as those of St. Meletius of Antioch, (*vid.* "British Critic," Jan., 1840, Art. 3,) who was actually *canonised*, although he died out of the communion of Rome; and again, of our northern saint, Aidan, who has at this day his place in the Breviary, although he seems to have lived and died even in *conscious* schism, (*vid.* Collier, and Baronius, ad ann.,) require to be distinctly met by Roman Catholic controversialists.

And, therefore, if there be, as we cannot but feel, something peculiar and mysterious in the appearances of the Church of England at this moment, your theologians ineffectually urge precedents against us, till they have accounted for a phenomenon, which, on the very principles of your Church, is no less an exception to general rule than the confessed singularity of *our* ecclesiastical position.

Of course, this note of sanctity is one which, from its very nature, will be indefinitely more arresting to ourselves, than to those at a distance; or rather, forasmuch as Christian saintliness is essentially a hidden life, and only manifests itself at all because it "*cannot* be hid:" such an evidence will present itself at once with even overwhelming force to near eyes, and often with little or none to those removed. And this I take to be the great justification of your theologians; they have absolutely no notion of the work which is carrying on within our Church, and so must needs decide without book. What I confess *does* surprise me is, that those can so easily dispossess themselves of the effect of this particular token, who have lived up to a certain time, if not in the very presence of it, at least within the more immediate range of its influence.

I confess to you, then, my dear ——, that while this gracious and heavenly light encircles me, I cannot help its penetrating me; and that it keeps me where I am, as by a kind of holy spell. I do not deny, indeed it is as a direct consequence from what I have said—that, in such measure as it pleases God to withdraw this token of His presence from us by calling out of our English Church those whose lives go to constitute it, my faith in our position must needs be *pro tanto* seriously disturbed. Yet, after all, that saintly persons should leave our communion at last, does not make it the less remarkable *how their saintliness has been produced and sustained so long within it.* And, for myself, I own that I should require very overpowering proof to give me the same certainty of the fact, that a particular individual had acted rightly in leaving us, as I possess (in certain supposable cases) respecting the other fact; viz., that he had been living a life of sanctity *up to the time* of such a change. And, even at last, the instance in question would be but one of its class; though, of course, it might be an extreme, if not even a decisive, one.

Yet again; over and above this particular note of sanctity, which strikes many of us in common, there will remain others of a more directly private and personal nature, which, while they are hardly at all *presentable*, (so to say) in public discussion, are yet to individuals, and, as I cannot but feel, rightly, persuasive in a very high degree. To put a case:—A person who had previously been more or less perplexed by the actual state of our Church, and at the same time impressed and actuated by the strongest doctrinal sympathies with the Church of Rome, is attacked by an alarming illness. His mind is awakened by it to new and serious thoughts of death and judgement, as possibly even imminent realities; and, I am supposing also that, in the midst of whatever special misgivings, he has no reason to doubt his own general purity of intention. Now, such a person has, I think, good reason for humble trust that God would not leave him, in a matter directly affecting his eternal welfare, under some grievous and perilous delusion. Yet what if any other anxieties which pass upon that person's mind should be accompanied by a calmness, hitherto unknown, on the prospect of dying in the communion of the Church of England, and this, too, in connexion with even an increasing, because more experimental, conviction of the utter and miserable shortcomings of our own Church, as compared with the Roman, in matters relating to the conduct of the spiritual life? I put this as but a supposable case. You will, however, judge from the circumstantiality of its details, that I have reason for knowing it to be a real one.

Moreover; where no unequivocal sign points to your Church as the proper home of a Church of England Christian, such an one is surely not only at liberty, but bound, to let his imagination range in forecasting, and even vividly picturing to itself, the possible *consequences*,, as far as he personally is concerned, of so awful and irretraceable a step. What, for example, if, through the weakness of nature, he should mistrust his power of bracing up under the dissolution; or at least the loosening of all intimate ties, whether domestic or social, which difference of communion might be expected in theory, and is actually found in practice, to entail? What if

some terrific vision should present itself to his mind, of a possible struggle, when too late, of duty with feeling, or rather of duty with duty; the obligations to steadfastness with that of natural affection, or of obedience to authority with that of deference to the voice of conscience? One most fearful warning, at least, has been vouchsafed us, in these latter times, of the danger of a precipitate and ill-considered change of communion. Again: I can fancy a person continuing rightly in suspense under this sort of dilemma: "If I join Rome, shall I attach myself to her communion at home or abroad? If at home, am I at once prepared to fall in with the ways of English Roman Catholics, or have I any good prospect of being able to withstand them, and yet continue a dutiful member of that Church? If, on the other hand, I cast in my lot with the foreigners, is it plain that I am right in expatriating myself, seeing that God has planted and nurtured me in English ground? How know I that national peculiarities, which have become a part of my being, may not seriously, sooner or later, clash with the feelings and habits of my new associates? that I may not find myself among brethren who cannot feel for me, or under directors who will not understand me?" Of course, all such thoughts, in a case of manifest duty, would have to be treated as mere sinful temptations; but where duty is not plain, they may even be regarded as providential notices to pause.

The consideration to which I have just adverted—that, namely, of the present aspect of Roman Catholicism, and in our own land—is one too important to be lightly passed over, since it undoubtedly operates in the way of repulsion on the one side, as the sanctity apparent in our Church is calculated to draw us towards her on the other. If it be a duty to join the Church of Rome at all hazards, then, of course, we must make a plunge without looking before us; but, in the mean time, we are naturally fearful of leaving those whom we know and venerate, to throw ourselves among those of whom we know but little, and who, at best, have established a claim rather to our respect and sympathy, than to that deep and awful love which the graces in operation around us are felt to inspire. Doubtless, this difference of feeling is to be partly explained by the difference in our opportunities of knowledge. Yet, after all, to speak very plainly, we seem to miss, in the great body of English Roman Catholics, those special qualities which we are accustomed to regard as the peculiar fruits of the Church—tranquil faith, high devotion, penetrating wisdom, shrinking humility, deep considerateness. We grieve to see your Church, the guardian of the Faith, and the Mother of Saints—the Church of St. Ambrose, of St. Bernard, of St. Ignatius Loyola, of St. Alphonsus—degraded among ourselves to the rank of a mere sect; and this, not only by the accident of its position, (which were its misfortune, not its fault,) but through the conduct, nay, and with the acquiescence of its children. We see it in its actual manifestation among ourselves, stooping to all kinds of low and unworthy ways; fraternising with misbelievers, setting traps for proselytes, truckling to the base spirit of the world. And we feel the less scruple in commenting freely upon these sad defects, because in so doing we speak the language of its own more honoured members. Now, could we but also see your authorities making head against these corruptions, or those who have gone over from us to you, apparently able (at least in their own practice) to withstand them, you cannot doubt that our sympathies would rather spring forth towards our Roman Catholic brethren in England, than wait to be reluctantly elicited. But, as it is, seeing evil rife, if not dominant, and those who demur to it powerless to correct it, we cannot but dread the prospect, in our own case, of being sucked into that unsightly vortex, or finding ourselves among those crippled protesters; and thus of becoming either helpless victims of an uncongenial system, or of exposing ourselves, not unnaturally, nor altogether undeservedly, to the taunt, "This one fellow came in to sojourn, and he will needs be a judge!"

Do not suppose me to depreciate the unspeakable blessedness of union with the whole Catholic Church. It is, as you well know, the nearest and dearest wish of my heart, that we may all come, in God's good time, and in His own appointed way, to be one. But I dare not forestall that time, nor prescribe that way. And I am sure that, as respects the lowest and unworthiest of those who pray and labour for that blissful consummation—I am sure that, as respects myself, those blessings which I so

ardently desire, and which you so feelingly describe, would be no blessings to me, were I to seek them otherwise than by the road which conscience points out.

And again: you will understand me to speak with reference to the present only, for with it alone I am concerned. My argument having been throughout grounded, not so much upon the abstract tenableness of our ecclesiastical position (into which, as an unlearned person, I do not feel myself competent to enter), as upon what may be called the moral and popular evidence for our Church, would not, I must acknowledge, in itself, serve me with grounds of steadfastness in our present position, under all conceivable, or, as many may think, very possible, and even imminent contingencies. But my one question is, Why should I leave my communion? And this question I am content to answer for to-day, without going on to the morrow, about which it is better not to "take thought." If you remind me that events of the most startling and critical aspect are happening or threatening around us, with a rapidity of succession which almost takes one's breath away, so that it was never harder than at this moment to tell what "a day may bring forth," this I must needs acknowledge. Yet what is this to me, *till* that particular emergency arises, which seems like a providential call to "depart hence?"

I must look, I repeat, to myself, and to things as they are, not as they may be. Why should I join the Roman Church? I have a place to fill, and a work to do, in the Church of England; with more privileges than I use, and more happiness than I deserve. I have kind superiors, holy guides, a dutiful flock, edifying friends. Why should I, with no summons from without, and no motion from within, thanklessly and presumptuously (as I should feel it), but, in my case, gratuitously, cut the cords which fasten me to my present anchorage, to drift away, I know not whither, to strike, it may be, on some rock of doubt, or to be stranded on some island of desolation?

But again; while it is not for us to speculate upon the course of Divine Providence with respect to our Church, nor wise and well, in days like these, to plight our troth by any irrevocable vow, to a communion which possesses so little of external safeguard against the inroads of heresy, and uses even less than it possesses, it would be ungrateful to close our eyes against the actual signs of promise which surround us. Our Church has this, among other points of similarity to the Church Catholic, that it is continually *on the verge* of a crisis, which yet some good hand interposes to arrest. It never "*is*," but always "*to be*" crushed. Wherever good angels resort and company, there evil angels will also be on the alert; and our Church, especially of late, has shown like some such favoured haunt or privileged arena. And here we are, after all our alarms—nay, and all our real perils—certainly in no worse predicament as respects the power of witnessing to Catholic truth, than three years back; and, if not in a worse state, then, surely, in a better. It is everything to gain time, if we gain nothing else. This, however, is to state our blessings at a great disadvantage. Only consider what has been said and done in our Church since 1840, without formal condemnation or serious check! Think of the "British Critic," of the "Sermons on Subjects of the Day," of Dr. Pusey's recent Preface to Surin, or, again, of that wonderful book, the "Ideal of a Christian Church!" What signify insulated protests and inoperative manifestoes, so long as the Church of England is tolerant, with whatever reluctance, of those remedial efforts which, if they do not convulse her, *must* raise her to a state of vigorous health absolutely without precedent in her Reformed annals.

And now for a word, in conclusion, on recent conversions. Those who have seen good to quit our communion for yours, have it, doubtless, in their power to do great things in the way of renewing our amicable relations with your Church; and thus of hastening that external union, which, so it could be effected without injury to conscience, most English churchmen would, I suppose, agree in desiring. But will your new members receive a hint or two from a sincere friend? Their peculiar work in the wonderful and complex economy of which we are subjects, would seem to be especially that of *mediation*. With you they are now connected by spiritual, and, not unfrequently, still with us by natural and social ties. Their past experience of our religious system might render them, one should think, in many special ways, a

valuable acquisition to you, while, by the continued exhibition, in their own persons, of those graces which may be expected to flow from the increased nearness to God in His Church which they feel themselves to have attained, they would do more in the way of winning upon us, than by a thousand efforts of a more directly controversial sort. *We know all they would say*; and by saying it out of season, they do but tend to prejudice their influence with us, Let them, however, be assured that our eyes are anxiously, *as well as lovingly*, upon them. Let us see, then, as time proceeds, that they are not less, but, if possible, even more, humble, gentle, patient, self-denying, considerate, than when we knew them amongst us. Let it be brought home to us, that Rome has ripened the fruit which budded, and blossomed, and set, in England. And let them not thanklessly turn round upon their first Mother, as though it had been gall, and not milk, which they had been all the time sucking in at her breasts. Let them bear in mind (as another has observed), that of the hundred steps of doctrinal developement and spiritual progress by which they have reached what they describe as their present height of blessedness; the former ninety and nine were surmounted before they left us. Till they satisfy us by acts, and not by mere assurances, that they have gained by that step which is our great loss, they cannot wonder that our pain at their estrangement from us should be aggravated by some natural anxiety; by an anxiety which no confidence in the purity of their intentions, and no consciousness of our own (it may be) immeasurable inferiority to them in all spiritual attainments, can wholly preclude, so long as our respective views of duty, in the most momentous of all questions, are, for the time at least, so seriously at variance.

That God may give us all grace to "hold the faith in unity of spirit, in the bond of peace, and in righteousness of life," is, as you know, the daily prayer of our Church.....

FREDERICK OAKELEY.

Margaret-street, London, Nov. 18, 1844.

London: Printed by D. Cahn, 7, Great Queen-street, Lincoln's Inn Fields.

INDEX.

Abuse, Use and, of the Testimony of the Fathers, *page* 219.
Academical Propædeutics, or Science of Preparation for University Studies, 291.
Acts of the Apostles, Questions for Examination on the, 349.
Afternoons, Sunday, at Home, 705.
Agency, Lay-Clerical, 1, 473.
Ages, Early, Ecclesiastical History of the, 64.
Ancient Ceremonies and Superstitions, 109, 351, 470.
Ancient Church of Ireland, 413, 507.
Ancient Christianity, 71, 129, 258, 587.
Anglican Cathedral Church of St. James's, Mount Zion, Jerusalem, 348.
Anglican Church, Eller's State of the, 230.
Annual Report, Eighth, of the Loughborough and Ashby-de-la-Zouch Protestant Tract Society, 323.
Antichristian Wit, 318.
Apocalypse, the Greek Text of the, 532.
Apostolical Succession, 142.
Aramean Dialects, Concise Notices of the, 230.
Architecture, Church, 546, 662.
Archdeacon Browne's Charge on the Character of Antichrist, 593.
Arnold's Christian Life, 1.
Arnold, Dr. J., Life and Correspondence of, 111, 473.
Arnold's (Rev. T. K.) Remarks on Close's Church Architecture, 546.
Arnold's (Rev. T. K.) Reply to the Remarks of the, 546.
Athaliah, the Death of, 348.
Authenticity and Inspiration of the Old and New Testaments, Comperative View of the Proofs of the, 109.

Balaam's Lament, 84.
Bilder und Skizzen aus Rom, 443.
Birks's Four Prophetic Empires and the Kingdom of Messiah, 628.
Blessed Virgin Mary, Manual of Devotion for the Confraternity of the Living Rosary of the, 323.
Blessed Virgin Mary, Worship of the, in the Church of Rome, 322.
Bloomfield's Greek Testament, 679.
Bonaventura's Life of Christ, 211, 306.
Book of Common Prayer in the Mohawk Language, 427.
Book of Common Prayer, Seven Sermons on the, 704.
Book of Revelations in Greek, 532.
Browne's, Archdeacon, Charge, 593.

Calderon de la Barca, Religious Dramas of, 204.
Calendar of Phrophecy, The Sacred, 527.
Catholicism, Roman, Delineation of, 108.
Catholic Truths, Roman Fallacies and, 342.
Cattermole's Literature of the Church of England, 557.
Ceremonies and Superstitions, Ancient, 109, 351, 470, 587.
Character of Antichrist, Archdeacon Browne's, 593.
Charities, the Metropolitan, 1.
Christ, Bonaventura's Life of, 211, 306.
Christian Church, the Ideal of a, 95, 233.
Christianity, Ancient, 71, 129, 258.
Christianity in North India, 448.
Christian Life, its Course, its Hindrances, and its Helps, by Dr. T. Arnold, 1.
Christian, The Dying, 678.
Church, Anglican Catholic, of St. James's, Mount Zion, Jerusalem, 348.
Church, Anglican, Eller's State of the, 230.
Church Architecture, 546, 662.
Church, Evils in the, and their Remedies, 167, 385, 636.
Church of England, Declaration of Ministers and Members of the, respecting several Controverted Truths, 103.
Church of Ireland, The Ancient, 413, 507.

Church of Rome, Corruptions of Scripture by the, 563.
Church of Rome, Worship of the Blessed Virgin Mary in the, 322.
Church of St. Patrick, 413, 507.
Cistercian Saints of England, The, 353.
Close's Church Architecture scripturally considered, 546.
Close's Reply to the Remarks of the Rev. T. K. Arnold, 546
Collection of Psalms and Hymns in the Mohawk Language, 427
Common Prayer, Book of, in the Mohawk Language, 427.
Common Prayer, Seven Sermons on the Book of, 704.
Companion for the Sick Chamber, 581.
Comparatiae View of the Proofs of the Authenticity and Inspiration of the Old and New Testaments, 109.
Concise Notices of the Aramean Dialects, and of the Versions of Scripture extant in them, 230.
Confraternity of the Living Rosary of the Blessed Virgin Mary, Manuel of Devotion for the, 323.
Consumption, Pulmonary, Medicated Inhalations in the Treatment of, 108.
Copies of the Correspondence in the Case of the Regius Professor of Divinity and Mr. Macmullen, 85.
Correspondence of Dr. J. Arnold, Life and, 111, 473
Correspondence, 109, 231, 349, 470, 583.
Cottage, The Psalms of David metrically paraphrased for the Inmates of the, 348.
Cox's Principles of the Reformation, 706.

Daniel, the Visions of, 628.
Darkness, Progress of Light and, 299.
D'Aubigné and Ranké compared and contrasted, 121.
David, The Psalms of, metrically paraphrased for the Cottage, 318.
Day, Sermons bearing on Subjects of the, 167, 385, 636.
Dead, Voices from the, 571.
Death, The, of Athaliah, 348.
Declaration of Ministers and Members of the Church of England respecting several Controverted Truths, 103.
Delineation of Roman Catholicism, 108.
Devotion, Manual of, for the Confraternity of the Living Rosary of the Blessed Virgin Mary, 323.
Dévotion, Traité de la Vraie, à la Sainte Vierge, 322.
Dialects, Concise Notices of the Aramean, 230.
ΔΙΑΘΗΚ, Η ΚΑΙΝΗ, Novum Testamentum Græce, 107.
Die Anglikanischen Kirchenzustände, 230.
Dispensations, The Different, of the True Religion, 581.
Divinity, Copies of the Correspondence in the Case of the Regius Professor of, and Mr. Macmullen, 85.
Dr. Murray's Outlines of the History of the Catholic Church in Ireland, 413.
Dr. T. Arnold, Life and Correspondence of, 111, 473.
Dr. T. Arnold's Christian Life, 1.
Dramas, Religious, of Calderon de la Barca, 204.
Dusatoy's Lectures on the Book of Common Prayer, 704.
Duty, The, of Private Judgement in Religion, 580.
Dying Christian, The, 671.

Ecclesiastical History of the Early Ages, 64.
Education in Germany and England, 291.
Efficacy of Medicated Inhalations in the Treatment of Pulmonary Consumption, 108.
Eighth Annual Report of the Committee of the Loughborough and Ashby-de-la Zouch Protestant Tract Society, 323.
Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. Novum Testamentum Græce, with English Notes, 679, 107.
Eller's Anglikanische Kirchenzustände, 230.
Elliott's Delineation of Roman Catholicism, 108.
Enemy and Falsifier of Scripture, Popery the, 577.
England, Church of, Declaration of Ministers and Members of the, respecting several Controverted Truths, 103.
England, Literature of the Church of, 55.
England, The Cistercian Saints of, 353.
English Grammar, A Practical, 706.
Enquiry into the Character of Antichrist, 593.
Errors of the Romish Faith, Letters to a Son from a Protestant Mother on the, 108.
Etheridge's Horæ Aramaicæ, 230.
Eucharist, The, 31.
Eve of Whitsuntide, On the, from the German of Freiligrath, 42.
Evils in the Church, and their Remedies, 167, 385, 636.

Examinations, Questions for, on the Acts of the Apostels, 349.
Exercises, Mr. Macmullen's, 85.
Eylert's Religious Life and Opinions of Frederick William III., King of Prussia, 108.

Faber, Rev. S. E., on Taylor's Ancient Christianity, 583.
Faber's Sacred Calendar of Prophecy, 527.
Faith, Romish, Letters to a Son from a Protestant Mother on the Errors of the, 108.
Fallacies, Roman, 342.
Falsifier of Scripture, Popery the Enemy and, 577.
Fathers, Use and Abuse of the Testimony of the, 219.
Fleur, La, des Mois de Marie, 322.
Flinders' Naboth the Jezreelite, and other Poems, 108.
Flower's Practical English Grammar, 706.
Fouqué, From the French of, Sintram, 88.
Frederick William III., of Prussia, Religious Life and Opinions of, 108.
Freiligrath, From the German of, on the Eve of Whitsuntide, 42.
Friends, Mr. Ward and his, 574.

Garbett's, Is Unauthorised Teaching always Schismatical, 106.
General Scripture Reading, 108.
German of Freiligrath, from the, on the Eve of Whitsuntide, 42.
Germany and England, Education in, 291.
Germany, Religious and Irreligious Movements in, 300.
Gilly's Vigilantius and his Times, 250.
God, Man's Responsibility to, for his Opinions in Religion, 580.
Græce, Novum Testamentum, 10.
Grammar, A Practical, 706.
Greek Testament, Bloomfield's, 679.
Greek Text of the Apocalypse, 532.
Grignon de Montfort's Traité de la Vraie Devotion à la Sainte Vierge, 322.

Hammond, 635.
Haughton's Middle System of teaching Classics, 109.
Hearn's Prophecy of the Man of Sin, 468.
Heavenly Love, 70.
Henry Homeward, 370, 491, 605.
Historical Enquiry into the Independence of the Ancient Church of Ireland, 413, 507.
History, Ecclesiastical, of the Early Ages, 64.
History of the Catholic Church in Ireland, 413, 507.
Hodgson's Duty of Private Judgement, 580.
Holy Scripture, Aramean Versions of, 230.
Home, Sunday Afternoons at, 705.
Horæ Aramaicæ, 230.
House of Commons, Report of the Select Committee of the, on New Zealand, 688.
Hymns in the Mohawk Language, 42.

Ideal, The, of a Christian Church, 95, 233.
Immanuel, or the Mystery of the Incarnation, 580.
India, Christianity in North, 448.
Inhalations, Medicated, in the Treatment of Pulmonary Consumption, 108.
Inspiration of the Old and New Testament, Comparative View of the Proofs of the Authenticity and, 109.
Ireland, The Ancient Church of, 413, 507.
Irreligious Movements in Germany, Religious and, 300.
Is Unauthorised Teaching always Schismatical? 106.

James's Corruptions of Scripture, Councils, and Fathers, by the Prelates, Pastors, and Pillars of the Church of Rome, for the Maintenance of Popery, 563.
Jerusalem, Mount Zion, 348.
Jezreelite, Naboth the, 108.
Judgement, Private, the Duty of, 580.

Kirchenzustände, die Anglikanischen, 230.
Kirchner's Academical Propædeutics, 291.
King of Prussia, Religious Life and Opinions of Frederick William III., 108.

Lament, Balaam's, 84.
Lands, The New Zealanders and their, 688.
Language, Mohawk, Book of Common Prayer in the, 427.
Language, Mohawk, Collection of Psalms and Hymns in the, 427.
Lay-clerical Agency, 1, 473.
Lay Readers, Visiting Societies and, 473.
Lectures on the Prayerbook, 704.
Letters to a Son from a Protestant Mother on the Errors of the Romish Faith, 108.
Life and Correspondence of Dr. J. Arnold, 111, 473.
Life and Opinions, Religious, of Frederick William III., of Prussia, 108.
Life of Christ, Bonaventura's, 211, 306.
Light and Darkness, Progress of, 299.
Literary Notices, Short, 106, 230, 348, 468, 577, 704.

Literature of the Church of England, 577.
Living Rosary of the Blessed Virgin Mary, Manual of Devotion for the Confraternity of the, 323.
Loughborough and Ashby-de-la-Zouch Protestant Tract Society, 323.

Macmullen's, Mr., Exercises, 85.
Maddock's Practical Observations on the Efficacy of Medicated Inhalations in the Treatment of Pulmonary Consumption, 108.
Man of Sin, Prophecy of the, 468.
Man's Responsibility to God for his Opinions in Religion, 580.
Manual of Devotion for the Confraternity of the Living Rosary of the Blessed Virgin Mary, 323.
Marie, Fleur de Mois de, 322.
Mary, Manual of Devotion for the Confraternity of the Living Rosary of the Blessed Virgin, 323.
Mary, Worship of the Blessed Virgin, in the Church of Rome, 322.
Medicated Inhalations in the Treatment of Pulmonary Consumption, 108.
Messiah, The Four Prophetic Empires and the Kingdom of, 628.
Metropolitan Charities, 1.
Middle System of teaching Classics, 109.
Milton, The Widow of, 13, 151, 274.
Ministers and Members of the Church of England, Declaration of, respecting several Controverted Truths, 103.
Miracles recorded in the Ecclesiastical History of the Early Ages, 64.
Miscellanea, 346, 591, 707.
Missions, New England, 427.
Mohawk Language, Collection of Psalms and Hymns in the, 427.
Mohawk Language, The Book of Common Prayer in the, 427.
Monastic System, The, 343.
Mother, Letters to a Son from a Protestant, on the Errors of the Romish Faith, 108.
Mount Zion, Jerusalem, Anglican Church at, 348.
Movements, Religious and Irreligious, in Germany, 300.
Murray's Outlines of the History of the Catholic Church in Ireland, 413, 507.
Mystery of the Incarnation of the Son of God, 580.

Naboth the Jezreelite, and other Poems, 108.
Neale's Different Dispensations of the True Religion, 581.
Negation, Protestantism not a, 433.
Ne Karoron ne Teyerihwahkwatha, 427.
New England Missions, 427.
Newman's Essay on the Ecclesiastical History of the Early Ages, 64.
Newman's Sermons bearing on Subjects of the Day, 167.
New Testament, Proofs of the Authenticity and Inspiration of the, 109.
New Zealanders, The, and their Lands, 688.
North India, Christianity in, 448.
Notices, Concise, of the Aramean Dialects, and of the Versions of Scripture extant in them, 230.
Notices, Short Literary, 106, 230, 348, 468, 577, 704.
Novum Testamentum Græce, 107.
Nursery, Rhymes for a Royal, 581.

Oakley's Reasons for not joining the Romish Communion, 707.
Observations, Practical, on the Efficacy of Medicated Inhalations in the Treatment of Pulmonary Consumption, 108.
Old Testament, Proofs of the Authenticity and Inspiration of the, 109.
On Antichristian Wit, 318.
Opinions in Religion, Man's Responsibility to God for his, 580.
Opinions, Religious Life and, of Frederick William III., of Prussia, 108.
Outlines of the History of the Catholic Church in Ireland, 413, 507.
Oxford, Vice-Chancellorship of, 460, 507.

Phillipps' Manual of Devotion for the Confraternity of the Living Rosary of the Blessed Virgin Mary, 323.
Philosophy, Religious, 121.
Pictures and Sketches of Rome, 443.
Planet, The Strange, and other Stories 108.
Popery the Enemy and Falsifier of Scripture, 577.
Popish Trechery, 566.
Powell's Roman Fallacies and Catholic Truths, 342.
Practical English Grammar, A, 706.
Practical Observations on the Efficacy of Medicated Inhalations in the Treatment of Pulmonary Consumption, 108.
Prayer, 103.
Prayer, The Book of Common, in the Mohawk Language, 427.
Preparation for University Studies, 291.
Principles of the Reformation, 706.
Private Judgement, The Duty of, 580.
Progress of Light and Darkness, 299.

Proofs of the Authenticity and Inspiration of the Old and New Testaments, Compendious View of the, 109.
Prophecy of the Man of Sin, 468.
Prophecy, The Sacred Calendar of, 527.
Protestantism not a Negation, 433.
Protestant Mother, Letters to a Son from a, on the Errors of the Romish Faith, 108.
Protestant Tract Society, Loughborough and Ashby-de-la-Zouch, 303.
Prussia, Religious Life and Opinions of Frederick William III., of, 108.
Psalms and Hymns in the Mohawk Language, 427.
Psalms of David metrically paraphrased for the Inmates of the Cottage, 348.
Pulmonary Consumption, The Treatment of, 108.
Puseyism in the Anglican Church, 230.

Questions for Examination on the Acts of the Apostles, 349.

Ranké and d'Aubigné compared and contracted, 121.
Readers, Lay, Visiting Societes and, 473.
Reading, General Scriptural, 108.
Reformation, Principles of the, 706.
Regius Professor of Divinity, and Mr. Macmullen, Topics of the Correspondence in the Case of the, 85.
Religion, The Different Dispensations of the True, 581.
Religious Dramas of Calderon de la Barca, 194.
Religious and Irreligious Movements in Germany, 300.
Religious Life and Opinions of Frederick William III., of Prussia, 108.
Religious Philosophy, 121.
Religious Tales, 88.
Remarks on the Rev. F. Close's Church Architecture, 546.
Remedies, Evils in the Church, and their, 167, 385, 636.
Reply to the Rev. J. K. Arnold's Remarks, 546.
Report, Eighth Annual, of the Loughborough and Ashby-de-la-Zouch Protestant Tract Society, 323.
Report of the Select Committee of the House of Commons on New Zealand, 688.
Responsibility, Man's, to God for his Opinions in Religion, 580.
Revelation, The Book of, in Greek, 532.
Rhymes for a Royal Nursery, 518.
Roman Catholicism, Delineation of, 108.
Roman Fallacies and Catholic Truths, 342.
Romans, The, shall come, 468.
Rom, Bilder und Skizzen aus, 443.
Rome, Antichristianism of the Church of, investigated, 593.
Rome as it is, 443.
Rome, Corruption of Scripture by the Church of, 563.
Rome, Pictures and Sketches of, 443.
Rome, Reunion with, 109, 231, 349.
Rome, Worship of the Blessed Virgin Mary in the Church of, 322.
Romish Faith, Letters to a Son from a Protestant Mother on the Errors of the, 108.
Rosary, Living, of the Blessed Virgin Mary, Manual of Devotion for the Confraternity of the, 323.

Sacred, The, Calendar of Prophecy, 527.
Sainte Vierge, Traité de la Vraie Devotion à la, 322.
St. Bonaventura's Life of Christ, 211, 306.
St. Jnmes's, Mount Zion, Jerusalem, 348.
Saints of England, The Cistercian, 353.
Schismatical, Is Unauthorised Teaching always, 106.
Science of Preparation for University Studies, 291.
Scripture, Corruption of, 563.
Scripture, Holy, Aramean Versions of, 230.
Scripture, Popery the Enemy and Falsifier of, 577.
Scriptural Reading, General, 108.
Select Committee of the House of Commons, Report of the, on New Zealand, 688.
Sermons bearing on Subjects of the Day, 167, 385, 636.
Seven Sermons on the Book of Common Prayer, 704.
Short Literary Notices, 106, 232, 348, 468, 577, 704.
Sick Chamber, A Companion for the, 581.
Silent, The Voice of the, 321.
Sintram, from the French of Baron de la Motte Fouqué, 88.
Sketches of Christianity in North India, 448.
Sketches, Pictures and, of Rome, 443.
Skizzen, Bilder und, aus Rom, 443.
Societies, Visiting, and Lay Readers, 473.
Society, Loughborough and Ashby-de-la Zouch Protestant Tract, 323.
Son, Letters to a, from a Protestant Mother, on the Errors of the Romish Faith, 108.

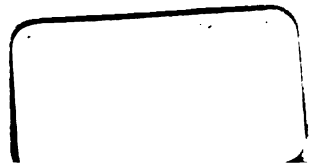
Son of God, Mystery of the Incarnation of the, 580.
Stamp's Edition of Elliott's Delineation of Roman Catholicism, 108.
Stanley's Life and Correspondence of Dr. J. Arnold, 111.
State of the Anglican Church, with a Special Consideration of the Catholic Movement in it, and of Puseyism, 230.
Strange Planet, The, and other Stories, 108.
Succession, Apostolical, 142.
Sunday Afternoons at Home, 705.
Superstitions, Ancient Ceremonies and, 109, 351, 470, 587.
Supplement to Ancient Christianity, 71.
Symbolism, 42, 189.
System, Middle, of teaching Classics, 109.
System, The Monastic, 353.

Tales, Religious, 88.
Taylor's Supplement to Ancient Christianity, 71.
Teaching Classics, Middle System of, 109.
Teaching, Unauthorised, always Schismatical, 106.
Testament, Bloomfield's Greek, 629.
Testaments, Comparative View of the Proofs of the Authenticity and Inspiration of the Old and New, 109.
Testimony of the Fathers, Use and Abuse of the, 219.
Theile's Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ, Novum Testamentum Græce, 107.
Times, Lectures suitable to the, on the Book of Common Prayer, 704.
Times, Vigilantius and his, 250.
Todd's Historical Enquiry into the Independence of the Ancient Church of Ireland, 413, 507.
Tract Society, Loughborough and Ashby-de-la-Zouch Protestant, 323.
Traité de la Vraie Dévotion a la Sainte Vierge, 322.
Treachery, Popish, 586.
Treatise, A, of the Corruption of Society, 563.
Treatment of Pulmonary Consumption, Medicated Inhalations in the, 108.
Tregelles's Greek Text of the Apocalypse, 532.
Tributo Quotidiano di affetuose Preghiere e Lodi, 322.
Trollope's Death of Athaliah, 342.
Trollope's Questions for Examination on the Acts of the Apostles, 349.
True Religion, Different Dispensations of the, 581.
Truths, Catholic, Roman Fallacies and, 342.
Truths, Controverted, Declaration of Ministers and Members of the Church of England, respecting several, 103.
Tyler's Worship of the Blessed Virgin Mary in the Church of Rome, 322.

Unauthorised Teaching always Schismatical? 106.
University Studies, Preparation for, 291.
Use and Abuse of the Testimony of the Fathers, 219.
Usher's Immanuel, 580.
Utilitarianism unmasked, 348.

Versions of Holy Scripture, Aramean, 230.
Vice-Chancellorship of Oxford, 460, 537.
View, Comparative, of the Proofs of the Authenticity and Inspiration of the Old and New Testament, 109.
Vigilantius and his Times, 250.
Virgin Mary, Manual of Devotion for the Confraternity of the Living Rosary of the, 323.
Virgin Mary, Worship of the, in the Church of Rome, 322.
Vision, A World, 383.
Visions of Daniel, 628.
Visiting Societies and Lay Readers, 473.
Voices from the Dead, 571.
Voice, The, of the Silent, 321.
Vraie Dévotion à la Sainte Vierge, Traité de la, 322.

Ward's Ideal of a Christian Church, 95, 233.
Ward, Mr., and his Friends, 574.
Whitsuntide, On the Eve of, from the German of Freiligrath, 42.
Widow of Milton, The, 13, 151, 274.
Wilkinson's Sketches of Christianity in North India, 118.
Wit, On Antichristian, 318.
World-Vision, A, 383.
Worship of the Blessed Virgin Mary in the Church of Rome, 322.

Zion, Mount, Jerusalem, Anglican Church at, 348.
Zealanders, The New, and their Lands, 688.

Errata.—Line 1, page 100, should be line 1, page 99. Line 14, page 703, for "excavation," read "execration."